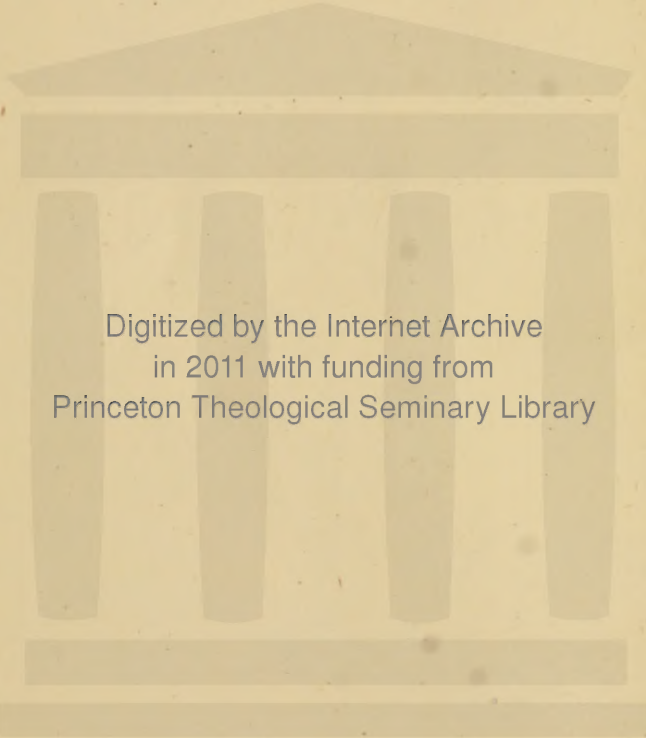


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A HAND-BOOK
ON
CHRISTIAN BAPTISM.



A

HAND-BOOK

ON

CHRISTIAN BAPTISM.

BY

R. INGHAM.



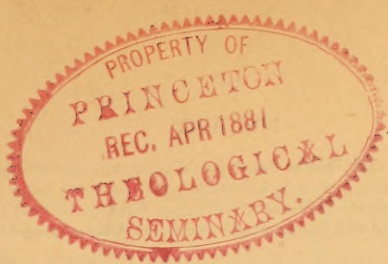
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PREFACE.

J. A. JAMES.—“If the author had been acquainted with any treatise on the subject, in which the principles here laid down and illustrated had been sufficiently developed, he would have spared himself the trouble of this production.” “As the author not only renounces all claim to infallibility, but is sorrowfully conscious of liability to error; and as he is anxious to render this little work as useful as possible, he will be most happy, in case of its coming to a second edition, to avail himself of the hints of his brethren, and the remarks of friendly critics, in order to render it more worthy of public esteem, and more adapted to general usefulness. It is more than probable that on such a subject his views will be opposed by some; and the moment they are shown to be opposed to the Scriptures, he will abandon them himself, and thank the man who has convinced him of his error.”—*Chris. Fell.*, pp. v., vi.

Dr. WARDLAW.—“Some are disposed to deprecate all such discussions as the one on which I am now entering, under the common designation of *unprofitable controversy*. That it is controversy, I admit, that it is *unprofitable controversy*, I deny” (*Inf. Bap.*, p. 1). “To my friends . . . I would say with affection, but with firmness—the contest is not with persons, but with principles and systems. I have ever delighted in the friendly fellowship of all good men: I shall not be the first to relinquish it; but if it cannot be enjoyed in union with untrammelled freedom in the dissemination of what I believe to be the truth of God, He who has said, ‘Whoso loveth father or mother more than me is not worthy of me,’ requires the sacrifice” (Pref. to *Ser. on John* xviii. 36, p. ii.). “Controversy is not a work from which any well-constituted mind should shrink. If it be conducted in the spirit of the Master whom we serve, it is an important and indispensable means of eliciting truth.”—*Glas. Vol. Ch. Lec.*, p. 6.

Dr. J. BUCHANAN.—“Many sincere Christians dislike controversy, and, so far from engaging in it themselves, can scarcely allow that others should. An enlarged view of the history of the Christian church might serve to convince such persons.” “That error, when it does appear, should be met by a bold re-exhibition of the truth, seems to be one of the first duties which the church owes to her Divine Head.”—*Disc. on Nat. Rel. Est.*, pp. 3, 4.

J. BURNET.—“It is more pleasing at any time to harmonize with the great mass of mind around us; but we think it one of the strongest proofs we can give of our affection and regard for all our fellow-men, to tell them where we think them wrong.”—*Lec. on Pop. Errors in Rel.*, p. 88.

J. C. L. CARSON, M.D.—“The opinion prevails rather extensively in this generation, that it is the duty of Christians to avoid controversy. This, however, appears to me to be sacrificing truth to peace.”—*The Heresies*, &c., p. 94.

D. FRASER.—“If even unimportant differences could be removed, this itself were an end not a little to be desired.”—*Let. to Rev. C. H. Spurgeon*, p. 8.

Dr. J. CUMMING.—“It is right that every one should express his deep and honest convictions in charity.”—*Sab. Eve. Rec.*, on Matt. iii.

Dr. D. THOMAS.—“I believe that the great Father has given to every mind a power to produce a something which no other mind can—to look upon a truth in some aspect, and to invest it with some feature of attraction peculiar to itself. . . . To work out rightly this peculiar gift is at once its mission and happiness.”—*Prog. of Being*, p. 16.

Dr. J. PARKER.—“For the sects, as such, I would not fight for a moment.”—*Ch. Ques.*, p. 5.

Prof. R. WILSON.—“Few in the present day, it may be presumed, deprecate all religious discussion, however they may regret the necessity for it. As a general rule it may be confidently stated, that as is the spirit in which controversy is conducted, so are its tendencies for good or for evil.” “I patronize religious controversy, not because it may occasion a little present disturbance; but as an agency calculated to produce eventually the harmony which is based on sound comprehensive knowledge.”—*Inf. Bap.*, p. vii.

W. WILBERFORCE.—“If what shall be stated should to any appear needlessly austere and rigid, the writer must lay in his claim not to be condemned without a fair inquiry whether his statements do or do not accord with the language of the Sacred Writings.”—*Prac. Chris.*, p. 20.

JOHN ELY.—“As far as my own library would enable me, I have always verified quotations.”—*Winter Lec.*, p. xii.

THE occasion of this Treatise is the publication of a volume on *The Sacraments* by an estimable, pious, and talented neighbour, the Rev. J. STACEY, at the time superintendent minister in the New Connexion of Methodists at Halifax, and now in that denomination Principal of Rammoor College, Sheffield. This work, issuing from the Methodist New Connexion Book-room, is written chastely, elegantly, nervously, and in a Christian spirit. The author starting, however, with the idea that it is inconceivable that Christ should have confined the Christian ordinance to immersion, has at times, as might be expected, expressed himself with sufficient dogmatism. Some of his assertions we conceive to be opposed to truth, discreditable to the Baptists, inconsistent with themselves, and dishonourable to our glorious Redeemer, Sovereign, and Exemplar.

Not long before reading Mr. S.'s work, some attention had been paid to two volumes on the Sacraments by Dr. HALLEY, of whose talents and piety it would be superfluous to speak, and of whose work on the Sacraments a cheap edition had appeared under the auspices of the Congregational Union. Certain statements in these volumes aided the decision to write on this controverted question. These volumes, and others written by eminent Pædobaptists, have been read and are applauded by Mr. S., who conceives that no writer coming after them would omit to read their works. Whether Mr. S. has read any volume written by a Baptist, is not in evidence. It is possible, if this had been the case, that a few of his expressions would have been omitted or modified.

Notwithstanding a conviction of much error in what has been written on baptism by Mr. S. and Dr. H., the present writer would not have handled his pen on this subject, if he had been acquainted with any work in its spirit and logic deemed suitable for circulation to expose the assumptions and correct the errors of these brethren. He had other employment. Controversy is not his *forte* or element. But most of the works written by Baptists on this subject are small treatises, or pamphlets in reply to the work of some Pædobaptist. Although many are excellent as far as they go, they are not so comprehensive as it seemed desirable that some work should be; and several are out of print. The admirable brief *Guide* by Mr. PENGILLY, is now published at greatly too high a price. The still smaller work on *Christian Baptism*, by Mr. WALLACE, and the one entitled *Testimonies of Eminent Pædobaptists*, are excellent publications; but, through their brevity, they

omit to expose many assumptions and fallacies which continue to be uttered and printed. We have much admirable logic by Dr. CARSON on this subject, but we have it only in fragments, his replies to different opponents being given in succession, the whole making a considerable volume, published with prefixed contents, but without an index to direct us at once to the places where certain truths and axioms are stated, and certain fallacies are exposed. Notwithstanding our high admiration of much that is contained in this learned work, we conceive that the smaller works by PENGILLY, WALLACE, MACALLAN, and others, are more adapted than this for useful circulation among Pædobaptists.* A work comprehensive, correct, charitable, and inexpensive, that might be used partially, in accordance with need, as we use a *Railway Guide*, each looking at the place where his difficulty is noticed, where further information is obtainable, has appeared to the writer desirable, and adapted for usefulness among Baptists and Pædobaptists.

The writer began this treatise with the conviction that an examination and exposure of the errors contained in the works of Dr. Halley and Mr. Stacey would embrace such a reply to other opponents of immersion as would well-nigh exhaust the subject, and these works were noticed with some degree of minuteness. He subsequently deemed it desirable for the greater benefit of all classes of Pædobaptists to notice certain works of celebrity by Presbyterians and Episcopalians, as well as some other Independent and Wesleyan publications. The requirements of consistency with the view to a practical advance towards a more visible and real union in the now differing sections of the church of Christ, have in this been made more prominent than in any work on baptism with which the author is acquainted. He firmly believes that if Christians of different denominations would cherish a spirit of candour and charity in regard to points of difference, would separate and stand aloof from each other no further than deference to their conscientious convictions of Divine truth demands, and would make themselves familiar with God's Word, occasionally reading each other's sentiments, laying aside educational and other prepossessions, there would soon be a more thorough conformity to the revealed will of God, and a more extensive and glorious exhibition of that oneness among Christians, through which the world would believe that the Father had sent His beloved Son.

The earnest wish of the writer is not to augment, but to diminish

* From Mr. Noel's work we have made several lengthened extracts. To his Appendix in favour of open communion some will object. A work on baptism from the estimable lecturer on Peace, the Rev. W. Stokes, which has a counterpart appendix in favour of strict communion, has just issued from the press.

the distance between Christians entertaining different sentiments. Being firm in his own convictions on Christian baptism, he may frequently have used language sufficiently strong. He is aware of the ease with which we can applaud candour and charity, and yet speak and write unadvisedly, and even re-peruse what we have written without discerning our short-comings.

In vindicating a sentiment declared to be "inconceivable," and a practice that is supposed to be greatly opposed to "convenience," "delicacy," and "propriety," especially in the refinement of this age and this part of the world, he has deemed it advisable to adduce the recorded concessions of very many Pædobaptists; believing that the bulk of Pædobaptists are unacquainted with them, and that both Baptists and Pædobaptists are not yet as a whole so thoroughly candid that truth and logic will exert the same influence whether coming from Baptist or Pædobaptist lips, and hoping that these becoming his coadjutors, much more will be established than that Christ's having enjoined immersion is conceivable.

In elucidation and confirmation of some sentiments, Baptist as well as Pædobaptist writers have been quoted. This may sometimes to some readers appear unnecessary; and possibly there may be "citations to superfluity." Some of these would have been more lengthened, from a desire to do injustice to no author; but to have quoted on all occasions the entire context would have been to print volumes. Some of them would have been less lengthened, had not the aim been "to do justly." All that has been written he desires to be examined by the infallible test of truth and error, the Volume in which is revealed the whole of that obedience which God requires from man, the "blest volume" which contains numerous injunctions to forbearance and charity, and which exhorts to stand fast in the Lord, to quit ourselves like men, and to be strong.

"An endeavour to detect error and to establish truth," said a staunch Pædobaptist, "is an act of friendship to every member of the body of Christ." An equally staunch Baptist has said: "The Word of God is my only standard. It would be much more agreeable to my feelings, and more advantageous to my interest, to write only on such subjects as would meet the approbation of the great body of Christians. Yet with the full foresight of all the unpopularity that attends opposition to popular errors, I have often come forward to the support of injured truth. It is in itself a grievous thing, that the time and talents of God's people, instead of being wholly employed against the common enemy, for the advancement of the common faith, should be employed

in opposing each other ; but while error is to be found among them, the thing is unavoidable."

The author has written without the bursting fulness or kindled anger of Elihu, and without despondency as to ultimate results. His conviction is that the assumptions and fallacies contained in works advocating infant sprinkling, are capable of exposure, and that an altered feeling and conduct towards believers' immersion will certainly be effected. He is not altogether ignorant of the change which has taken place in England since the time of Wycliffe, and of the difficulties with which the enlightened spirits of Locke and Milton had to contend in maintaining the rights of conscience. He has no doubt that truth is mighty, and that it will so prevail as to put an end to that diversity and opposition of sentiment now existing in regard to a solemn and practical injunction of our Lord and Saviour. And though he expects not to witness this desired consummation, he will be happy if his feeble exertions contribute to the hastening of that state of which inspired Writ assures us, when the watchmen of Zion "shall see eye to eye." For the accomplishment of this he believes that controversy, if enlightened and Christian, is not to be deprecated. Preceding and subsequent quotations show that this is the recorded opinion of some of the best and wisest of men in all Christian denominations.

A hand-book so controversial as this, he admits to be very undesirable. One containing simply facts and directions is to his mind. But in the present state of sentiment and practice, preaching and writing on baptism, the statement of objections made by opponents, with an exposure of their futility, he believes to be necessary. The two honoured brethren of the Independent and Methodist New Connexion denominations would have been followed less minutely, had the primary intention been to notice the arguments and assertions of so many others. He anticipates an objection not only to many quotations as unnecessary, but also to the noticing of many objections as being supererogatory, from a conviction that these antiquated objections have with shame been abandoned, and from ignorance to what an extent, publicly and privately, fallacious reasoning and glaring assumptions on this subject yet prevail. Possibly citations and the repeated reference to the power of prepossessions may be to excess ; but it is impossible to do justice to all without an objection from many in regard to superfluous matter. Almost every part of Holy Writ adduced by any Pædobaptist in favour of infant sprinkling is acknowledged by one Pædobaptist or another to contain no proof, no valid argument, in favour of the hypothesis. One believes and confesses this in regard to one passage, and another in

regard to another. Thus one rejects reasoning on a certain passage as worthless, whilst another attaches such importance to it that he is ready to stake the Divine authority of his procedure on that very portion of the inspired record which his learned brother admits to be isolated, irrelevant, and worthless for any proof on behalf of the beloved practice. It is the same in regard to arguments from other sources. But the same positive and unfounded assertions continue to be made, as if in ignorance that the most learned among themselves had admitted their entire irrelevance, complete untenability, and utter worthlessness for the purpose for which they are thus quoted. Some of the quotations from Baptists would have been less necessary, had the work been written by one of the respected presidents of our colleges. Some sentiments have been uttered in the words of others for the sake of "convenience."

This work would have been less diffuse, more scholarly, and in many respects superior, had it been written by one out of many whose names the writer could mention; but being the nearest neighbour to one esteemed opponent, and a work on baptism adapted in its spirit and in the extent of its information to the benefit of Pædobaptists of all sections, and to the benefit of some Baptists, being regarded by the writer as desirable, he has considered it his duty to use his best endeavours to supply the supposed deficiency, rather than to wait for or wait upon others. Had there been no pastoral and other duties, the work would have proceeded more rapidly; and had there been no tiredness of this logomachy long before the conclusion was reached, and no failure of health—eventually confining the writer long to his bedroom, which he was not expected to leave for further employment on earth, and from which affliction perfect recovery is not anticipated—the Treatise might have been more to the approval of some. It is hoped by the writer that all is truthful and perspicuous, without which qualifications it is desirable no work should ever see the light. It is not meant by this that the writer is sure that no sentiment or argument of his opponent has ever been misapprehended. Not one is knowingly misrepresented. If errors have been made, he will desire to make such correction and reparation as may be in his power. But the discovery and exposure of such incidental errors, if they do exist, he will not regard as a reply to the facts and arguments of the work.

Whilst the writer admits that there may be a just complaint of some repetition and of occasional verbosity, he would remind the reader that *some* of the repetition has been intentional, as, for instance, the repeated reference to the potent influence of prejudice, and the application of

some recognized principle of interpretation or law of controversy. The statement respecting the burden of proof is required to be repeatedly mentioned, that the irrelevancy or worthlessness of each objection may be apparent, and that the reader who examines not the whole may fully comprehend the portion he peruses. Diffusion and repetition may also have been promoted by the insertion of an occasional thought or extract during the years of illness which have succeeded the first completion of this work. Also they might have been diminished had the author's present health allowed a more thorough and stringent revision along with the re-writing of certain parts, or had he habituated himself earlier to a more concise and nervous mode of uttering his thoughts. Certain expressions would have been more racy, and perhaps to some more efficient, had he not conceived that they would be less Christian. The alteration which has been made in some expressions, he feels assured will not be regretted on a death-bed. It may be that the softening of other expressions might then be regarded as a virtue, and not a failing. Aware of imperfection in diction, conscious of purity of aim, not writing at the request of man or to please men, not writing for the sake of a denomination, not thoroughly approving of the appellations Baptist and Pædobaptist, but desiring in all an increased conformity to the Divine will, and believing in the truthfulness of the sentiments enunciated and advocated, the work,—from the publication of which he has often shrunk through anticipation of pecuniary loss, of mortification from the discovery of mistakes, from the possibly harsh and unjust treatment of certain reviewers, and from the contempt of some who nevertheless must continue to be held in high estimation,—is committed to the Christian public with the believing prayer to God that it may promote an increased knowledge and practice of His holy and gracious will.

Whether, if life is spared, the remaining portion of his manuscript, referring to the *subjects* of baptism, will be committed to the press, the writer cannot now say. If such should not be the case, the works on baptism to which he has referred give instruction on the subjects as well as the action of baptism. Had not the author begun to write, he would not now commence; and had he not felt a strong objection to the performance of works of supererogation, along with a conviction of adaptation to man's good and God's glory in what he has written, he would not have committed this to the press. Such works as this, for the sake of examining the originals of all works that are quoted, should be written by those who have health and leisure, and who have access to many thousands of volumes, or whose finances enable them to purchase what they please.

In partial exculpation of the length to which he has gone, he might mention his own ignorance, at the time, of having proceeded so far; and the fact that he is defending what an estimable opponent deems it "incredible," yea, "inconceivable," that Christ should ever have commanded: a practice which is supposed to be perpetuated only because a certain denomination is under "the trammels of a party." Although he is not conscious that the Baptist denomination has bowed its neck, wholly or partially, unwillingly or by choice, to any Conference or Association, Synod, Union, or Parliament, to any human person or persons, yet it would seem that this denomination is considered to be so carried away by some mortal being or beings, as in effect to have sworn allegiance to the same. May all be preserved from having any other "Lord and Master" than "our Lord Jesus Christ," and may "power from on high" attend all endeavours to promote universal homage and praise "unto Him that sitteth upon the throne, and unto the Lamb, for ever."

VALE PARSONAGE,

TODMORDEN, *December*, 1864.

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INTRODUCTORY.

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BAPTISM A DIVINE INSTITUTION.

J. A. JAMES.—“O God! I render Thee my sincere and hearty thanks for the sacred Scriptures, that inestimable volume, which is given by Thine inspiration, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. May I consider Thy Word the only infallible standard of truth; and turning from all human authority, however I may avail myself of the teaching of uninspired men, may I determine to receive nothing as truth which is not taught here, and everything as truth which is taught here. Give me an enlightened understanding, and lead me into a knowledge of Thy will.”—*Chris. Father's Pres.*, p. 27.

NEANDER.—“We must follow not the spirit of the age, but the Spirit of God.”—*His. of Chris. Dogmas*, p. 10, Bohn's Edition.

DR. LEIFCHILD.—“Watch the errors of your times and neighbourhood.”—*Counsels to Min.*, p. 48.*

THAT baptism has been enjoined by the highest authority, whatever may be the import of the word, and whoever may be its proper subjects, appears to the writer indisputable, inasmuch as we have the express command, “Go ye, therefore, and teach” (marginal and proper rendering, Make disciples of) “all nations, baptizing them,” &c. (Matt. xxviii. 19.) This command is prefaced by the words, “All power is given unto me in heaven and in earth,” ver. 18. We read also in Mark xvi. 15, 16, “Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.” In accordance with this law of the kingdom of heaven, on the day of Pentecost, to those who inquired, “Men and brethren, what shall we do?” Peter replied, “Repent, and be baptized, every one of you,” &c. Subsequent conduct and instruction recorded in the Acts and Epistles of the Apostles, prove that baptism, whatever may be its import or advantages, was regarded as having been legislatively enacted by the adored Sovereign and Head of the church. Hence Acts ii. 41; viii. 12, 13, 36, 38; ix. 18; x. 47, 48; xvi. 15, 33; xviii. 8; xix. 3-5; xxii. 16; Rom. vi. 3, 4; 1 Cor. i. 13-17; xii. 13; Gal. iii. 27; Eph. iv. 5; Col. ii. 12; 1 Peter iii. 21.

Baptism, therefore, is not indebted for its origin to the decrees of popes or ecclesiastical assemblies, to the whims, vagaries, inventions, or policy of uninspired, designing, or erring men. It is commanded by “the wisdom of God.” It should not, therefore, be scorned or despised; nor should it be practically disregarded, unless the intention of God that it should be of temporary continuance, can be proved from His own Word.

* The reader will perceive that some of the subsequent prefixes to the various sections of this volume are from Baptist writers, and that many of these prefixed quotations were not intended for baptism by their respective authors, but that they are here adduced because of their appropriateness and importance.

SECTION II.

BAPTISM A NEW TESTAMENT INSTITUTION.

Prof. WILSON.—“We may safely take little interest in the mere contest of party—the battle of man against man, Pædobaptist against anti-Pædobaptist; but in the noble strife of solid facts and sound reasonings it should be our ambition to come off victorious. Christians must not despise the *value* any more than ‘the *day* of small things.’”—*Inf. Bap.*, pp. 68–70.

Bp. BUTLER.—“Many persons, from different causes, never exercise their judgment upon what comes before them, in the way of determining whether it be conclusive, and holds. They are perhaps entertained with some things, not so much with others; they like and they dislike; but whether that which is proposed to be made out be really made out or not—whether a matter be stated according to the real truth of the case, seems to the generality of people merely a circumstance of no consideration at all.”—*Pref. to Ser.*

CHRISTIAN baptism is not an institution of Abraham, or of the inspired legislator, Moses, or of the Old Testament. It is an institution of the New Testament, of the Christian dispensation, being enjoined by Christ on His disciples. John’s baptism undoubtedly bore a great resemblance to Christian baptism. “John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is, on Christ Jesus.” And the evangelist Mark, speaking first of John the Baptist, uses these words, “The beginning of the Gospel of Jesus Christ.” The distinction between John’s baptism and that enjoined by Christ, need not by us now be defined. Christian baptism is an ordinance of which we read, from the inspired writings, only in the New Testament. We learn from the Old Testament that there were instances in which it was the duty of one person to wash another (Ex. xxix. 4; xl. 12; Lev. viii. 6). Whatever resemblance there might be in this to Christian baptism, we draw hence no arguments; we deem all inferences from this to be unnecessary, if not irrelevant. We also read of the washing or bathing of the unclean (Lev. xiv. 8, 9; xv. 5–8, 10, 11, 13, &c.; xvi. 26, 28; xvii. 15, 16; Num. xix. 7, 8). These passages are adduced simply to shew that a bathing of the person was one of the required purifications under the law of Moses. The pouring of water on a person, by himself or by any fellow-creature, is not mentioned in the Old Testament, except in reference to Elisha, who “poured water on the hands of Elijah.” The sprinkling of water, unmixed with anything else, upon any person, by himself or by his fellow-man, is a circumstance not mentioned in the Old Testament. The pouring of oil on certain persons, and the sprinkling of blood, and of water mixed with ashes, and of water mixed with blood, are named (Num. viii. and xix;* Lev. xiv. 5–7). God promised to pour out His Spirit, Prov. i. 23; Joel ii. 28, 29: and in Isaiah xlv. 3, it is promised, “I will pour water upon him that is thirsty, and floods upon the dry ground.” Also in Ezekiel xxxvi. 25, is the prediction, “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.” These last are not records of what man has done, or has been enjoined to do, but of what a faithful God graciously promised.

OLSHAUSEN.—“The symbolical signification of the rite of baptism was so intelligible, that as soon as the Jews saw John practise it, they understood what he meant by it. Accordingly, this passage can afford no proof that baptism (in its distinction from mere lustration) was known before John and Christ.”—*Com. on John i. 26, 27.*

* The water of purifying referred to in Num. viii. 7, was mingled with the ashes of the

SECTION III.

BAPTISM A PERMANENT INSTITUTION.

JOHN THE APOSTLE.—“Beloved, believe not every spirit, but try the spirits.”—*1st Epistle*, iv. 1.
 Dr. GUTHRIE.—“I would not disparage outward ordinances and forms. They are valuable in their own place and for their own purposes; frames, as they are, to set the picture in . . . caskets for truth’s jewels.”—*Christ and the Inh.*, &c., p. 230.

F. CLOWES.—“Our blessed Lord, in founding this spiritual church or dispensation, yet saw it good to institute two ceremonies—Baptism and the Lord’s Supper. Surely He would have made it wholly spiritual had He not had some important reason for adding these two ceremonies.”—*Imp. of Right Views*, p. 5.

Dr. J. BURNS.—“I believe that to unlearn what has been taught us in the schools of human theology is exceedingly difficult.” “The truth is the golden treasure, and however, and wherever, or from whomsoever it is obtained, it will enrich and bless the possessor.”—*G. B. R.*, p. 175. 1838.

C. STOVEL.—“It would be well to bear in mind, that great ingenuity is not so important in ascertaining the import of God’s holy Word as prayerful attention, childlike simplicity, and an honest heart, with whatever state of feeling may commend us to the eternal teaching Spirit.”—*Bap. Rec.*, p. 231.

Dr. WARDLAW.—“It is kind in that God who ‘knoweth our frame,’ not only to give us His Word, but to embody, as it were, that Word to our senses, to confirm it to our faith, and to impress it upon our memories and hearts, by significant outward institutions.”—*Inf. Bap.*, p. 165.

THE perpetuity of baptism is believed to be the intention of the Divine mind;—

1. Because baptism is an institution of the New Covenant. Although the Christian, compared with the Jewish dispensation, is not distinguished by ritual observances, it is clear that two simple services, which are of this character, have received the highest sanction of Christ and His apostles. Baptism is the putting on of Christ; the profession of Christianity, not of Judaism.

2. There is in the New Testament no intimation of baptism being a local rite, or temporary institute; of its limitation to any period, or of its restriction to Jewish or Gentile believers. “Go ye, therefore, make disciples of *all nations*, baptizing them.” “*HE that believeth,*” &c.

3. A Divine law can only be repealed by Divine authority. We are not acquainted with any intimation in God’s book of the repeal of the law of Christian baptism. We admit that the apostles on the day of Pentecost were enlightened far beyond what they had previously been, and that they afterwards became more extensively acquainted with God’s merciful purposes in regard to the Gentiles; yet since there is not the least intimation of apostolic mistake when they, filled with the Spirit, taught, “Repent, and be baptized,” or of the temporary character of this institution, we deem it unauthorized and dangerous to lay aside what is Divinely and so clearly enjoined. If without authority from heaven we abolish one commandment, how can we consistently enforce any? Shall we mutilate that which is Divinely finished, and absolutely perfect?

4. The perpetuity of baptism is implied in the commission and the annexed promise, “Go ye,” &c., “And, lo, I am with you alway, even unto the end of the world.” (Or if it is preferred, *the conclusion of this state*. The same words occur in Matt. xiii. 39, 40, 49; xxiv. 3.) The promise being given in connexion with the commands to disciple, to baptize, and to teach, baptism is a link in this chain of requirements, obligatory for the length of time embraced in the cheering promise. Remove this link,

red heifer. To this water of expiation, the preparation of which is described in Num. xix., allusion is made, as we believe, in Eze. xxxvi. 25. (See Hengst.’s *Christol.*, vol. iii., p. 48, Clark’s Edition.)

and the chain is broken. The duty of making disciples, and of teaching these disciples all things whatsoever Christ has commanded, has not a more solemn injunction, a higher sanction, or a more lengthened obligation, than the duty of baptizing. We have here "not separate and independent laws, but consecutive clauses of one law."

5. The purposes of baptism are the same in nature and importance at all places, and throughout all ages. Baptism, according to the reasoning of an inspired teacher, is a powerful motive to holiness of conduct:—"How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Baptism also indicates among Christians the sameness of relation to God (Gal. iii. 26-28).

6. Baptism is associated with the most important doctrines, duties, and privileges of the Gospel; with the doctrine of the Trinity; with preaching and believing the Gospel; with the fulfilment of all righteousness; and along with faith, with the promise of salvation: Matt. xxviii. 19; iii. 15; Mark xvi. 16; with the death, burial, and resurrection of Christ; with the believer's dying unto sin and living unto God; and with the putting on of Christ, Rom. vi. 3, 4; Gal. iii. 27; with the fact of there being "one body, and one spirit," "one hope," "one Lord, one faith," "one God and Father of all," Eph. iv. 4-6; associated with repentance, it is connected with the remission of sins, Acts ii. 38; and with salvation, when it is "the answer of a good conscience towards God," 1 Pet. iii. 21.

What is there that is temporary or local in preaching and believing the Gospel? in teaching and obeying what Christ has commanded? in the duty and privilege of dying unto sin, and of putting on Christ? Where is it recorded or intimated respecting any of the doctrines, duties, and privileges referred to, that primitive Christians alone were interested in them? Is it less important now to confess Christ, and to be separated from the world, than it was in apostolic times? Is baptism in any respect less significant, impressive, or appropriate? Can Divine laws become obsolete without any intimation of this from the Divine lawgiver?

We admit that the spirituality of the Christian dispensation is declared by our Saviour, when He says, "The hour cometh, and *now is*, when the true worshippers shall worship the Father in spirit and in truth" (John iv. 23); and by the apostle Paul, when he wrote, "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17): but that these militate not against the existence and continuance of baptism, we maintain, because the same chapter which records the testimony of Christ to the spirituality of the worship which God requires, relates the fact "that Jesus made and" (by means of His disciples) "baptized more disciples than John" (John iv. 1, 2); and years after this utterance of the Saviour, He gave the solemn injunction to His apostles, to go and disciple all nations, baptizing them, &c. The existence of the simple, symbolic, and significant rite of baptism, cannot militate against the spiritual worship which

God requires. Also, the language of Paul is in the same epistle in which he speaks of the momentous truths and duties which are symbolized in Christian baptism (Rom. vi. 1-6). Assuredly he did not in the latter part of the epistle contradict what he had asserted in the former part, nor adduce an argument or fact in condemnation of his own practice in baptizing at Philippi, &c., and in breaking bread at Troas; and in condemnation of Christ's injunction, and of apostolic teaching and practice, so far as we can judge, from first to last. If baptism is obsolete on account of its ritual character, the Lord's Supper must necessarily be the same. "If for wise reasons God appointed in the Jewish church a number of magnificent, though burdensome ceremonies; for reasons equally wise, He may have ordained in the Christian church, a few of a simpler character. If in regard to the infirmities of the Jews, as 'the Friends' assert, many ceremonial observances were ordained in the ancient church, for aught they know, there may be infirmities so inherent in human nature, or so generally prevalent, as to render a few simple forms desirable, if not absolutely necessary, for the great majority in every age of the world."* Our Saviour at His baptism did not say, It becometh *me* to be baptized; but, "thus it becometh *us* to fulfil *all righteousness*." That water baptism is not superseded by the baptism of the Holy Ghost, will be shortly noticed. The Scriptures are equally as silent on any change of baptism as on its discontinuance; and the same authority is needed for one as for the other.

SECTION IV.

ON THE ELEMENT OF CHRISTIAN BAPTISM.

CHURCH OF ENGLAND.—"Holy Scripture containeth all things necessary to salvation, so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith."—*Art. vi.*

J. C. RYLE.—"I know I can say nothing which has not been better said by better men than myself: but every additional witness may be of use in a disputed cause."—*Home Truths*, p. 63.

BP. BUTLER.—"A subject may be treated in a manner which all along supposes the reader acquainted with what has been said upon it, both by ancient and modern writers, and with what is the present state of opinion in the world concerning such subject."—*Pref. to Ser.*

THE Scriptural element of Christian baptism, of that baptism which Christ has commanded us to administer to, and to receive from one another, we maintain, is *water*. In vindication of this sentiment, let the following be considered:—

1. That John's baptism was a baptism with, or in water, is indisputable. "And were baptized of him in Jordan, confessing their sins" (Matt. iii. 6). "I indeed baptize you with (in†) water" (11 v.). "And Jesus, when He was baptized, went up straightway out of (from) the water" (16 v.).

2. We read of Christ's baptizing (that is, by means of His disciples)

* Dr. Halley's *Cong. Lec.*, vol. x., p. 59, *Cheap Series*. Subsequent quotations from the *Congregational Lectures* are from this series, and those from Dr. Halley are from vol. x., unless otherwise specified.

† Literally and properly *in*, not with; as will hereafter be shown.

at the very time when John was baptizing, without any intimation that Christ baptized in or with any other element than that in which John baptized (John iv. 1, 2).

3. We find Christ commanding His disciples, some of whom had been John's disciples, to administer baptism in (into*) the name of the Father, and of the Son, and of the Holy Ghost; a command in which the element is not named, but which it appears to us, *must*, in the circumstances of Christ and of the apostles, have been understood to mean baptism in or with *water*. We are far from saying that from this passage alone it could be proved that water is the element of Christian baptism: but consider it in connexion with the practice of John, as previously recorded; with the conduct of Jesus, in being baptized by John in Jordan; and with the previous practice of Christ's disciples under His sanction, and we conceive that His command would necessarily be understood by His disciples to mean, that they were to baptize in or by the element previously used, into the name of the Father, &c.

4. Water is expressly mentioned as the element with which, or in which baptism by the apostles, or under their sanction, was administered. In this is proof of the light in which the apostles understood their commission. "See, here is *water*; what doth hinder me to be baptized? . . . And they went down both into the *water*, both Philip and the eunuch; and he baptized him. And when they were come up out of the *water*," &c. (Acts viii. 36, 38, 39.) "Can any man," said Peter, "forbid *water*, that these should not be baptized, which have received the Holy Ghost as well as we?" (x. 47.)

5. The baptism of the *Holy Ghost* is invariably ascribed to Christ alone. "I indeed have baptized you with (in) *water*, but *He* shall baptize you with (in) the *Holy Ghost*" (Mark i. 5). "He that sent me to baptize with (in) *water*, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with (in) the *Holy Ghost*" (John i. 33). The baptism which Jesus has *commanded*, is to be administered by His disciples, not by Himself. "Go ye, therefore, and disciple all nations, baptizing them," &c. (Matt. xxviii. 19.) Hence the record that Philip, not the Lord, baptized the eunuch. Hence Peter "commanded them (that is, Cornelius and them that were with him, 24 v.) to be baptized in the name of the Lord" (Acts x. 48).

We are not reflecting on baptism in the Spirit, or on baptism in water, as though either was of insignificant moment; we are simply stating a Scriptural distinction between the two, and the fact of Jesus having enjoined the latter. The former, ever administered by Himself, appears to have been immediately and invariably followed by the possession of miraculous gifts. See Acts ii. 2-4, and x. 44-46, compared with xi. 15-17. If this view of the baptism of the Spirit is correct, it is altogether distinct and different from yielding to the Spirit; from being renewed by the Spirit; from having the Spirit to dwell within us, so that our bodies are the temple of the Spirit, and from being filled with the Spirit. To our being renewed by the Spirit, having the indwelling of

* Literally and properly *into*, not in; as will be subsequently evinced.

the Spirit, and being filled with the Spirit, we attach the highest importance, but do not feel authorized from God's Word to denominate these a *baptism of the Spirit*. We do not say that it is sinful thus to designate the renewing operations of the Spirit, and the abundant possession of His divine influences; but it tends, as we think, in some degree, to confusion and misunderstanding on the subject of Christian and Scriptural baptism. To administer the baptism of the Spirit, no human or angelic being is competent. It is the sole prerogative of Him who in the beginning was with God, and was God. The baptism enjoined by Christ, and to be administered by Christians, we believe to be meant, when Peter said, "Repent, and be baptized," &c. (Acts ii. 38); also in all the baptisms subsequently mentioned, excepting that of Cornelius, and his kinsmen and near friends, mentioned in Acts x. 44-46; xi. 15-17, which persons were afterwards baptized in water by the direction of Peter, and in accordance with the command which Christ had previously given. This baptism enjoined by Christ, and administered by Christians, we believe to be referred to in Rom. vi. 3, 4; 1 Cor. xv. 29; Col. ii. 12; and 1 Pet. iii. 21, also in Eph. iv. 5; and 1 Cor. xii. 13, where we read, "For by one Spirit are we all baptized into one body." By or *in* one Spirit, that is, through the operation, under the guidance, and in the possession of one Spirit, are we all by baptism introduced into one body, the church of Christ.* "One Lord, one faith, one baptism" (Eph. iv. 5). We do not believe that the baptism of the Spirit is here meant, from the fact that baptism in or by water was the instituted and well-known ordinance of the church of Christ, and that the divine Spirit had been mentioned in the immediately preceding verse; also because water baptism commanded by Christ, and practised and enjoined by the apostles, must now have ceased, if the apostle here refers to the baptism of the Spirit; or there must have been two baptisms; or the apostle must have been guilty of an omission, nay, of a mis-statement, in saying that there was "one baptism."†

This view of the import of inspired language, which appears to us unambiguous, and to be peremptorily required, we regard as consonant with every reference to baptism in the Acts and Epistles of the Apostles, the baptism of the Spirit being confined to those cases in which it is expressly thus designated. We shall only add our regret that the estimable body of Christians, called "Friends," along with some of other denominations, do not see from Acts x. 44-48, and from other passages where baptism is mentioned, that the baptism of the Spirit, when it pleased our exalted Redeemer to grant it, did not supersede that of water baptism, to which He had submitted, and which He had so solemnly enjoined.

* Dr. BLOOMFIELD.—"*Kai gar en eni Pn.*, &c., render, 'For through (the operation of) one Spirit we all have been baptized into (or unto) one body,' *i.e.*, so as to form one body."—*Gr. Tes.*, on 1 Cor. xii. 13.

Dr. DODDRIDGE.—"For by, and according to the operation of one Spirit, we Christians are all baptized into one body" (*Par.* on 1 Cor. xii. 13). So we read that Simeon "came (*en to pneumatē*) by the Spirit into the temple." Luke ii. 27.

† Dr. Leifchild, in a sermon on Eph. iv. 4-6, says, "We have here five points presented to us by the apostle, of great importance; in which all Christians are agreed" (*Disc.* p. 346). But, in accordance with some, and in opposition to others, and as we think to all the candid, he says, "*One baptism*.—We prefer to consider this as the baptism of the Spirit; the sign being put for the thing signified" (p. 349). See Drs. Doddridge, &c., in opposition to Dr. Leifchild.

SECTION V.

ON BAPTISM AS AN INITIATORY ORDINANCE.

J. A. JAMES.—“Only let us unstring controversy; only let us speak the truth in love; only let us controvert as brethren, and not as enemies; only let us contend for truth, not for victory: only let us carry on our controversy about minor matters, with a recollection that we are agreed on greater ones; . . . only let us argue and expostulate as we should with a brother we most tenderly loved, about something he held which we thought was doing him harm—and then we may be as zealous as we please about church government.”—*Church in Ear.*, pp. 153, 154.

WEBSTER and WILKINSON.—“The Sacrament of baptism . . . as being the initiatory rite of discipleship.”—*Gr. Tes.* on Ti. 3, 5.

Dr. HALLEY.—“I consider baptism to be the initiatory rite, and the Lord's Supper the commemorative institution, of the Christian church.”—*Cong. Lec.*, p. 6.

“BAPTISM, as the sign of discipleship,” says Dr. Halley, “was, in the first instance, enjoined upon every proselyte.” “Our Lord instituted baptism,” says Archb. Newcome, “as a perpetual rite of initiation into His church.” “Baptism,” says Richard Watson, “was expressly made the initiatory rite by which believers of all nations were to be introduced into the church and covenant of grace. Baptism is an initiation into, and acceptance of the covenant of grace required of us by Christ as a visible expression and acceptance of that faith in Him which He has made a condition of that salvation.” “Baptism is the grand initiatory act by which we enter into this covenant, in order to claim all its spiritual blessings, and to take upon ourselves all its obligations.” “From its very office as *the rite of initiation into the general community of believers*,” says Mr. Stacey, “baptism must be regarded as an appropriate, not to say indispensable, condition of participation in the Lord's Supper.”* Mr. Arthur styles baptism “the badge of citizenship.”† Without conceding all the effects and advantages claimed for baptism by our Pædobaptist friends, remembering that without holiness “no man shall see the Lord;” that by “love one to another” shall disciples of Christ be known; and that “except a man be born again he cannot see the kingdom of God,” we may yet admit and maintain that Scriptural baptism is an initiatory ordinance.

The records respecting John's baptism teach that *it* might be called *Initiatory*, because he preached, “saying, Repent for the kingdom of heaven is at hand;” he “baptized with the baptism of repentance, saying unto the people that they should believe on Him who should come after him, that is, on Christ Jesus;” and they “were baptized of him in Jordan, confessing their sins.” Even the baptism of our Lord, although an exception to the rest, He being without sin, &c., was His initiation into His public labours as “a Teacher come from God.” But our concern being with what may most appropriately be designated Christian baptism, we assign a few reasons for regarding it as being by Divine appointment at the commencement of a new life, and new relationship. When we speak of baptism as initiatory, we do not mean that it preceded repentance and faith, or that it was in itself regenerating, but that it was the first act required of the professing recipient of the Gospel, the act in which, by Divine appointment, he signified his faith in Jesus and

* *The Sacraments*, pp. 92, 93. Subsequent references to Mr. S. are to this work, unless otherwise expressed.

† *The Tongue of Fire*, p. 9.

devotedness to Him, and by which he was introduced, where Christians existed, into their society and privileges. In many instances, in the beginning of Christianity, it could not introduce into any particular church. But we believe that every baptized person professed by baptism discipleship to Christ, and was acknowledged as a disciple of Christ, until, in exceptional cases, hypocrisy, inconsistency, or apostacy, being subsequently apparent, demanded another course.

1. The language of Jesus to Nicodemus we consider as describing the state of things under the Christian dispensation, and as teaching the initiatory character of baptism. "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5). We believe that being "born of water" refers to baptism, the law of the Christian dispensation being, that all be admitted into the church of Christ on earth, through water; in other words, that the external operation, introducing into the visible kingdom of Christ on earth, be baptism; and that the internal operation, without which there can be no admission into the kingdom of glory, and without which there is no meetness for, or authority to enter into, the church of Christ on earth, is being born of the Spirit. On this passage our Wesleyan brother Mr. Stacey, says, "To obtain admission into this kingdom the New Birth is required, and this is effected by the twofold operation of the Spirit and of water,—by the Spirit, as to its substance, by water, as to its sign; by the one as to its inward reality; by the other as to its outward profession. It is as if the Redeemer had said,—a man can enter the kingdom of God *formally* only as he is initiated by baptism, and *really* only as he is purified by the Spirit. He is saved, as the apostle otherwise expresses it, by the washing of regeneration, and the renewing of the Holy Ghost" (pp. 76, 77). Thus our Independent brother Dr. Halley, on the same Scripture says, "Unless he become a proselyte by baptism, he is not, ostensibly and as entitled to its external privileges, a member of that kingdom; unless he become a convert by the Spirit, he is not, really and as entitled to its everlasting rewards, a member of that kingdom. To be completely a member of Christ's kingdom, both acknowledged by the church, and approved of God, he must be both a baptized and a converted man" (p. 119). A similar view of the import of this passage is given by the Episcopalians Scott and Sumner, and by the Presbyterian Barnes, as well as by others.

2. The initiatory character of baptism appears from the commission solemnly given by the Saviour shortly before His ascension. This commission included three things enjoined upon the apostles, namely, to *disciple*,* to *baptize*, and to *teach*† the observance of all the will of Christ.

* The original word, *matheteuo*, includes or implies the communicating of instruction necessary to *make disciples*, which instruction must refer to the need of a Saviour, and to the person, character, and claims of the adorable Jesus.

† The word *didasko* is properly rendered to *teach*. It embraces instruction concerning all that Christ has commanded, and all the obligations of His disciples to their Teacher, Lord, and Saviour.

In imitation of Dr. Carson, and many others, the quotations from Greek, Hebrew, and Oriental languages, are given in Roman characters. We now deem it much preferable that such a barbarous appearance of these words should have been avoided, but adherence to the original plan is necessitated by a regard to time and expense.

The first duty in the order of the three mentioned, is to make disciples. The duty next mentioned is that of baptizing; and the last-mentioned duty is that of teaching to observe all things whatsoever Christ has commanded. We are aware that some who believe with us in the initiatory character of baptism, deny that we receive any instruction from the *order* in which duties are mentioned in this commission. We do not wonder at this, believing that a regard to order in the instruction of the Saviour would prove immediately fatal to the baptizing of infants. When we speak of the subjects of baptism, this objection may be noticed.

3. That baptism is, according to the Scriptures, an initiatory ordinance, introducing into the church of Christ, or Christ's visible kingdom on earth, is confirmed by the record of the apostle Peter's instructions on the day of Pentecost, and of the practical regard paid to the same. Peter bade the inquiring Jews, "Repent, and be baptized, every one of" them; after which we shortly read, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts ii. 41).

4. Every subsequent reference to baptism, in Holy Writ, confirms this view of it as an initiatory ordinance. Hence, in Acts viii. 12, we read, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." It is a natural inference from the record respecting Lydia and her household (xvi. 14, 15); and is indisputably evident respecting the jailor and all his (32, 33). It is again corroborated in Acts xviii. 8: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed and were baptized." Some of the truths implied, or figuratively represented in baptism, are exclusively or especially appropriate to the beginning of the Christian life. How appropriate at this time is the declaration of a belief in Christ's death, burial, and resurrection; and of a death unto sin on our part! How appropriate the burial with Christ, and the rising up to walk in newness of life! (Rom. vi. 2-6.) If a person has ignorantly or sinfully neglected baptism in the commencement of his Christian career, we do not recommend the continued neglect of it, because it has not been attended to at the proper time. The putting on of Christ is without doubt most appropriate at the time of our becoming Christians (Gal. iii. 27). Every precept in regard to baptism, every record of its observance, and every reference to it in the volume of inspiration, favour the conclusion that it is an ordinance that should be observed at the beginning of the spiritual, the new, the Christian life.

SECTION VI.

BAPTISM NOT A CONVERTING AND SAVING ORDINANCE.

Dr. J. MORISON.—"A more fatal mistake there cannot be, than to attribute to baptism that change, of which it is only the appointed sign in the Christian church. It is lamentable, beyond expression, that professed Protestants should require to be combated with the same weapons precisely as those employed against the worst errors of Romanism. But so it must be, while the

pestilence of Roman heresy lurks within the precincts of a reformed church. As the outward sign of inward cleansing by the grace and Spirit of Christ, baptism is a most significant and instructive ordinance; but those who would confound, or even identify it with the renewing of the Holy Ghost, have quitted the doctrine of the apostle, and substituted in its place a mere human invention. It is one thing to affirm that Christ has enjoined baptism as an initiatory rite of His kingdom; it is quite another thing, and an error of the most formidable dimensions, to assert that all baptized persons are born of the Spirit."—*Hom. for the Times*, pp. 265, 328, 329, 342, 343.

J. STACEY.—"The authority of men, though learned and pious, is worthless, when set against the authority of God; and tradition valuable in its own subordinate sphere, becomes unmixedly pernicious when employed to propound a doctrine, or establish an ordinance."—*The Sac.*, p. 17.

WE regard baptism as a solemn and significant profession of discipleship to Jesus, as the divinely-appointed way of entrance into the body of Christ; and we repudiate scornful remarks or erroneous ideas in regard to its insignificance. But we do not regard baptism as an act by which we become new creatures in Christ Jesus and heirs of everlasting life. We believe that faith, according to the Scriptures, is a pre-requisite to baptism; that we are "justified by faith;" that we "are all the children of God by faith in Christ Jesus;" and that our views of the necessity of faith unto Scriptural baptism, whilst opposed by no part of Holy Writ, are affirmed or corroborated by every inspired precept and precedent. Should it be objected that we do not require faith, but the profession of faith, because we do not, and cannot, search the heart, it may be replied that the fault is in the unbeliever, when the profession of faith without the possession is made in his baptism, and the administrator has no evidence of his insincerity. The Scriptures, which, as we think, teach the necessity of faith to baptism and the Lord's Supper, no more require that the administrator of baptism should know the heart, than that churches should know the hearts of those whom they admit to membership and the Lord's Supper.

The great commission does not to us appear ambiguous in regard to the duty of baptizing disciples. "Go ye, therefore, disciple all the nations, baptizing them," &c. If a doubt should enter, another record is sufficient for its expulsion: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Apostolic injunctions and subsequent practice, as recorded in the inspired volume, perfectly coincide with our sentiments, that discipleship is the pre-requisite to baptism, and is professed in baptism. Hence, "Repent, and be baptized, every one of you. . . . Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." "Philip went down to the city of Samaria, and preached Christ unto them. . . . When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus, they were baptized, both men and women." Enlargement on this subject would be more appropriate if we were writing on the *subjects* of Christian baptism. Sufficient has been written to show how far we differ from the following extracts:—

✓ "Sin, whether contracted by birth from our first parents, or committed of ourselves, by the admirable virtue of this sacrament, is remitted and pardoned; by baptism we are joined and knit to Christ as members to the head; by baptism we are signed with a character which can never be blotted out of our souls; it opens to every one of us the gate of heaven."* "Baptism, wherein I was made a mem-

* *Cat. of the Coun. of Trent.*

ber of Christ, the child of God, and an inheritor of the kingdom of heaven."* "The Gospel contains not only a doctrine, but a covenant; and by baptism we are brought into that covenant."† "Was I baptized in infancy? Then have I an additional incentive to gratitude; for from that early period has pardon of sin, free salvation, eternal life, with every new covenant blessing, been sealed to me."‡ "The disciples were to be made by baptism, not made and *then* baptized."||

How decidedly opposed all these are to the inspired Word respecting the Great Teacher, that He "made and baptized" disciples!

We refuse to baptize all unconscious babes; nor do we, according to high recommendation amongst Dissenting Pædobaptists, administer the ordinance indiscriminately to those who ask for it. We regard not baptism as a means by which grace and salvation are enjoyed, but as a personal profession of faith in Christ and dedication to Him; which, according with God's directions, and symbolizing important truths, will be honoured with God's presence and blessing; and the justified and obedient believer will go "on his way rejoicing."

SECTION VII.

BAPTISM A PRACTICAL AND CLEARLY REVEALED ORDINANCE.

Dr. L. Woods.—"The Bible is sufficiently plain to those who search it with simplicity of faith and with minds undisturbed with philosophy and science, falsely so called. Hold fast and inculcate those precious truths, which are written, as with a sunbeam, in the Holy Scriptures, and which are plain to those whom Christ calls 'babes,' though contrary to the 'reasoning of the wise and the prudent.'"—*Works*, vol. i., pp. 7, 8.

Dr. A. KEITH.—"A coloured medium imparts its own tinge to the light of heaven, and to every object on which it rests. Pieces of variedly stained glass, if but large enough to cover the eye when placed before it, change the whole aspect of nature, and each, according to its own, gives it a false and varied hue. The discordant testimony of men viewing the same objects, while looking only thus, might well lead others to question the reality of things, and to doubt whether there be any light at all in which they can be truly seen. But let such tainted things be thrown away, and every eye be open and unshaded, and then, in the right use of the sense of sight, every object bears witness of itself alike to all, and things are seen as they really are, and as God made the light to shew them, and the eye to look on them. So it is with the word of nature's God, when looked at in unveiled and unshaded vision with the eye of faith. It cannot be seen aright in the coloured glasses, formed by art and man's device, of which each person or party would choose his own adjutory invention or favourite hue."

Dr. J. P. SMITH.—"The reader will perceive that numerous citations are introduced. For this no apology is requisite; and, indeed, so richly interesting are the most of these passages, that it would be a wrong to the subject, and to the reader, to have withheld them."—*Cong. Lec.*, p. 9. §

W. CLAYTON.—"Nor will he consider as disparaging, the charge that 'others have laboured, and he has entered' into their labours."—*Rur. Disc.*, p. 7.

Archbp. WHATELY.—"I have freely availed myself of whatever remarks or illustrations I have chanced to meet with in various authors, that appeared suitable to my purpose."—*Essays*, p. 21. 7th Ed.

IN giving utterance to a conviction of the clearness of Divine Revelation as a whole, and especially of its freedom from obscurity in the preceptive portion thereof, it is hoped that none will charge us with assuming an air of infallibility or of self-importance, or a dictatorial and authoritative position. The sentiment recorded is no proof of a desire to exercise lordship over conscience; and is no evidence of a disposition to say to another, Stand by, for I am wiser and holier than thou. The necessary sequence from this sentiment is simply, that Baptists or Pædo-

* *Cat. of the Church of England.* † *Henry's Tre. on Prayer.* ‡ *Dr. Williams*, p. 164.

|| *Stacey.*

§ Extracts from this series of publications we have, for brevity's sake, generally recorded as *Cong. Lec.*, instead of giving the subject of the volume.

baptists, from the force of prejudice, from deficiency in candour, or from other imperfections in themselves, have failed to discover the Divine mind on baptism. That one class or the other is in error, on this subject, is evident from the opposite character of their sentiments and practice. That this error arises not from any obscurity in the inspired volume, where precept and precedent on this subject are recorded, it is by us firmly believed :—

1. Because baptism being a practical precept, a something to be performed, and received or submitted to, it appears inevitably to reflect on the wisdom, or goodness, or also the equity of the Divine Being, to suppose the Divine records relative to this duty to be obscure, enigmatical, or contradictory. The Lord Jesus, speaking on the subject of baptism, speaks as Legislator, and ordains an institution, our duty in reference to which can be ascertained only from what He and His apostles commanded, and from what inspired writers have recorded as obedience to the Divine Legislator. “If the trumpet give an uncertain sound, who shall prepare himself to the battle?” Is not God self-condemned, if His own warnings and instructions are obscure? And on the part of God, if this is the case, can it be other than intentional? Should not each one of us rather conclude that his own prepossessions render obscure to his own mind that which is clear, or cause in him some misconception? An apostle has said, “Let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged” (Rom. iii. 4). In the same spirit let us impeach the wisdom, integrity, and goodness of ourselves, yea of the whole world, rather than dishonour the ever-blessed God.

2. Because the fact of disputation on the import of the Divine precept, by no means proves it to be ambiguous; since there have been disputes on almost every subject and fact!—on the Deity and Atonement of Christ; on the Personality of the Divine Spirit; on the possession of a Divine Revelation; and even on the existence of the Supreme Being.

3. Because prepossessions in good men may possess a force amply sufficient to cause, and especially to perpetuate, the misconception that now distinguishes the Baptists or the Pædobaptists. The apostles of Christ, in their ignorance respecting Christ's sufferings, death, and resurrection, till these events had taken place, and in their temporary ignorance respecting the spiritual character of His kingdom, are a striking exemplification of the power of prepossession to obscure the plainest statements that can be uttered. For instance, what could be plainer than Christ's words, “The Son of Man shall be betrayed into the hands of men: and they shall kill him, and the third day He shall be raised again”? (Matt. xvii. 22, 23.) He had before predicted the same in a manner similarly explicit and particular; see Matt. xvi. 21. In general terms it had also been referred to; see Matt. xvii. 9. We read again at Matt. xx. 17–19, “And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the Scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him; and the

third day He shall rise again." How far the twelve expected the betrayal, the crucifixion, and the resurrection of the Lord, is known to all who are conversant with the sacred records. Who does not remember the declaration of disappointment, "We trusted that it had been He which should have redeemed Israel"? (Luke xxiv. 41;) and the unbelief of all, especially of Thomas, in regard to His resurrection? and the inquiry, "Lord, wilt Thou at this time restore the kingdom to Israel?" Prepossessions rendered those eminently good men for a time utterly blind to truths which had been delivered and repeated in language perfectly free from any ambiguity.

4. Because the idea of obscurity in the preceptive part of Divine revelation is opposed by the sacred writers themselves, as well as by Christians of almost every Protestant denomination. After the apostle Paul had said to Timothy, "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus," he adds, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Is the design of Holy Writ, as here expressed by the apostle, a possibility, if the preceptive part of Divine revelation—not to mention Divine revelation as a whole—is obscure? Do God's perfections, or God's promises, encourage the idea of obscurity in any solemnly enjoined duty? Do Solomon's exhortations and assurances encourage this, when he says, "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God"? If God's will on the subject of baptism is obscure, or unintelligible, can He now say, "What could have been done more to my vineyard, that I have not done in it?" To have deprived us of the possibility of objecting or neglecting, to have rendered the use of reason unnecessary, would have been to have deprived us of probation and free-agency. If the oracles of God are disregarded, or are read with minds full of prejudice, instead of being read with minds open to conviction, and with an earnest desire to do whatever God bids, however contrary to custom and inclination, to flesh and blood in any way, how can the truth be known? As we find God when we search for Him with all our heart, so may we not find Divine and practical truth if we search for it in the same manner? Every thing that proves the importance of baptism, if any thing does prove this, militates against the supposition of the Divine will being obscurely revealed, either in regard to the action or the subjects of baptism. Do the following extracts from Holy Writ encourage the idea of its obscure and ambiguous precepts?—"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." "The commandment of the Lord is pure, enlightening the eyes." "Thy word is a lamp unto my feet, and a light unto my path." "The entrance of Thy word giveth light; it giveth understanding unto the simple." "Good and upright is the Lord: therefore will He teach sinners in the way. The meek will He guide in

judgment: and the meek will He teach His way." "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." "If any man will do His will, he shall know of the doctrine whether it be of God, or whether I speak of myself." "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." We presume that perspicuity must necessarily distinguish God's revealed will, if it is worthy of His character and design, and consistent with its own professions. What but satisfactory evidence of its perspicuous simplicity renders acknowledgments from Protestant theologians so nearly unanimous on this subject, when they are not treating on some controverted subject, and especially when Christian baptism is not the subject? We may surely believe a sincere Christian to be on some subject under the blinding influence of prepossession, without uttering the sweeping condemnation of Mr. A. Knox, who, in correspondence with Bishop Jebb, says, "The simple, direct view of Christianity has very seldom been taken. Most men, in all ages, have sat down to the Gospel with a set of prejudices, which, like so many inquisitors, have laid the Christian religion on a bed like that of Procrustes; and as it suited them, either mutilated it by violence, or extended it by force." Equally far should we be from him who said, "It is my wish and prayer that I may be saved from the simplicity of Bible religion." Our object, to use the language of a brother, is, "to convince the judgment, and not to irritate the temper, to establish the truth, and not to awaken prejudice, to defend an ordinance of Christ, and not to defame the Pædobaptists." But such backwardness in some of the people of God to the acknowledgment of our having a clear testimony from heaven on the subject of Christian baptism has the writer witnessed, that he deems it prudent to adduce the opinion of several, eminent for piety and learning, as decidedly accordant with his own. The following are from Baptist authors:—*

Dr. INNES.—"There is no proposition in which I should feel myself, at first sight, more powerfully constrained to acquiesce, than this, 'that in cases in which every simple and unlettered Christian is immediately called to act, and in which he is bound to act in faith, we are to expect explicit direction from the Scriptures themselves.' To me it would appear an impeachment of the Divine wisdom, nay, I might add, of the Divine justice also, to suppose that plain Christians are to learn from the ancient Fathers the way in which they are to observe an ordinance of Christ. . . . If I in any measure substituted the usages of the Fathers in the room of Scriptural authority, I should dread incurring the awful denunciation with which the book of Revelation concludes, 'If any man shall add to these things, God shall add to him the plagues that are written in this book.' Antiquity may furnish us with fresh illustrations of doctrines, which we *previously* knew to be contained in Scripture; or may afford us examples of the observance of institutions which the Scriptures previously enjoin. But we must have the basis of all that we believe

* If the quotations "serve no other purpose, they may at least be useful in teaching the admirers of learned men and weighty names, that the sentiments set forth are neither novel nor frivolous." Also, in maintaining that God's precepts for the regulation of our conduct are not difficult to be understood, let it be known that we are far from maintaining that "a knowledge of geography and chronology, of oriental customs, institutions, and imagery," may not greatly aid in comprehending the import and beauty of many "allusive and pictorial" expressions and phrases therein contained.

or practise, in the Word of God itself. . . . I most readily allow that the best of men have differed on the subject [of Christian baptism]; but this difference, I think, we must admit to have arisen, not from any defect in the Scripture, but from the influence of early prejudice and education, either on the one side or the other, at least; or from something having been plausibly interwoven with the argument, which does not properly belong to it. As on this question there must be a right and a wrong, I have no doubt that Scripture fixes which side is right; and it is by perseveringly examining the testimony of the sacred volume in regard to it, that the truth is to be ascertained. . . . Am I to suppose, in a matter where every Christian is immediately called to act, and where he must act in faith, that Scripture has left such indefinite directions that we must be guided by information derived from a source to which the great body of Christians have no access? . . . I think a little attention to this subject will lead us to draw a very obvious line of distinction between those illustrations of particular passages of Scripture which we may derive from an acquaintance with ancient usages: and which, though highly gratifying to those who have access to this kind of information, is certainly not necessary to regulate our faith or practice: and those represented as in some measure necessary to be known, in order to regulate our conduct in a case where every Christian, learned or unlearned, is called immediately to act. . . . My meaning in some of these observations will be best explained by an example: I learn from an ancient heathen writer, that the punishment of crucifixion was only inflicted on slaves among the Romans; that it was considered too ignominious to be applied to a Roman citizen. This, no doubt, furnishes me with a very striking illustration of the ignominious manner in which the Lord Jesus was put to death. But the knowledge of this fact, which I derive from this heathen author, is by no means necessary to me as a Christian; I might have remained entirely ignorant of it, and no part of my faith or duty would have been at all affected by that ignorance. The case, however, is materially different with regard to Christian baptism. Here every individual is called to act, and he must act in faith. Respect for the Scriptures, then, as a perfect rule, compels me to conclude there must be full directions in this matter (whether I have found them out or not), in these Scriptures themselves. I dare not look for direction from another quarter, because I am sure, in the first place, it was never the design of the great Lawgiver that I should; and secondly, because I know that fallibility and uncertainty is stamped on every other source of information.”—*Eugenio and Epenetus*, pp. 187–192.

G. GIBBS.—“The cause of that deviation from the primitive mode of baptizing, which has been so prevalent in latter ages, must be sought for among the corruptions of Christianity, and not in the ambiguity of a New Testament legislative enactment; and that critical hypothesis which would make Christ the author of the strife and contention which has divided His church on this point, is in our estimation, not less anti-christian than is the rite itself which the learned Dr. [W.] laboured to uphold.”—*Def. of the Bap.*, p. 61.

F. CAMERON.—“‘They pretend that the New Testament is a plain book.’ They not only pretend this, but they will *maintain* that this is its true character. Is not the New Testament a revelation from God? And on the great things which it is intended to teach, the way in which sinners are to be saved and the path of the believer’s duty, is it not plain? A denial of this is an impeachment of the wisdom and goodness of its Author.”—*On Bap.*, in reply to R. S. Bayley, p. 4.

D. WALLACE.—“Any plain man with the English New Testament in his hand, is as competent to decide who are the subjects of the ordinance, as the greatest scholar living.”—*Chris. Bap.*, p. 52.

I. T. HINTON.—“That language, as hitherto constituted, has in all ages proved but an imperfect medium for the communication of ideas, will not be denied. This arises mainly from the employment of one word in various senses; yet it is rare that the connexion or other circumstances leave any material difficulty in determining in what sense the word is to be used. It is at once the glory and security of the faith of the Christian, that it rests upon facts, not conjectures; and that these are facts established by evidence utterly undeniable. The incarnation—death—resurrection—ascension—intercession—of Christ, are facts explicitly stated, and adequately proved, to all who admit the inspiration of the Bible—itsself a collection of facts resting on evidence so clear, that doubt can only arise from disinclination to submit to its authority. May not the Christian justly expect the same

satisfactory feature to be apparent, on the subject of the positive institutions of the Gospel economy? If infants are to be baptized, may not the fact of their being baptized be expected to appear on the page of sacred history?"—*His. of Bap.*, pp. 2, 92.

Dr. CARSON.—"In reading the history of Jesus also, it is not uninteresting to remark, that many things which appear to His enemies decisive evidence against Him, had no weight at all with His friends. This discrepancy shews how much our sentiments are under the influence of our feelings, and consequently the guilt of unbelief, with respect to any part of the Divine counsel which we reject. Though we have no right to judge one another, we have a right, when God has given a revelation, to ascribe all ignorance of it to sin. I make this observation not merely with respect to the point now in debate, or to criminate my opponents. The observation applies to every error; and as no man has attained in every thing to truth, it applies to us all. I make the observation to incite my brethren on both sides of this subject to search without prejudice, to inquire under the influence of an impression of great accountableness."—*Bap., in its Mode and Sub.*, p. 73.

Dr. NEWMAN.—"It is so far from being true that the New Testament is obscure on this point, or that the word baptism is hard to be understood, that I should not hesitate to affirm there is no word of equal importance more clearly defined, more fully illustrated, or of which the meaning is more satisfactorily ascertained."—*Bapt. Imm. Def.*, p. 18.

C. STOVEL.—"Our Redeemer embraced the plainest language of earth, and the most common figures of speech, to make His communication most intelligible and impressive on His hearers. The churches of Christ have risen from a state of darkness and corruption, the duration and perfection of which justify a reconsideration of Divine law on every point of practice. The most vital and the most circumstantial parts of Christian duty have all been baptized in pollution and error; and, in rising from this filthy submersion, it requires an equal care not to retain an adhesive wrong, and not to reject a Divine right through the undue influence of general and popular intervening customs. If it were possible, advantage could be derived from absolutely forgetting all that has intervened, and realizing the actual presence, communion, and converse of the Lord himself; not as if in the present time and the country in which we live, but, as at the time when and in the country where, the beloved Redeemer conversed with and instructed mankind.

"The sacredness and merciful importance of the object ought to prevent discouragement arising from difficulty. No pains can be too great, when taken to ascertain a Redeemer's will, and to promote His glory in the midst of sinners whom He died to save. Still less should apparent difficulty induce the conclusion, that He, who spake as never man spake, has chosen a word to express His meaning which could not with ease be understood by those who heard Him. If this were true, in every case of disobedience the Legislator himself would be to blame. Had Jesus expressed His will in words, the meaning of which the men of His time could not comprehend, faith in His word now would be perfect madness. The very object of His coming was to call men away from obscurity, falsehood, and all the elements that induce distrust; and to utter in their ears a word, of which none could mistake the meaning, and the stability of which should be greater in experience than that which is found in the ordinances of nature. 'Heaven and earth shall pass away, but not one jot or tittle of His word shall fail.' If there appear to us, in laws designed for general observance, an obscurity of meaning, that fact itself is proof that we are wrong, rather than that He, the wise and merciful, has chosen words of doubtful import.

"Were this the only inquiry that suffered obscurity in the dark ages, some of the rhetoric employed in setting forth the supposed unintelligible character of the Saviour's words, might have admitted an apology; but nothing could justify it. If the supposition were true, the premises would call for universal mourning, not for exultation. If in ordaining this initiatory rite, to be observed by all His followers, the Lord had used words that mean anything or nothing, He might have done the same in His promises, in the declaration of His atonement, in describing His mediation, and in predicting its results. If His words were ill-chosen in the one case, they might have been so in another. Indeed, the same supposed obscurity has been alleged in almost every case, at different times, and on different occasions; and, by some, with exultation, not unlike that which now provokes

rebuke in writings on the nature of baptism. In the Council of Trent it was as hard to see the meaning of those words in which the Lord has covenanted salvation to each believer, as Dr. Halley now makes it out to be to comprehend what was intended by commanding every believer to be baptized. Those ages of corruption spread their gloom, not only over the page of revelation, but it was made to cover all existence. The clearest facts of nature were denied in the very face of absolute demonstration. The operations of earth had none to understand or admire them, and heaven expanded her deep blue bosom to mankind in vain; the glory was still a secret, because the observer was blind.

"By thus glancing at the evil we may learn its cure. The mind, though not altogether free, has, notwithstanding, in some departments, been considerably emancipated; and the rule by which its liberty has been so far gained for natural investigations, must work out its freedom in divinity. Where man has laid aside the use of plausible conjectures, and confined his attention to facts, by becoming a servant and interpreter of nature and nothing more, knowledge has extended; it has become more definite and clear, and every human resource in action has been augmented beyond the utmost boundary of ancient thought. Let the same rule be applied to revelation, and every desirable result will be obtained. When preconceived notions have been laid aside, and the facts of revelation have been carefully collected and arranged, instead of exulting over its obscurity, reason will be found for using the words of David, 'The entrance of Thy word giveth light, it maketh wise the simple.'"—*Christian Disci.*, pp. 88, 480-482.

A. BOOTH.—"Baptism was evidently intended for the disciples of Christ in general, a very great majority of whom, though thoroughly capable of understanding an express precept, or a plain example, relative to the ordinance, have neither capacities nor opportunities for long, abstruse, analogical disquisitions, in order to come at the mode and subject of baptism. Yet persons the most illiterate, and of the narrowest capacities, if really converted to Jesus Christ, must be supposed capable of understanding what baptism is, and the Scriptural grounds on which it should be administered; or else it would never have been appointed for them by our gracious and omniscient Lord."—*Pædob. Examined*, vol. iii., p. 116, Ed. 1829.

The length and number of these extracts can only be justified and commended by the importance of our being convinced that God has not obscurely revealed His will. The following are from Pædobaptist writers:—

Dr. HALLEY.—"Assuming the truth of our conclusion in the last lecture, that baptism is an ordinance of perpetual obligation in the Christian church, it does seem extraordinary that Christians, in the honest and diligent study of the New Testament, should be unable to discover who are to be baptized, or in what manner the rite is to be performed. . . . I cannot but think that if both parties proceed in the inquiry honestly, impartially, without prejudice, and without preference, until the conclusion be fairly reached, the truth may be ascertained. To which side the latent prejudice which obstructs the force of evidence may belong, it is not for me to assume, nor even to conjecture. . . . Whether I have been successful or not in pursuing the inquiry with an impartial and unbiassed mind, I do believe that if other and abler divines on both sides will divest themselves of prejudice, they may bring this dispute to a satisfactory determination. Instead of saying, so quietly and comfortably as some good people do, Let us agree to differ, it would be more in accordance with our respect for the will and authority of Christ to say, Let us agree to find out the truth, adhering closely to Scripture, seeking all aid in its correct interpretation, assuming nothing without proof, and carefully endeavouring to detect the cause of the error, on whichever side it be, the *proton pseudos*, which, lurking in the breast of one party or the other, in this as in almost every controversy, vitiates all the subsequent reasoning, and, ever present in the dispute, colours with a false light the arguments adduced on each side of the question, concealing the weakness of some, and imputing a fictitious value to others. Let us reach, if it be possible, the *ars causa* of this unhappy dispute, and then it surely cannot be difficult for an unprejudiced mind to ascertain the truth. . . . Vituperation and abuse in this controversy have probably done more than any thing else to obscure the truth. Let every controversialist consider

how far he is guilty of obstructing, by the acrimony of his words, the force of his own arguments. . . . Upon baptism we have more full and precise information than we have upon any other ritual observance."*—*Cong. Lec.*, pp. 92-94.

Dr. ADAM CLARKE.—"When the four Gospels and the Apostolic Epistles are at hand, *every thing* relative to the salvation of the soul, may be clearly apprehended by any simple upright person."

Dr. OWEN.—"Every thing in the Scripture is so plain as that the meanest believer may understand all that belongs unto his duty; or is necessary to his happiness. There can be no instance given of any obscure place or passage in the Scripture, concerning which a man may rationally suppose or conjecture, that there is any doctrinal truth requiring our obedience, which is not elsewhere explained."

Archb. TILLOTSON.—"No prejudice being so strong as that which is founded in education, and of all the prejudices of education, none so obstinate and hard to be removed as those about religion; yea, though they be never so absurd and unreasonable."—*Works*, vol. i., Sermon 20.

Dr. BENSON.—"What can be more absurd than to imagine that the doctrines or rules of practice which relate to men's everlasting salvation should be delivered in such ambiguous terms as to be capable of many meanings?"—In Dr. A. Campbell's *Chr. Bap.*, p. 133.

Dr. CUMMING.—"Did the great Author of revelation design that He should be understood by fallible creatures? If not, what serves a revelation for? Was it given only to amuse mankind; or to set them together by the ears about the sense of unintelligible sounds? Such a thought can never find entertainment in the mind of one who is *certain* that there is a *God*. We must therefore conclude that God did intend to be understood; [and] that He has made use of such expressions as were suited to convey a certain determinate sense to our understanding."—*Grounds of Pres. Diff.*, pp. 74, 75.

Dr. WHITBY.—"Do any [wise lawgivers] make laws in matters necessary to be observed by their subjects, so *obscurely* as that they cannot be obeyed till they are interpreted by the judges, or *cleared by some other means*? If it happen at any time that some of their laws be dubious or obscure in any matter of importance, is not this judged an *imperfection* in them fit to be remedied by an explanatory act? Yea, doth it not happen, either for want of *skill or care* to make them clearer? neither of which can be supposed in our great Lawgiver. Shall then, that Jesus, who is the wisdom of the Father, be supposed to have acted so, in matters which concern the everlasting salvation of His subjects, as no wise lawgiver ever chose to do?"—*Def. of Prop.*, &c., p. 52.

PRESE. CON. OF FAITH.—"All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned but the *unlearned*, in a due use of the ordinary means may attain unto a sufficient understanding of them.

"The infallible rule of interpretation of Scripture is the Scripture itself; and, therefore, when there is a question about the true and full sense of any Scripture which is not manifold, but one, it may be searched and known by other places that speak more clearly."—Ch. i., § 7, 9.

Dr. G. CAMPBELL.—"If the sacred penmen wrote to be understood, they must have employed their words and phrases in conformity to the current usage of those for whom they wrote.

"There is a great difference between the mention of any thing as a *duty*, especially of that consequence, that the promises or threats of religion depend on the performance or neglect of it; and the bare recording of an event as *fact*. In the former, the words ought to be *as special as possible*, that there may be no mistake in the application of the promise, no pretence for saying that more is exacted than was expressed in the condition. But, in relating facts, it is often a matter of indifference whether the terms be general or special."—*Four Gos.*, part ii., § 23; part iii., § 8.

* That this writer, and some others, are always consistent with themselves, we do not affirm. It would be well if none of us ever spoke or acted inconsistently with our most correct sentiments and best feelings.

ISAAC TAYLOR.—“We adhere to the belief, and on this very ground renounce Romanism, that, whatever our Lord intended to be of permanent observance in His church, He has caused to be included in the canonical writings; for we may religiously believe that all points at once of great moment and of universal application, are so affirmed in Scripture as to carry the convictions of every humble and docile mind.”—*Anc. Christ.*

Dr. EADIE.—“The Bible is meant to be fully and correctly understood.” “The Bible resembles a chart given to a mariner.” “The Bible is easily understood. What it concerns you most to know, is told in simple and striking phraseology.” “The Bible is a clear and perfect rule of duty.” “It is easily understood.”—*Lec. on the Bible*, pp. 30, 31, 103.

Dr. T. ARNOLD.—“If the sense of Scripture as to any important point may fairly be doubted by honest sensible men, it seems to me to be no better than mockery to call them the rule of faith.” Is it unimportant to know the meaning of an action which the Head of the church has solemnly enjoined on every one of His disciples?

Dr. J. P. SMITH.—“The Author of revelation spoke to mankind in such language as they were accustomed to use, such as they could most readily understand, and such as must ever remain the most affecting and impressive to the human heart.” “To say all in one word, it must have been intelligible.”—*Cong. Lec.*, pp. 282, 218.

Dr. J. MORISON.—“I believe that the presumed difficulties in the interpretation of Scripture, so much dwelt upon by the advocates of traditions, are occasioned much more by the vain curiosity, the besetting prejudices, and the unsubdued passions of mankind, than from any real want of clearness in the written record.”—*Hom. for the Times*, p. 57.

Bp. TAIT.—“It is a favourite device of Rome to represent Scripture as obscure.”—*Dan. and Safeg. of Mod. Theo.*, p. 14.

T. H. HORNE.—“The practical reading” of the Scriptures “is of such a nature, that the most illiterate person may prosecute it with advantage; for the application of Scripture which it enjoins, is connected with salvation; and consequently, if the unlearned were incapable of making such application to themselves, it would be in vain to allow them to peruse the sacred writings.”—*Intro.*, vol. ii., pp. 638, 639.

Dr. HETHERINGTON.—“We can go to the humble dwellings of the poor, to those who have no books but the Bible, and no learning but what enables them to read its sacred pages. Ask, then, that Bible-taught and Bible-loving poor man or poor woman, to give an account of the faith, and a reason for the hope that is in them. The answer may be expressed in very plain and homely language, but it will convey as clear a statement of the leading principles of the Gospel, as ever was framed by any Council of the Fathers, or Assembly of Divines.”—*Lec. on Popery*.

Dr. H., speaking of Church Government, says, “The diversities of government may be all comprised within the three following chief designations:—Episcopal, or rather Prelatic, Presbyterian, and Congregational. Each of these forms of church government is regarded by its adherents as apostolical in its origin, and founded on the authority of Scripture, as they are accustomed respectively to argue. That these arguments cannot be all equally sound and valid is self-evident; but it is not necessary to assume that those who employ them are aware of their inconclusiveness, or insufficiency to prove the points at issue. Human passion, interest, and prejudice, are very strong, and can bias imperceptibly the most candid minds that are under their influence. Men may, therefore, arrive at different conclusions from the same premises, without any direct or intentional violation of moral integrity. It were well that all who engage in controversial discussions respecting church government, would bear this in mind, so that they might conduct their argument without any impeachment of each other's veracity. . . . We hold, indeed, that Scripture is sufficiently clear and explicit on the subject of church government; and that there never would have been such diversities of opinion on that question as there are, had not human passion, interest, and prejudice, found easy entrance, and disturbed the primary constitution of the primitive church, and the inquiries of Christians in all succeeding times.”—*His. of the Ch. of Scot.*, pp. 9-11.

A. BARNES.—“From these expectations of the apostles we may learn,—1. That there is nothing so difficult to be removed from the mind as *prejudice in favour of*

erroneous opinions. 2. That such prejudice will survive the plainest proofs to the contrary. 3. That it will often manifest itself even after all proper means have been taken to subdue it. Erroneous opinions thus maintain a secret ascendancy in a man's mind, and are revived by the slightest circumstances, even long after we supposed they were overcome, and even in the face of the plainest proofs of reason or of Scripture."—*Com. on Acts 1-6.*

Thus do we perceive that Episcopalians and Presbyterians, Independents, Wesleyans, and Baptists, concur or vie with each other in maintaining the simplicity and perspicuity of Divine revelation as a whole, and especially in regard to the *preceptive* portion thereof.

SECTION VIII.

BAPTISM A POSITIVE INSTITUTION, REQUIRING EXPLICIT REVELATION.

Dr. R. W. HAMILTON.—"Is it revealed? Then we are bound to allow it as the teaching of the Christian dispensation. Is it revealed? Then have we no warrant for that vacant, dissembling state of mind, which would waive all opinion, suspend all decision, concerning the fact. . . Is it revealed? There must not be equivocation or concealment." "We do honestly believe, we must therefore dauntlessly affirm."—*Cong. Lec.*, pp. 390, 391, 404.

Dr. CHALMERS.—"Have the Bible, that high and ultimate standard of appeal, perpetually in your eye; cultivate a growing acquaintance with this standard; it will keep all right and steady, and save you from being agitated by the ever-varying winds of human doctrine, and human speculation; your faith by hearing, but your hearing by the Word of God."—*Disc. on Rom. x. 17*, p. 11.) "By pinning your creed to your minister you put the whole of this provision away from you; you change the heavenly institution for the earthly; you turn from the offered guidance of the Almighty, and resign the keeping of your conscience to one who, in as far as he wanders from the law of God, is as blind and ignorant and helpless as yourselves. No, my brethren, keep fast by your Bible; try, if you can, to outstrip us in the wisdom of the Word of Christ."—*Do.*, p. 10.) "Sin is a want of conformity to the will of God."—*Addr. to the Inhab. of Kal.*, p. 6.

ASSEMBLY'S SH. CATE.—"Sin is any want of conformity unto, or transgression of the law of God."

POSITIVE institutions, such as sacrifices, circumcision, and all ritual ceremonies, are not ascertainable as duties from the light of nature, or the faculty of reason, but solely from revelation. They would not exist as duties were they not Divinely enjoined. They are thus distinguished from the moral duties of loving our Creator, praising our Benefactor, honouring our parents, speaking truthfully, acting justly, &c. Baptism and the Lord's Supper are the two *positive* institutions of the New Testament. However appropriate, important, and useful these symbolic institutions, we can know nothing respecting them as our duty but from revelation. In making this distinction between moral and positive laws, we impugn not God's right to enact them, nor lower man's obligation and privilege to obey all the positive requirements of his Creator. Being Divinely enjoined, we are under obligation practically to regard them in accordance with the Divine injunction. Moral obligation *necessarily* follows from Divine revelation and injunction. An institution, however, thus originating in the sovereign pleasure of the Divine Being, may be expected to be *clearly* revealed. This was the case with sacrifices, with circumcision, and with all the rituals of the Mosaic economy. We do not say that baptism must clearly mean immersion, pouring, or sprinkling, but simply that it must have a clear import. The following extracts will both illustrate and enforce the writer's sentiments. Excepting the first and the last, they are from Pædobaptist authors.

Dr. A. CAMPBELL.—"Will it not be conceded by all, that whatever good reason can be given why, not a general, but a specific word was chosen by God, in

commanding circumcision to Abraham and his posterity, demands a term as specific and intelligible from the Christian Lawgiver, in reference to the institution of baptism.* Now, as Jesus Christ must have intended some particular action to be performed by His ministers, and submitted to by the people, in the command to baptize them, it follows that He did select such a word, or that He could not or would not do it. This is a trilemma from which escape is not easy. If any one say He *could* not, then either the language which He spoke, or His knowledge of it was defective. If the former, then the language was unfit to be the vehicle of a Divine revelation to man; if the latter, His Divine character and mission are directly assailed and dishonoured. Or if any one say He *could* have done it, but *would* not, he impeaches either His sincerity or benevolence, or both; His sincerity, in demanding obedience in a particular case, for which He cared nothing; His benevolence, in exacting a particular service in an ambiguous and unintelligible term, which should perplex and confound His conscientious friends and followers in all ages of the world! Follows it not, then, that He *could*, that He *would*, find such a word, and that He has done it—and that *baptizo* is that specific word?"—*Chris. Bap.*, p. 118.

Bp. BUTLER.—"Moral duties arise out of the nature of the case itself, prior to external command; positive duties do not arise out of the nature of the case, but from external command; nor would they be duties at all, were it not for such command, received from Him whose creatures and subjects we are."—*Anal. of Rel.*, part ii., ch. i.

Dr. OWEN.—"Positive institutions are the free effects of the will of God depending originally and *solely* on revelation. All things concerning the worship of God in the whole church or house, now under the Gospel, are no less perfectly and completely ordered and ordained by the Lord Jesus Christ, than they were by Moses under the law."

Dr. J. G. KING.—"Positive duties . . . can have no foundation but in the *express words* of the institutor, from which alone they derive their authority."—*Rites and Cere. of the Gr. Ch. in Russia*, p. 12.

Dr. WILLIAMS.—"By positive laws I understand such laws as do not appear to us obligatory, except on the mere authority of the Divine Legislator." "What a wise legislator intends should be understood and complied with, he will make sufficiently clear and determinate; but what is not so, does not, properly speaking, make any part of the statute. And this is eminently the case in those laws that are called positive."—*Antipædo. Exam.*, vol. i., p. 23.; vol. ii., p. 358.

Pres. EDWARDS.—"Those laws whose obligation arises from the nature of things, and from the general state and nature of mankind, as well as from God's positive revealed will, are called *moral* laws. Others, whose obligation depends merely upon God's positive and arbitrary institution, are not moral: such as the ceremonial laws, and the precepts of the Gospel about the two sacraments." . . . Positive "precepts are the greatest and most proper trial of obedience; because in them the mere authority and will of the Legislator is the sole ground of the obligation, and nothing in the nature of the things themselves; and therefore they are the greatest trial of any person's respect to that authority and will."—*Sermons*, p. 232.

Dr. GOODMAN.—"Now it is very evident that all things of this nature ought to be appointed *very plainly and expressly*, or else they can carry no obligation with them; for seeing the whole reason of their becoming matter of law or duty, lies in the will of the legislator, if that be not *plainly* discovered, they cannot be said to be instituted, and so there can be no obligation to observe them, because where 'there is no law there can be no transgression,' and a law is no law, in effect, which is not sufficiently promulgated."—*Preser. against Popery*, p. 7.

Dr. SHERLOCK.—"What is matter of institution depends wholly upon the Divine will and pleasure, and though all men will grant, that God and Christ have always great reason for their institution, yet it is not the reason but the autho-

* The word "demands," we adopt only in application to the *unambiguous* character of the term Divinely chosen to designate the action Divinely required. We maintain that the term which God has chosen is specific as well as clear; but we do not say that God might not have commanded the application of water to any part of the body just as the candidate and the administrator might agree respecting it. We maintain that God's command is far otherwise.

city which makes the institution. Though we do not understand the reasons of the institution, if we see the command we must obey; and though we could fancy a great many reasons why there should be such an institution, if no such institution appears, we are free, and ought not to believe there is such an institution, because we think there are reasons to be assigned why it should be." "I would not be thought wholly to reject a plain and evident consequence from Scripture, but yet I will never admit of a mere consequence to prove an institution, which must be delivered in plain terms, as all laws ought to be."—*Preser. against Po.*, p. 419; and Appendix, vol. ii., p. 23.

Bp. BURNET.—"Sacraments are positive precepts, which are to be measured only by the institution, in which there is not room left for us to carry them any farther."—*Expo. of Thir. Nine Art.*, Art. xxvii.

ARCH. HALL.—"The appointments of the Deity concerning His worship, are not to be gathered from the uncertain tradition of the elders, the authority of men, or the dictates of our own reason: no, they stand engrossed in the volume of *His book*, which is the *only* rule to direct us how we may glorify and enjoy Him."—*Gos. Wor.*, vol. i., p. 30.

Dr. WATERLAND.—"Positive laws, as soon as enacted, become part of moral law; because, as I said, universal obedience to God's commands is the first moral law, into which all laws resolve."—*Scrip. Vindicated*, part iii.

PAYNE.—"Surely so wise a Lawgiver as our blessed Saviour, would not give a law to all Christians that was not easy to be understood by them; it cannot be said without great reflection upon His infinite wisdom, that His laws are so obscure and dark, as they are delivered by himself, and as they are necessary to be observed by us, that we cannot know the meaning of them without a further explanation."—*Pres. against Popery*.

P. MARTYR.—"It is necessary that we should have a *clear* testimony from the holy Scriptures, concerning sacraments."

Bp. HOADLEY.—"It cannot be doubted that He himself sufficiently declared to His first and immediate followers the whole of what He designed should be understood by it, or implied in it. For this being a positive institution depending entirely upon His will, and not designed to contain any thing in it, but what He himself should please to affix to it, it must follow, that He declared His mind about it *fully* and *plainly*; because otherwise He must be supposed to institute a duty, of which no one could have any notion without His institution; and at the same time not to instruct His followers sufficiently what that duty was to be."—*Works*, vol. iii., p. 846.

A. BOOTH.—"As an appointment of Christ it [baptism] originated in His will, and from a revelation of that will the whole of its obligation results. In proportion, therefore, as we annex the idea of obscurity to what He says about the mode and subject of it, we either sink the idea of obligation to regard it, or impeach the wisdom, the goodness, and the equity of our Divine Legislator; for we neither have, nor can have, any acquaintance with a positive institution farther than it is revealed; and a *natural* incapacity will always excuse the non-performance of what would otherwise be indispensable duty. We are therefore obliged to conclude that our Lord has *clearly* revealed His pleasure with reference to both His positive appointments, in that code of law and rule of religious worship, which are contained in the New Testament."—*Pædo. Ex.*, vol. i., p. 22.

We should not have been so lengthened on the clearness with which God has revealed His will relative to the ordinance of baptism, but for the idea which we believe to be extensively prevalent, that baptism, on account of differences among Christians in regard to it, must necessarily be obscurely revealed, and of insignificant moment. The latter idea may be subsequently noticed. That the former, in accordance with reason and revelation, is strongly reprobated by many intelligent Pædobaptists as well as Baptists, we hope the reader has now perceived. Let us guard against the applicability to ourselves of a charge that has been brought against some, of admitting sound principles, and yet of refusing their application to our favourite sentiments and practices. Assured that God

has clearly revealed His will, let us "search the Scriptures;" and, cleaving to "the commandments and ordinances of the Lord," imitate Him who vanquished the most subtle and potent adversary, saying, "It is written;" "It is written." Then may we consistently say, "'He that judgeth us is the Lord;' and 'What saith the Lord?' ought to be our sole inquiry."* "Our standard, therefore, is not early ecclesiastical tradition, however venerable or hoary-headed."† "The errors of mankind have been the consequence of departure from the Scriptures; there is no remedy but in returning to the Scriptures."‡ Also we may extol the Scriptures, having convictions which we can express in the language of Prof. J. H. Godwin: "The prevalent opinions respecting the rite of baptism, and some other subjects, would experience a considerable change if the motto—so much extolled, but so often forgotten—were consistently maintained: 'The Bible, and the Bible only, is the religion of Protestants.'"—On *Faith*, p. 344.

A recent and eloquent writer has the following on faith :—

"There is but little said in the Scriptures concerning the nature of faith. There is much said concerning the grounds of faith, and much concerning the object of faith, and much concerning the fruits of faith; but very little concerning its nature. And what are we to infer from this circumstance? We may naturally conclude that *the inspired writers used the word in its common acceptation*; and that all they wanted was to bring men to receive the testimony of God, and to rest upon it for life and salvation."—*The Faith. Wit.*, p. 139.

So we doubt not the sacred writers used the word *baptizo* "in its common acceptation," the least explanation being unnecessary.

* Dr. Wardlaw's *Inf. Bap.*, p. 4.

† Dr. S. Davidson's *Cong. Lec.*, p. 1.

‡ Dr. W. H. Stowell's *Cong. Lec.*, p. 191.

IMPORT OF BAPTISM.

SECTION I.

PREPARATORY AND PHILOLOGICAL REMARKS.

Dr. WARDLAW.—“It is truth, Divine truth, you should be in search of. Criticism is legitimate, and, like every other means of bringing out truth, only in reality valuable as it contributes to that end.”—*Sys. Theol.*, vol. iii., p. 13.

WERENFELSIUS.—“Some interpreters do not search the Scriptures so much for the meaning of the Holy Spirit, as for praise and honour: others, not so much for the sense of Scripture, as for their own opinion; and others, not so much for the true meaning of Scripture, as for one that is useful and agreeable.”—In *Tes. of Emi. Pæ.*, p. 6.

Dr. E. HENDERSON.—“It is written in the language of men, and must therefore be studied and interpreted agreeably to the general principles of language.”—*Cong. Lec.*, p. 383.

Bp. LOWTH.—“The first and primary business of a translator is to give the plain literal and grammatical sense of an author; the obvious meaning of his words, phrases, and sentences, and to express in the language into which he translates, as far as may be, in equivalent words, phrases, and sentences. Whatever indulgence may be allowed him in other respects: however excusable he may be, if he fail in attaining the elegance, the spirit, the sublimity of his author: which will generally be in some degree the case, if an author excels at all in these qualities: want of fidelity admits of no excuse, and is entitled to no indulgence.”—“It being, then, a translator's indispensable duty faithfully and religiously to express the sense of his author, he ought to take great care that he proceed upon just principles of criticism, in a rational method of interpretation.”—*Prelim. Diss.*, pp. lxxiii.-lxx.

Dr. OWEN.—“Every undue presumption has one lameness or other accompanying it; it is truth alone which is square and steady.”

Prof. J. H. GODWIN.—“The question with regard to the primitive mode of baptism depends chiefly on the meaning of the words *baptizo*, *baptistes*, *baptisma*, *baptismos*.” “The signification of these words will, in a great measure, determine what was the nature of the fact described, and of the duty commanded by them.”—*Chr. Bap.*, p. 4.

It cannot be improper to consider, first, the *import* of the inspired words rendered “baptize” and “baptism” in the authorized English translation of the New Testament. We adopt this course by no means from a supposition that the action itself is of more importance than the subjects of baptism: but it seems natural to treat of the meaning of the word, before we treat of the persons to whom the thing meant is applicable.

The word “baptize” denotes an action required by the Divine law; and the simple question is, What is this action? Is it immersion? Is it pouring? Is it sprinkling? Is it any of the three according to our pleasure? Is it all the three? Is it something else than any of the three? Or is it something in addition to all the three? * We maintain that the Greek verb *baptizo*, the only verb used by the sacred writers when speaking of the baptism which John practised, of the baptism practised by our Lord himself through His disciples during His public ministry, and of the baptism enjoined by our Lord, and practised by the apostles and their coadjutors after our Lord's resurrection, that the

* Dr. OWEN.—“What is baptism? 4. An holy action, appointed of Christ, whereby,” &c. *Works*, vol. i., p. 491. To speak of the mode of baptism when definitely and simply the action is meant, is a burlesque on all propriety.

Greek verb *baptizo* signifies to immerse, and ought to be so rendered in our translation, and that the Greek nouns *baptisma* and *baptismos* ought to be rendered immersion; of the correctness of which sentiment we shall now endeavour to adduce satisfactory evidence.* By *immersion*, we mean an *entire covering* or a *complete surrounding* with some element. Hence we accept this as the import of *baptizo*, to cause one thing to be in another so as to be covered and completely surrounded by it. Dr. Halley speaks of this sense of immersion as "the loose sense in which Dr. Cox uses the word immersion, without reference to mode" (p. 286). This we maintain to be the sense in which the English word is used; and to accord with the use and import of the Greek *baptizo*. We differ not from Dr. G. Campbell, except in the last clause of the following:—"I should think the word 'immersion' (which though of Latin origin is an English noun) a better English name than baptism, were we now at liberty to make a choice."

The element, it will be seen, is not expressed in the word *baptize*. But it has, we trust, been already shown that the Scriptural element is water. That *going down into* the water is in the word *baptize*, we do not maintain; but if one person is commanded to immerse another, and if water is the appointed element, we believe it to be most natural, as well as to accord with the primitive practice, for both the baptizer and the baptized to go down into the water. We maintain that the action alone—immersion—is enjoined, not the *mode* of immersion. Further particularizing was not needed by those who were familiar with John's baptizing in the Jordan and other places, and with the baptizing that had been performed by Christ himself through the medium of His disciples; nor is further particularizing needed by ourselves. Also the religious significance of the Greek word is derived solely from the circumstances with which it is connected. Thus, when in obedience to the command of Christ, in Matt. xxviii. 19, this act is performed on the assenting believer, into the name of the Father, and of the Son, and of the Holy Spirit, it is the Christian rite; it has a sacred relation and significance, and is distinguished from all other acts of life. In Mark vii. 4 ("except they immerse themselves"), and in Lu. xi. 38 ("that he had not immersed himself"), the act expressed by the same word is a superstitious Pharisaic ceremony condemned by our Lord; and in Heb. ix. 10, the mere ceremonial immersions of the Jews are meant. The act designated by the word in all these cases is the same; the relation and circumstances in which it is performed constitute the great distinction. In the Christian rite it is performed with a conscious reference to the burial and resurrection of Christ, to the pollution of sin, and to sanctification by the Spirit, and through the blood of Christ; whilst the import of *baptize* is only to immerse.

The word *dip*, however unadvisedly, may have been used by some Baptist writers in the same sense as we are now using the word *immerse*, although without any explanatory remark affirming this; and, certainly,

* When Greek writers, as is sometimes the case with those who wrote after apostolic times, use the word *technically* in application to the Christian rite, the word baptism may be the most appropriate rendering.

the assertion of Dr. Carson, that the Greek verb means invariably to dip, has been animadverted upon with sufficient severity by those who have excluded from the import of the English word every idea but that of *putting* the object *into* the element. In several instances Dr. C. uses the word *immerse* when stating what he regarded as the invariable import of the Greek word. But his reasoning in favour of *putting into* as being implied in certain occurrences of the Greek word among some of the Greek writers, we do not endorse; our conscious lack of poetic imagination forbids that we affirm or deny his statements; nor do we deem it in the least needed to prove and demand that immersion alone is baptism.

The English words *immerse* and *dip*, unless we mistake, like the Greek word *baptizo*, are used generally to designate the putting of an object *into* a certain element; but sometimes, and especially the word *immerse*, when the encompassing of the object by the element is brought about by other means than its being *put into* the same. To such a meaning of *baptizo* Dr. Halley refers when he says,—

“In the general sense, *bapto* seems more nearly to resemble our word to dip, or put into a liquid; *baptizo*, to make to be in the liquid in any way” (p. 273).

Again,—

“We believe that *baptizo* is to make one thing to be in another by dipping, by immersing, by burying, by covering, by superfusion, or by whatever mode effected, provided it be in immediate contact. A body placed in a tomb, or a man shut in a house, is not strictly baptized; but a body put in the surrounding earth of a grave, or a man covered with the ruins of a house, is baptized. As the action of the verb refers in almost all instances to liquids, although not of necessity, for it may apply to solids of a soft and permeable nature, it may simplify the matter to say that Baptists explain the word as uniformly meaning to put the thing baptized into the liquid: we contend that it means to make the thing baptized be in the liquid, however it be done” (p. 275).

We admit not that the Baptists do thus explain the import of the Greek word. Obedience to a command that one should immerse another, would naturally be rendered by one putting the other into the immersing element; but we maintain not that the Greek or the English verb is used “as uniformly meaning to put the thing baptized into the liquid.” Still more incorrect is Dr. Halley’s representation of the Pædobaptists, unless practice and sentiment be allowed flatly to contradict each other. He says of them and us:—

“With them nothing is baptized unless it be dipped into the liquid; with us everything is baptized which is *covered with the liquid*; . . . with us it is not to dip, nor yet to overwhelm, nor yet to pour; but it has a more general signification, which has no reference to mode; and it may be effected by dipping, or by overwhelming, or by pouring, or by any other mode in which *the baptized thing becomes in the baptizing substance*” (p. 275).

When Dr. Halley has thus asserted that *baptizo* means to make a thing be in water or to cover with water (introducing the term *water* for the sake of convenience), as well as to put into water, he supposes an inquiry from the Baptists, “What do you gain if you prove your assertion, for your sprinkling is not covering with water?” (P. 277.) But the doctor appears satisfied, until we will concede this—which the present writer objects not to accept as the import of *baptizo*—with simply

telling us that if he proves this, he will have gained the truth! It will be well for him, for us, and for all, "to gain the truth" PRACTICALLY as well as theoretically. But why does Dr. H., in this appeal to "the Baptists," ignore Dr. Cox, to whose "amenities" he can elsewhere bear testimony so correct and honourable? And why does he here ignore Dr. Gale? whom elsewhere he can thus quote:—"He says, 'The word *baptizo*, perhaps, does not so necessarily express the action of putting under water, as in general a thing *being in* that condition' (if he had said *coming* into that condition he would have exactly expressed our meaning) '*no matter how it comes so*, whether it is put into the water, or the water is put over it; though, indeed, to put it into the water is the most natural way, and the most common, and is, therefore, usually and pretty constantly, but, it may be, not necessarily, implied.' *Very excellent indeed is this remark of Dr. Gale*" (p. 283).* Baptists are usually addressed as if they *all* believed that *baptizo* meant, in every instance of its occurrence, nothing but to dip, in the exclusive sense of *putting into*. Dr. Halley maintains, at p. 356, and elsewhere, that *baptizo* is more generic, or has a more extensive signification, than *bapto*, and that *to dip* is the more appropriate rendering of *bapto*, and *to immerse*, of *baptizo*. He says, after referring to instances in Dr. Carson's rendering of these words in which this distinction appears:—

"If it be asked, Why should *baptizo* be rendered immerse, and not dip; and *bapto*, dip, and not immerse, in several instances? I reply, Because immerse does not in common parlance so distinctly mark the mode, and is therefore more appropriate to the generic than to the modal verb; while dip belongs to the modal (*bapto*), rather than to the generic (*baptizo*)."

At page 365 he says:—

"*Bapto*, I maintain, is *immergo*, and nothing else as to mode; *baptizo* is *mergo* in all its modes and forms; it is *immergo*, and *demergo*, and *submergo*, and every other merge, I believe, of English or Latin. It defines no mode of merging."

In these words of Dr. Halley there is much truth. We admit that *immerse* is a preferable word to *dip* in giving the import of *baptizo*. The fallacy in our opponents is in the use of the word generic, and in deductions from it. *Baptizo*, though embracing occasionally the meanings above mentioned, is still modal, as compared with *cheo* and *rhantizo*, just as *immerse* is modal, although used in all the breadth of meaning embraced by *baptizo*, compared with *pour* and *sprinkle*. It is most

* How far Dr. H. has or has not improved on Dr. G. by his parenthetic criticism, or whether each Dr. is right, as the word is used actively or passively, the reader may judge for himself when examining the passages which will hereafter be adduced. Dr. Carson, in advocacy of dipping in those exceptional cases wherein we allow the immersion or entire covering granted by Drs. Gale, Cox, Halley, &c., adduces "common conversation," saying, "When a person has been drenched with rain, he will say that he has got a *dipping*. Here *dipping* does not lose its modal import, but immediately suggests it to the mind, and intends to suggest it. But were the English language one of the dead languages, and this expression subjected to learned criticism, it would be alleged that the word *dipping* does not denote mode, but wetting without reference to mode." We perfectly agree with him in his inference from the record of the land being baptized by the overflowing sea, that "no example can more clearly disprove the notion that this word denotes to pour or sprinkle a little water on an object" (p. 21).

erroneously deduced from *baptizo's* meaning *mergo*, as above stated, that it allows the application of water in any way, having no modal meaning.*

Our esteemed Wesleyan Methodist brother, on *The Sacraments*, who endorses Dr. Halley's meaning of *baptizo*, makes no reference to Dr. Cox or to Dr. Gale on this subject, although he has read Dr. Halley, who refers to both. There is repeated allusion to some things in Dr. Carson's work to which Dr. H. has referred; and care is taken again, again, and again, by an actual and a repeated introduction of the explanatory words *put into*, to *confine* the Saxon word *dip* to its primary and general meaning, notwithstanding what has been written by Drs. Gale and Cox, not to mention also Noel and others. It is more easy than honourable, in dealing with opponents, to fix on one expression, to attach our own meaning to that expression, and to treat this limited import of the expression as the sentiment of all our opponents, ignoring equally every parallel passage in the author quoted, and every expression on this subject by every other writer on that side of the question.† If there had been adherence to the primary and general meaning of the *words of inspiration*, the dispute between Baptists and Pædobaptists would long ago have been terminated. The Greek word *baptizo*, we maintain, has as regularly the meaning of *putting into* the element as has the English word *immerse*, and has as rarely the sense of *surrounding and covering by bringing the element upon and around the object*. So that were we to speak of a primary and secondary meaning of *baptizo*, we might simply make the distinction now given, and designate the first as primary. The Baptists, being independent in their thinking and acting, have not pinned their faith to the sleeves of Dr. Carson, or of any other person. They believe in the learning and eminent philological acumen of Dr. C., which have been frankly acknowledged by several of his opponents; but they admit and deplore that his manner of treating what to him appeared plainly erroneous, illogical, sophistical, the substitution of a human invention for a Divine verity, was dogmatical and offensive. Although he was a man eminently catholic, admitting to the warmest affections of

* For the information of the English reader we will transcribe from Ainsworth's *Latin Dictionary* all the meanings which he gives of the above Latin words:—

Mergo. (1) To put under water, or any other liquid thing; to sink, dip in, duck, or plunge over head and ears; to immerse. (2) Met. to overwhelm. (3) Met. to sink, ruin, or destroy.

Immergo. (1) To plunge, to flounce, to drench, or dip, over head and ears. (2) Met. to drown, or sink deep into, to immerse.

Demergo. (1) To dive, to flounce, or plunge over head and ears. (2) To sink. (3) To swallow down. (4) Met. to pull down, to oppress. (5) To put in the ground, to sow, to plant.

Submergo. To drown, or sink under water; to overwhelm, to dip, or plunge.

Let the reader judge how overwhelming is this evidence that *baptizo* means not only to immerse, but to pour, to sprinkle, or in any other way to apply water!

The English word *merge* is of rare occurrence, and in many dictionaries is not given. The *Imperial Dictionary* gives, "Merge, v.t. To immerse; to cause to be swallowed up. Merge, v.i. To be sunk, swallowed, or lost [*law term*]. Merged, pp. Immersed; swallowed up." Does not the whole justify and demand *immerse* as the rendering of *baptizo*, and as the *practice* of the Christian church?

† Baptists are not alone in applying *dip* or *immerse* to the same action. Addison says:—"Achilles's mother is said to have dipped him in the river Styx, which made him invulnerable all over excepting that part which his mother held in her hand during this immersion."

his heart, and to the closest possible communion in every part of Divine worship, all who loved the Lord Jesus, he dealt his unsparing blows at what he deemed contrary to the truth of Scripture, and derogatory to its Divine Author; and sometimes, although, we doubt not, unintentionally, with deficient courtesy towards those who differed from him: thus rendering his work, however cogent and unanswerable as to the principal part of its logic, repulsive and of limited advantage to a considerable number of our opponents. Whilst refusing to vindicate every word and phrase used by the Baptists, and to endorse every sentiment advanced, we say not that Pædobaptist writers as a whole have been in our judgment more free from dogmatism and discourtesy.

The Presbyterian "Professor of Sacred Literature for the General Assembly, Royal College, Belfast," the Rev. Robt. Wilson, D.D., in an elaborate volume, entitled "*Infant Baptism a Scriptural Service, and Dipping unnecessary to its Right Administration*," of which he further speaks as "*Containing a Critical Survey and Digest of the Leading Evidence, Classical, Biblical, and Patristic*," assents to the import of *baptizo* given by Dr. Halley. He says:—

"Let the baptizing element encompass its object; and, in the case of liquids, whether this relative state has been produced by immersion, affusion, overwhelming, or any other mode, Greek usage recognizes it as a valid baptism. Thus the sea-coast is baptized when the tide flows over it, cattle are baptized when the rush of an 'overflowing flood' comes upon them and drowns them; and the altar built by Elijah was baptized when his attendants poured upon it the required quantity of water. Sometimes the action of the verb applies to the whole, sometimes to a part, of the baptized object; this information, however, is not conveyed by the term itself, but must be learned from the context, and generally from the surrounding circumstances."

"The view of *baptizo* now presented, is not confined to writers who advocate the administration of the ordinance by sprinkling or affusion. It claims the support of respectable Baptist authority. Among others, Dr. Gale, probably the most learned author on that side of the question, felt constrained to attach to the verb a sense which any Pædobaptist might safely adopt almost without modification." [Would that every Pædobaptist would not only adopt, but *act upon* this import of the word!] "'The word *baptizo*,' he observes, 'perhaps does not so necessarily express the action of putting under water, as in general a thing's being in that condition, no matter how it comes so, whether it is put into the water, or the water comes over it; though, indeed, to put into the water is the most natural way and the most common, and is, therefore, usually and pretty constantly, but, it may be, not necessarily, implied'" (pp. 96, 97). All quotations from Prof. Wilson are from this work.

Notwithstanding this candid admission of our Pædobaptist brother, which might be considered fatal to a designation of baptism as the pouring or sprinkling of a little water on the face, this learned professor eloquently and earnestly writes more than three hundred octavo pages on what he calls "mode of baptism," during which he seems to regard the Baptists as defeated because *baptizo* is sometimes used by Greek writers to express an encompassing of the object, without a literal putting of the object into the element! This baptism by the overwhelming element being brought upon the object in supposed opposition to some of Dr. Carson's assertions, is of force to confound *all* "immersionists," and to satisfy every Pædobaptist that a pouring or sprinkling of the least water on the face is a baptism of the person! To what a different *practical* desire did the forefathers of our learned brother come,

when in the time of King Charles the Second their petition regarding alterations in the Book of Common Prayer included this: "That the minister shall ask the parent the name of the child to be baptized, and naming him, shall either dip him under water, or else pour water on his face, if he cannot be safely or conveniently dipt." Our Wesleyan brother has followed in the wake of his Presbyterian predecessor, eulogising his extensive learning and forcible reasoning.

Having in these preliminary remarks used the expression "primary" meaning, in regard to *baptizo*, it may here be stated that by such an expression we do not mean the import of the word in those ages about which we know nothing, but its evident import in the first ages of its use with which we are acquainted, which is also its most frequent import, as the examination of its occurrences testifies; and by a secondary meaning we intend a meaning which is less frequent, taking into account all the known instances of its occurrence; although, sometimes, by a secondary meaning may be meant one which was received subsequently to the primary in point of time, which is the case with *baptizo* in the sense of surrounding an object by bringing the element upon and around it, as compared with the sense of putting into or going into the element. It may also be here mentioned that when many Baptists have repeatedly said that *baptizo* is a word of *mode*, it is evident that they were considering immersion as contrasted with pouring or sprinkling, and regarding the Greek word as describing the former in opposition to either of the latter; and that when Dr. Halley here denies that *mode* is in the word at all, having admitted that the word means to cover entirely, his meaning is that the word itself does not determine whether this entire covering may be effected by dipping, by flooding, or in some other way. Thus may writers and speakers sometimes appear flatly to contradict one another when their explained assertions may nearly, if not perfectly, coincide. And thus also may a truthful assertion respecting the absence of *mode* in *baptizo* be ignorantly or erringly, but most unwarrantably, construed, as shewing that sprinkling, or pouring, or the application of water in any way, is baptism. We maintain that the Greek word means to *immerse*; but we do not believe that the word itself fixes the *mode of immersion*. The nouns *baptisma* and *baptismos*,—rendered *baptism* in the authorized English version in every instance in which they occur, excepting Mark vii. 4–8, in which places the latter word is rendered washing, and Heb. ix. 10, where the plural number is rendered washings,—undoubtedly agree in import with the verb *baptizo*, as baptism with baptize, and as most nouns with the verbs from which they are derived. The Greek verb *baptizo* is derived from the root *bapto*; but *baptizo*, and not *bapto*, is the verb *invariably* used when the Christian ordinance is spoken of in the New Testament. The word *bapto* in any form occurs in the New Testament only in the following places:—Luke xvi. 24, "That he *may dip*," &c.; John xiii. 26, "*When I have dipped*," &c.; Rev. xix. 13, "A vesture *dipped* in blood." *Bapto* occurs in the Septuagint in the following places:—Ex. xii. 22; Lev. iv. 6, 17; ix. 9; xi. 32; xiv. 6, 16, 51; Num. xix. 18; Deu. xxxiii. 24; Jos. iii. 15; Ruth ii. 14; 1 Sam. xiv. 27; 2 Kings viii. 15; Job ix. 31; Ps. lxviii. 23; Dan. iv. 33; v. 21. In Daniel it is given in the common version *wet*; in Job, *plunge*; and in

Lev. xi. 32, *put into*. In all the other places it is rendered by *dip* in one or other of its forms. The verbal adjective *baptos* occurs in Eze. xxxiii. 15, and is rendered *dyled*. On dyed as an import of *bapto*, Prof. Wilson says:—

“Among philologists it appears to be the prevailing opinion that *dip* forms the original, and *dye* the derived, signification of *bapto*. The reverse order, indeed, has occasionally numbered its partizans, but their views, unable to make way in the literary and theological world, have never succeeded in rising above the rank of unfounded though ingenious speculation. We have no quarrel with the commonly received opinion, which we consider to be best sustained by the evidence of history, while it has the advantage of labouring under no antecedent improbability. Nor are we inclined to dispute the common-sense logic, which regards the idea of dyeing as natively arising out of that of dipping, the transition being in itself facile, and in full keeping with the known practice of the dyers, both of ancient and modern times” (p. 57).

The word *baptizo* being derived from *bapto*, the inquiry has naturally been, What is the difference in import betwixt the two? What is the usual effect of making a final *o* in verbs, into *izo*? On this, however, we are far from having unanimity of sentiment. Some have said that *izo*, as an ending, implies repetition, so that if *bapto* meant to immerse, *baptizo* would mean to immerse repeatedly; and some have thought that it implies diminution. Thus we have read: “The word *baptizo* is derived from the verb *bapto*, to dip, and is a diminutive of it. Hence, according to the ordinary construction of the Greek verb, if *bapto* signifies to dip, *baptizo* signifies to dip less.” Some have maintained that it is causative in its import; that is, if *bapto* means to immerse, *baptizo* means to cause to immerse, or to cause to be immersed; whilst others maintain that *baptizo* has retained the primary meaning of *bapto*. That the termination *zo* is diminutive, has been abandoned as an untenable position: that it implies repetition, is the opinion of some lexicographers, but not, as we think, confirmed in the instances of its occurrence. That the threefold baptism, which early obtained, has had some influence in the belief that repetition is implied in the termination, we do not, dare not affirm. Mr. Wright, in the Introduction to his *Greek and English Lexicon*, on terminations, says that *izo*, *iazo*, sometimes signify *simple action*, inherent in the agent; . . . sometimes they signify *transitive action*, or, *I make or render*; . . . sometimes they have a neuter signification; . . . but their most general signification is *imitation*” (p. xii.). The causative import has been maintained by some in reputation for learning on both sides of this question, and from other words ending in *izo* has a greater appearance of sanction than any other of the adduced hypotheses. Hence, says Dr. Beecher, “I should incline to give the word the meaning, to cause to come into that state; and this idea is favoured by the termination *zo*.” But as the causative import is opposed by others, and as *practically* to immerse and cause to immerse, at least cause to be immersed, amount to one and the same thing, contention and further enlargement are unnecessary. Prof. Wilson says:—“He must be a Sciolist in Greek who does not know that the meanings of derivatives in *zo* from other words are exceedingly diversified in relation to their primitives, and that no principle has hitherto been developed which can be said to hold out a credible promise of reducing

them all to a common standard" (p. 80). That *baptizo* is synonymous with the primary import of *bapto*, appears to the writer to have the most abundant confirmation from the instances where it occurs, admitting that *bapto* may more exclusively retain the idea of *putting* one thing into another, whilst *baptizo* means to immerse, not only when the object is put into the element, but—as in occasional instances on record—when the element is brought upon and around the object. It is hoped that the unlearned reader will be assisted by these observations; and it is confidently believed that he may form a correct judgment of the import of *baptizo* from the examples of its occurrence that will subsequently be added.

The primary meaning of *bapto* is to dip. Its secondary meaning is to dye, an operation which is performed by dipping. It also, though rarely, means to stain, to colour, which may be done by various methods. *Baptizo* is never used for dyeing or staining. It has, therefore, been confidently asserted, that *baptizo* is more explicit and definite in import than *bapto*, and stronger in favour of immersion than that word would have been; yea, that a word less ambiguous could not on such a subject have been possibly employed. It is to be regretted that from *baptizo* being a derivative of *bapto*, and having in numerous instances a similar, if not the same import, several Baptist and Pædobaptist writers have given quotations from both words in order to prove what is meant by the New Testament ordinance of baptism, as if the meaning of either word, and not exclusively of the one divinely chosen, proved the will of Christ on this subject. Dr. T. J. Conant, an American Baptist,—whose preface to the translation of Matthew is now published separately by Trübner and Co., and designated *The Meaning and Use of BAPTIZEIN Philologically and Historically Investigated*,—says, at pp. 158–163:—

"The word *baptizein*, during the whole existence of the Greek as a spoken language, had a perfectly defined and unvarying import. In its literal use it meant, as has been shown, to put entirely into or under a liquid, or other penetrable substance, generally water, so that the object was wholly covered by the enclosing element. By analogy it expressed the *coming into a new state of life or experience*, in which one was as it were inclosed and swallowed up, so that, temporarily or permanently, he belonged wholly to it. The word was a favourite one in the Greek language. Whenever the idea of total submergence was to be expressed, whether literally or metaphorically, this was the word which first presented itself. The connection might be of the most elevated and serious, or of the most familiar and even ludicrous character. It was a daily household word, employed in numberless cases where the use of the word '*baptize*' would be a profanation. Salt, wool, the hand, a pole, a cork, a net, a fish-spear, a bladder, an ape, an insect, a salad, were with perfect propriety said to be BAPTIZED (IMMERSED). A man was BAPTIZED (IMMERSED) when he was ducked in sport or revenge,* or was accidentally submerged by a swollen stream. A ship was BAPTIZED (SUBMERGED) when she was overloaded and sunk. So, metaphorically, one was BAPTIZED (IMMERSED) in calamities when he was swallowed up by them as by an engulfing flood; in debts, when he owed vast sums and had no means of paying them; in wine, when his faculties were totally overborne and prostrated by it; with sophistries, when his mind was wholly confounded by them. The relation in which it was used,

* We omit Dr. C.'s references to his numbered examples. With this exception we give a verbatim extract, although a few sentences may be deemed irrelevant or premature. All subsequent quotations from Dr. C. are from this work.

associated with it, for the time being, the ideas peculiar to that relation; but the word itself, protected by the daily and hourly repetition in common life of the act which it described, retained its primary meaning and force unchanged.

"It was this familiar term, understood by all because all used it in their everyday avocations, which our Saviour employed when prescribing the initiatory rite of His church. It conveyed to the minds of His disciples a meaning as clear and definite as the words *to eat* and *to drink*, in His institution of the Supper. The claim, that He used it with any other meaning than that which has been exhibited in this treatise, originated in ignorance of the literature of the word. No one, it is presumed, with a full knowledge of the case, would assert that the Saviour employed it in a new sense, unknown to those whom He addressed; for that would be a charge that He used it with the intention, or at least with the certainty, of being misunderstood. To that mystical sense, supposed by many to have been shadowed forth in Christ's command, stands out in the strongest possible contrast, the simple, distinct, corporeal sense, to which the word was appropriated by unvarying usage. The act which it describes was chosen for its adaptation to set forth, in lively symbolism, the ground-thought of Christianity. The change in the state and character of the believer was total; comparable to death, as separating entirely from the former spiritual life and condition. The sufferings and death of Christ, those overwhelming sorrows which He himself expressed by this word (Luke xii. 50), were the ground and procuring cause of this change. These related ideas, comprehending in their references the whole work and fruit of redemption, were both figured by the immersion of the believer in water. In respect to both, it was called a burial. By it the believer was buried, as one dead with Christ to sin and to the world; and by it he pledged himself to newness of life, with Him who died for him and rose again. Can it be supposed that to obscure these ideas, by virtually cancelling the term on the clear expression of which the apprehension of them depends, is a trivial wrong against the body of Christ?

"This view of the significance, and consequent importance, of the form of this Christian rite, is not peculiar to the body of the professed followers of Christ to which the writer belongs. 'And, indeed,' says Luther, 'if you consider what baptism signifies, you will see that the same thing [immersion] is required. For this signifies that the old man, and our sinful nature, which consists of flesh and blood, is all submerged by Divine grace, as we shall more fully show. The mode of baptizing ought, therefore, to correspond to the signification of baptism, so as to set forth a sure and full sign of it.' Matthies (*Treatise on Baptism*) only repeats the expressed views of eminent Christian scholars of different denominations when he says: 'In the apostolic church, in order that fellowship in Christ's death might be signified, the whole body of the one to be baptized was immersed in water or a river; and then, that participation in Christ's resurrection might be indicated, the body again emerged, or was taken out of the water. It is indeed to be lamented that this rite, as being one which most aptly sets before the eyes the symbolic signification of baptism, has been changed.'

"The word 'baptize' is an Anglicized form of the Greek BAPTIZEIN. On this account it has seemed to some that it must necessarily express the same meaning. It has been said that no other word can so perfectly convey the thought of the Holy Spirit as the one chosen by Himself to express it in the original Scriptures; and that we are, therefore, at least right and safe in retaining it in the English version. A comparison of the meaning of BAPTIZEIN, as exhibited in Secs. I.-III. of this treatise, with the definitions of 'baptize,' as given in all dictionaries of the English language, and with its recognized use in English literature and in current colloquial phraseology, will show that this is far from being the case. The word 'baptize' is a strictly ecclesiastical term; broadly distinguished, by that characteristic, from the class of common secular words to which BAPTIZEIN belonged. It is a metaphysical term, indicating a mystical relation entered into with the church, by virtue of the sacramental application of water. In both these respects it misrepresents the Saviour's manner and intent. Concealing the form of the Christian rite under a vague term, which means anything the reader may please, it obscures the ideas thereby symbolized, and the pertinency of the inspired appeals and admonitions founded on them. The essence of the Christian rite is thus made to consist in this mystical church-relation, into which it brings the recipient. With this view associates itself, naturally and almost necessarily, the idea of a certain mysterious

efficacy in the rite itself; and, accordingly, we find the belief prevailing in the majority of Christian communions, that, through baptism, the recipient is not externally alone, but mystically united to the body of Christ. Thus the rite ceases to be the symbol of certain great truths of Christianity, and becomes an efficacious sacrament. The tenacity with which this fatal error is adhered to, even in communions not connected with the State, is largely due to the substitution, in our English Bibles, of this vague foreign term of indefinite meaning for the plain, intelligible English signification of the Greek word.*

"Among the several words, all agreeing in the essential idea of *total submergence*, by which BAPTIZEIN may be expressed in English, the word IMMERSE has been selected for use in this Revision, as most nearly resembling the original word in the extent of its application. It is a common, secular word, used in the daily affairs of life to express the most familiar acts and conditions. It is not an ecclesiastical term. It is not a metaphysical term. It describes to every English mind the same clearly marked, corporeal act as is expressed by the Greek word. It is used metaphorically with the same applications. We speak of a man as immersed in calamities, in debt, in ignorance, in poverty, in cares, &c., always with the idea of totality, of being wholly under the dominion of these states or influences. In all these applications, like the Greek word, through constant use in the literal sense, it suggests the clear image of the act on which they all are founded. It is, in short, the same potentiality in English as BAPTIZEIN in Greek, having the same meaning and the same associations; being thereby fitted to make known to us the Saviour's will in prescribing the initiatory rite of His church, to exhibit the truths and relations symbolized by it, and the force of the inspired appeals founded on it, precisely as this was done to those who first heard and read the Gospel in Greek."

In endeavouring to prove that baptism is immersion, that course will be followed which appears to the writer most natural, equitable, and easy; and, consequently, most convincing as to the correctness or the error of the opinion advanced. Thus, supposing a person to be in ignorance or in doubt with respect to the meaning of the word rendered baptize in the English translation of the New Testament, and desirous of being certified with respect to its true import by a sufficient investigation of the subject, it may be conceived that he would say:—1. Let me see the meaning of the word as given in the Dictionaries of the Greek language, called Greek Lexicons. 2. Let me see its use, that is, the occurrences of the word, in sacred and profane writers before the time of our Saviour, at the time of our Saviour, and for two or three hundred years afterwards. 3. Give me a record of the meaning of those words which were used for the Greek *baptizo* in all the ancient translations of the New Testament with which we are acquainted. 4. Inform me what has been the practice of the Greeks, and of the Greek church, in regard to baptism. 5. State to me what was the proselyte baptism of the Jews, which existed, at least, in the early part of the Christian era. 6. Relate to me the general opinion that has prevailed, and that does prevail, among men eminent for piety and learning, in regard to the import of this word, primary, secondary, &c., if it is a word of varied import. 7. Favour me with a sight of the figurative use of the words baptize and baptism in the sacred writings, that I may judge whether this use opposes or confirms the idea that Christian baptism is immersion. 8. Place before me the words with which baptism in Holy Writ is associated, the prepositions and some other words, that I may see how

* Other causes may produce, and have produced, the same perversion; but this is no reason why we should not remove the one within our reach.

far they agree or disagree with the ideas of immersing, pouring, sprinkling, purifying, &c., being the action intended by baptism. 9. Show the relevancy or irrelevancy of maintaining that one word cannot represent actions so distinct as pouring, sprinkling, washing, cleansing, and immersing. 10. Let every New Testament instance of *baptizo*, *baptisma*, and *baptismos* be adduced, and let each word that has been most urgently pleaded for as the meaning of the original, be given in a separate column, that I may judge whether one meaning, and that alone, is applicable to every occurrence,—other meanings, from their absurdity, being proved to be a pretence. 11. If a change from primary immersion to pouring or sprinkling has taken place, can I have historical evidence of this fact? 12. Can the objections to immersion as being the act which Christ has enjoined, be amply refuted? In other words, Can a sufficient reply be given to any known objection against immersion as the New Testament ordinance in opposition to pouring or sprinkling?

We do not admit that each of these is necessary as a separate link in a chain of evidence. For instance, if the second proves that baptism involves immersion, what are the rest but illustrations or confirmations of the same? If the 11th is satisfactorily proved, who will maintain that all the others are necessary? And so in regard to more of them. But on account of prepossessions to no ordinary extent existing on this subject, in ourselves or in our opponents, it may be most advantageous to enlarge a little on each source or confirmation of evidence that the baptism of the New Testament is immersion.

SECTION II.

ON EVIDENCE FROM GREEK LEXICONS THAT BAPTISM IS IMMERSION.

DR. J. P. SMITH.—“To bring forwards, therefore, the statements of the most competent authors, in their own words, is due to the right position of the subject, and to the satisfaction of the reader.”—*Cong. Lec.*, p. x.

M. HENRY.—“The philology of the critics hath been of much more advantage to religion, and lent more light to sacred truth, than the philosophy of the school divines.”—In *New Test.*, from *Griesbach's Text*, by S. Sharpe, p. iii.

ARCHB. WHATELY.—“Explain Scripture; Scripture will preach itself.”—In H. B. Hall's *Companion to, &c.*, p. xxxix.

DR. CARSON.—“A sound mind is better than the gift of tongues.”—In *Tes. of Emi. Paid.*, p. 8.

T. H. HORNE.—“The same method and the same principles of interpretation are common both to the sacred writers and to the productions of uninspired men; consequently the signification of words in the Holy Scriptures must be sought precisely in the same way in which the meaning of words in other works is or ought to be sought.”—*Intro.*, vol. ii., p. 363.

PROF. J. H. GODWIN.—“The meaning of the word not only determines the mode in which Christian baptism was instituted, but it is also of much consequence in reference to its design, and the right interpretation of many important passages.”—*Chr. Bap.*, pp. v., vi.

ONE of us reading an English book, and meeting with a word of the meaning of which he was in ignorance, or had doubts, would very naturally and properly repair to an English dictionary. Not that lexicographers are infallible; but that generally they are men of enlarged acquaintance with the import of words, and if they cite at sufficient length from authors using the respective words to which they attach various, and what they conceive to be correct meanings, we are assisted by these quotations to judge for ourselves respecting the accuracy of their ascribed meanings. All the lexicographers we shall quote being

Pædobaptists, their testimony in favour of immersion may surely be deemed unexceptionable. From a number of those that are in the writer's library, he records the whole of the meanings which they give, withholding only the quotations and references in the way of proof or illustration, which are too lengthened to be transcribed without necessity. The same he would do from Schleusner and others, but for their great prolixity. In the rest, quotations by others have been transcribed. These are presumed to be correct, though the whole may not in every instance be recorded. The works of a few from whom we shall now quote are not designated lexicons, but they bear such a resemblance to them that the most appropriate place for such quotations is amongst those from lexicographers. Some others whose decisive opinion on the import of *baptizo* will subsequently be quoted, might possibly have been placed here.

LIDDELL AND SCOTT.—“*Baptizo*. To dip under water: of ships, to sink them: *chaptisan ten polin*, metaph. of the crowds who flocked into Jerusalem at the time of the siege:—Pass., to bathe; *hoi bebaptismenoi*, soaked in wine, Lat. *vino madidi*; *ophle masi beb.* over head and ears in debt; *meirakion baptizomenon*, a boy drowned with questions. 2. To draw water. 3. To baptize. *Baptisma*, baptism. *Baptismos*, a dipping in water; baptism. *Baptistes*, one that dips; a baptizer. *ho bapt. the Baptist*.”

ROBINSON.—“*Baptizo*. A frequentative in form but not in fact; to immerse, to sink. 2. To wash, to cleanse by washing; trans. Mid. and aor. 1 pass. in middle sense, to wash one's self, to bathe, to perform ablution. 3. To baptize, to administer the rite of baptism, either that of John or of Christ. Pass. and Mid., to be baptized, or to cause one's self to be baptized, i.e., generally to receive baptism. Metaph., to baptize with calamities, that is, to overwhelm with sufferings. *Baptisma*. Properly, something immersed; in N.T. baptism. Metaph., baptism into calamity, that is, afflictions with which one is oppressed or overwhelmed. *Baptismos*. 1. Washing, ablution; 2. Baptism, i.e., the Christian rite. *Baptistes*. A baptizer, that is, the Baptist, as a cognomen of John the Baptist, the forerunner of our Lord.”*

DONNEGAN.—“*Baptizo*. To immerse repeatedly into a liquid; to submerge—to soak thoroughly, to saturate; hence, to drench with wine. Met., to confound totally—to dip in a vessel, and draw. Pass. Perf. *bebaptismai*, to be immersed, &c. *Baptismos*. Immersion; submersion; the act of washing, or bathing. *Baptisma*. An object immersed, submerged, washed, or soaked. Same signification as the foregoing. *Baptistes*. One who immerses, or submerges, &c. See *baptizo*, one who confers baptism.”

STEPHANUS.—“*BAPTIZO*. *Mergo, seu immergo, ut quæ tingendi aut abluendi gratiâ aquâ immergimus*. (To immerse or immerge, as things which we immerse in water for the sake of dyeing or washing clean.) *Mergo*, i.e., *Submergo, obruo aquâ*. (To immerse, i.e., to submerge, to overwhelm in or with water.) *Abluo, lavo*. (To wash off, to bathe.) *BAPTISMOS et BAPTISMA, Mersio, lotio, ablutio*, i.e., *ipse mergendi, item lavendi seu abluendi actus*. (Immersion, washing, washing clean; i.e., the act itself of immersing, also of washing [or bathing] or of washing off.) *BAPTISTES. Qui immergit, qui abluit*. (He who immerses; he who washes clean.)”

SCHLEUSNER.—“*BAPTIZO*. 1. *Proprie: immergo, ac intingo, in aquam mergo, a BAPTO, et respondet Hebraico tabal*, 2 Kings v. 14. (Properly to immerge and dip in, to immerse into water, from *bapto*; and it answers to the Hebrew *tabal*, 2 K. v. 14.) . . . *Jam, quia haud raro aliquid immergi ac intingi in aquam solet, ut lavetur, hinc 2, abluo, lavo, aquâ purgo notat*. (Also because it was wont not unfrequently that something should be immersed or dipped into water that it might be washed; hence,

* Dr. John Brown, in the preface to his *Exposition of Romans*, speaks of “Those most valuable helps to the study of the New Testament generally—Robinson's Lexicon, Winer's Grammar of the New Testament Idioms, and Davidson's Introduction to the New Testament” (p. ix.).

2, it means to wash off, to wash [or bathe], to cleanse in [or with] water.) . . . BAPTIZESTHAI non solum lavari, sed etiam se lavare significare, multis locis probari potest. (BAPTIZESTHAI can in many places be proved to signify not only to be washed, but also to wash one's self.) . . . Ilinc transfertur ad baptismi ritum solemnem quem, ut, quicumque essent instituti religionis Christianæ initis eamque amplecti et profiteri vellent, initiarentur, Christus instituit Matt. xxviii. 19, ita, ut BAPTIZO sit: baptizo, baptismum administro, actum baptismi exerceo, seu baptismi ritu obstringo aliquem professioni religionis Christianæ. (. . . Hence it is transferred to the solemn rite of baptism which Christ appointed, Matt. xxviii. 19, that whoever might be instructed in the rites of the Christian religion, and might be willing to embrace and profess it, should be initiated, so that baptizo may be: to baptize, to administer baptism, to practise baptism, or, by the rite of baptism to bind any one to the profession of the Christian religion;) BAPTIZOMAI autem sensu passivo significat: baptismum accipere, sacramento baptismi initiari: in medio vero, quod habet significationem reciprocam, se baptizandum curare. (but baptizomai may signify in a passive sense, to receive baptism, to be initiated by the sacrament of baptism; in the middle, indeed, because it has a reciprocal signification, to take care that he be baptized.) . . . 4. Metaphorice: ut lat. imbui, large et copiose do abque supposito, largiter profundo. Matt. iii. 11, autos humas baptisei en pneumati hagio kai puri. (4. Metaphorically, as in Latin, to imbue, largely and copiously to give and supply, abundantly to pour forth. Matt. iii. 11: He shall baptize you in the Holy Spirit and fire.) . . . 5. Per metaphoram BAPTIZESTHAI significat: calamitatum fluctibus obrui, mergi miseris, mala perferre, etiam sponte se periculis vite offerre mortem ulco ipsam sibi inferri pati. Sic legitur in N.T., Matt. xx. 22. (. . . 5. Figuratively, to be baptized, signifies to be overwhelmed in [or with] the waves of calamity, to be immersed in troubles, to endure evils; also voluntarily to expose himself to the dangers of life, so as to suffer death to be brought to himself. Thus it is read in the N.T., Matt. xx. 22.)

PARKHURST.—“Baptizo. 1. To dip, immerse, or plunge in water. 2. Baptizomai. Mid. and Pass., to wash one's self, be washed, wash, that is, the hands by immersion or dipping in water. The Seventy use baptizomai, Mid. for washing one's self by immersion. 3. To baptize, to immerse in, or wash with, water in token of purification from sin, and from spiritual pollution. Baptizomai, Pass., denotes the voluntary reception of baptism, to be baptized, receive baptism, to be initiated by the rite of baptism. 4. To baptize, as the Israelites were into Moses in the cloud and in the sea. 5. In a figurative sense, to baptize with the Holy Ghost. 6. Figuratively, to be immersed or plunged in a flood, or sea, as it were, of grievous afflictions and sufferings. Baptisma. 1. An immersion or washing with water. 2. Baptism or immersion in grievous and overwhelming afflictions and sufferings. Baptismos. An immersion or washing in water. Baptistes. A baptizer.”

SCHREVELIUS.—“BAPTIZO. Baptizo, mergo, abluo, lavo. (To baptize, immerse, wash off,* wash [or bathe].) Angl. Baptize. BAPTISMA. Immersio, tinctio, baptisma. (Immersion, dipping,† baptism.) Angl. Baptism. BAPTISMOS. Baptismus, lotio. (Baptism, washing.) BAPTISTES Qui immergit, baptista. (He who immerses—a baptizer.) Et Angl. Baptist.”

WRIGHT.—“Baptizo. 1 dip, immerse, plunge, saturate, baptize, overwhelm.”

LEIGH.—“Baptizo. . . . The native and proper signification of it is, to dip into water, or to plunge under water. Baptisma. 1. Dipping into water, or washing with water, often. 2. Ministry and doctrine of John.” Under baptismos he says: “If we are willing to observe the import of the word, the term of baptism signifies immersion into water, or the act itself of immersing and washing off. Therefore, from the very name and etymology of the word, it appears what would in the beginning be the custom of administering baptism, whilst we now have for baptism rather rhanism, that is, sprinkling.”

W. GREENFIELD.—“Baptizo. To immerse, immerge, submerge, sink; in N.T.

* The word cleanse might be used for abluo; only the idea in the word itself is of cleansing by washing. It means to wash away, to wash clean.

† Tinctio signifies dyeing or dipping. It was used by Tertullian and others, and has been adopted by Latin lexicographers, when undoubtedly they meant not dyeing but dipping. Tingo has been also thus used, as can easily be demonstrated.

to wash, perform ablution, cleanse; to immerse, baptize, administer the rite of baptism. Met., to overwhelm *one with anything*, to bestow liberally, imbue largely. Pass., to be immersed in, or overwhelmed with miseries, oppressed with calamities; whence *Baptisma*, pr. what is immersed; hence, immersion, baptism, ordinance of baptism; met., misery, calamity. *Baptismos*. Immersion, baptism; a washing, ablution."

EWING.—"Its primary signification, I cover with water, or some other fluid. 1. I plunge into, or sink completely under water. 2. I cover partially with water; I am covered with water to a certain degree. 3. I overwhelm or cover with water by rushing, flowing, or pouring upon. 4. I drench or impregnate with liquor by affusion; I pour abundantly upon, so as to wet thoroughly; I infuse. 5. I oppress or overwhelm by bringing burthens, affliction, or distress upon. 6. I wash in general. 7. I wash for the special purpose of symbolical, ritual, or ceremonial purification. 8. I administer the ordinance of Christian baptism; I baptize."*

If these lexicographers give us the meaning of *baptizo*, how unreasonable, absurd, and untrue are the assertions of Pædobaptists, like those of Dr. Miller, "that the Scriptures nowhere declare" "that baptism was performed by immersion"! It is then asserted, "They nowhere describe the mode;" by which is not meant the mode of the immersion, but whether baptism was immersion, pouring, or sprinkling. These lexicographers teach us that in the word the Holy Spirit has chosen, the Scriptures teach most plainly that baptism is immersion. They say not that persons were immersed by immersion, or that they were immersed by pouring or sprinkling. We are advocating the reality of the immersion, not the mode, except that it be done decently and in order. Do we say that sprinkling and pouring, killing and healing, blaming and praising, do not mean sprinkling and pouring, killing and healing, blaming and praising, unless the mode of sprinkling, &c., is described? Do we invent for these words, and foist on them other meanings, if we have no delineation of mode? Do we say that something else than sprinkling, &c., took place under such circumstances?

HEDERIC.—"BAPTIZO. *Mergo, immergo, aquâ obruo*. 2. *Abluo, lavo*. 3. *Baptizo*. (To immerse, immerge, overwhelm in [or with] water. 2. To wash clean, wash [or bathe]. 3. To baptize.) BAPTISMA. *Immersio, tinctio*. (Immersion, dipping into.) 2. *Baptismus*. (Baptism.) BAPTISMOS. *Idem*. (The same.)"

In subsequent lexicographers who have written in Latin, the original has been given where we have had the opportunity of transcribing it.

SCAPULA.—"BAPTIZO. *Mergo, seu immergo*. (To immerse or immerge.) *Item tingo; ut quæ tingendi, aut abluendi gratiâ aquæ† immergimus*; (also to immerse,‡ as things which we immerse in water for the sake of dyeing, or washing clean;) *item mergo, submergo, obruo aquæ†*. (Also to immerse, to submerge, to overwhelm in [or with] water.) BAPTIZOMAI. *Mergor, submergor*. (To be immersed, to be submerged.) BAPTISMOS ET BAPTISMA. *Mersio, Lotio, Ablutio, ipse immergendi, item lavendi seu abluendi actus*. (Immersion, washing, washing clean; the act itself of immersing; also of washing, or washing clean.)"

SUIDAS.—"BAPTIZO. *Mergo, Immergo, Tingo, Intingo, Madefacio, Lavo, Abluo,*

* These meanings given by Mr. Ewing to *baptizo* are taken from Dr. Carson, who maintains that in *every example* to which Mr. E. refers, *immerse* is the only idea that is contained in the word *baptizo*.

† Whether this ought to be in the ablative, the writer has not the means of ascertaining by an examination of the original.

‡ If Scapula, by this *tingo*, meant not to immerse, but to dye by immersion, it proves only that he, like some other lexicographers, had not sufficiently distinguished *baptizo* from *bapto*, as *baptizo* is nowhere to be met with in the sense of to dye.

Purgo. (To immerse, to immerge, to dip, to dip in [or to steep in],* to wet, to wash [or bathe], to wash off, to cleanse.") He quotes from a Greek writer now unknown: "Desiring to swim through, *they were immersed by their full armour (ebaptizonto upotes panoplias.)*")

SCHOETTGEN.—"*Baptizo* from *Bapto*; properly to plunge, to immerse, or plunge in water. To baptize, to immerse in, or wash with water."

BASS.—"*Baptizo.* To dip, immerse, plunge in water; to bathe one's self; to be immersed in sufferings or afflictions."

DUNBAR.—"*Baptizo.* To dip, immerse, submerge, plunge, sink, overwhelm; to soak. In New Testament, to wash, to perform ablution, to cleanse, to baptize, generally by immersion. *Baptismos.* Washing, ablution, baptism. *Baptisma.* What is immersed; immersion, dipping. *Baptistes.* He who dips or immerses; a baptizer."

MOREL.—"*BAPTIZO.* 1. *Mergo, immergo, aquâ obruo.* (To immerse, to immerge, to overwhelm in [or with] water.) 2. *Abluo, lavo.* (To wash clean, to wash [or bathe].) *BAPTISMA.* 1. *Immersio, intinctio.* (An immersion, a dipping in.)"

LAING.—"*Baptizo.* To baptize, to plunge in water."

T. S. GREEN.—"*Baptizo*, pr., to dip, immerse, to cleanse or purify by washing; to administer the rite of baptism, to baptize. *Baptismos.* Act of dipping or immersion; a baptism, an ablution. *Baptisma*, pr., immersion; baptism, ordinance of baptism." [See the same meaning in Bagster's Analytical Greek Lexicon to the New Testament.]

GROVE.—"*Baptizo.* To dip, immerse, immerge, plunge; to wash, cleanse, purify; to baptize, to depress, humble, overwhelm."

JONES.—"*Baptizo.* I plunge, plunge in water, dip, baptize; plunge in sleep, bury, overwhelm; initiate into a knowledge of the Gospel; plunge in air or wind, purify; plunge in fire, consume or purify with fire. *Baptisma.* Immersion, baptism, plunging in affliction."

STOCKIUS.—"*BAPTIZO.* *Generatim ac vi vocis intinctionis ac immersionis baptizo notionem obtinet. Speciatim proprie est immergere ac intingere in aquam.* (Generally, and by the force of the word, it has the idea of dipping in and immersing. With special propriety it is to immerse and to dip into water.")

ROBERTSON.—"*BAPTIZO.* *Mergo, lavo.* (To immerse, to wash [or bathe].")

SUICER says that "*bapto* signifies to dip, to dye by dipping; hence he is said *baptizadrian* (to dip a bucket) who draws water out of a well or river, which cannot be done unless the whole bucket is immersed under water. Wool and garments are said *baptesthai* (to be dipped), because they are entirely immersed in the dyeing vat, that they may imbib the colour. *Baptizo* has very properly the same signification in the best writers. *Baptizein canton eis thalassan*, in the ancient poet, is, 'To plunge himself into the sea.' From the proper signification of the verb, *baptisma* or *baptismos* properly denotes immersion, or dipping into. Hence *baptisma* is used in the same sense as *katadusis*. *Baptisterion*. The place where baptism was administered; the pool or bath in which the baptized were immersed."

SCHWARZIUS.—"*Baptizo.* To baptize, to immerse, to overwhelm, to dip into." [To authenticate this as the primary meaning of the term, he adduces the following authorities:—Polybius, iii., c. 72; v., c. 47. Dio. xxxviii., p. 84; xxxvii., extr., p. 64; i., pp. 492, 502, 505. Porphyrius de Styge, p. 282. Diodorus Siculus, i., p. 33. Strabon., vi., p. 421. Josephus Bell. Jud., p. 259. Joseph. Antiq., ix. c. x., § 2.] "To wash, by immersing (Luke xi. 38; Matt. vii. 4). Sometimes, to sprinkle, to besprinkle, to pour upon." [His only authorities adduced for these latter ideas are the two following:—First, Æschyl. Prometh. Vinc., p. 53: "*Didekton en sphragaisi bapsasa xiphos.*" Here *bapto*, not *baptizo*, is the word which occurs. Secondly, Apud Platon. in conv., p. 316: "*Kai gar kai autos eimi ton chthes hebaptismenon.* For I myself am one of those who yesterday were baptized." The allusion is to those who had drunk so freely that they might be said to be drenched in liquor, to be baptized in wine. Whether the reference produced does not confirm the idea of immersing or overwhelming, rather than that of sprinkling or pouring, let the reader judge.] "To purify and consecrate to God by immersion. *Baptistes.* The *Baptist*, who sustained the singular and sacred office of immersing; men desirous

* As *tingo* is frequently used in the sense of to dip, although its primary import is to dye, so *intingo* most usually means to dip in.

of salvation, that they might know themselves to be devoted to God." [See Booth's *Pædo.*, vol. i., pp. 57, 58, in which *plunge* is given for *immerse*.]

MINTERT.—"*Baptizo*. To baptize; properly, indeed, it signifies to plunge, to immerse, to dip into water: but because it is common to plunge or dip a thing that it may be washed, hence also it signifies to wash, to wash clean. *Baptismos*. Immersion, dipping into, washing, washing clean. Properly, and according to its etymology, it denotes that washing which is performed by immersion."

PASOR.—"*BAPTIZO*. *Immergo, abluo*. (To immerse, to wash clean.)"

ALSTEDIUS.—"*Baptizein* signifies only to immerse; not to wash, except by consequence."

AST, in his *Platonic Lexicon*, renders *baptizo* by "*obruo, opprimo*." (To cover over, to oppress [or overwhelm]).

BRETSCHNEIDER.—"In *baptizo* is contained the idea of a complete immersion under water. An entire immersion belongs to the nature of baptism."

Such is the testimony of thirty-one lexicographers, all of whom have been, or now are, eminent for their acquaintance with Greek literature; some of whom have been the ornaments of their age for piety as well as learning. Let any candid reasoner declare whether there is a thousandth part of the evidence afforded by them from the meaning of the word in favour of pouring or sprinkling which there is in favour of immersion. In praise of many of these, as occupying the highest position for learning, much might be said; and yet, though all belong to the *Pædobaptists*, they have thus testified respecting the import of *baptizo*. Mr. Greenfield, who examined the ancient Peshito Syriac, the Arabic, the Coptic, the Gothic of Ulphilas, the Modern Versions, the German of Luther, the Dutch, Danish, and Swedish, which, with many others, all agree; after giving his testimony (in a controversy respecting the transferring or translating of the Greek word into heathen languages) in favour of immersion as the primitive meaning of the Greek *baptizo*, said: "I wish it to be distinctly understood that I am neither a Baptist, nor the son of a Baptist; nor is it here my business to undertake a defence of their cause." Who can doubt that such is unexceptionable testimony? We do not say that every one of these learned men has in the clearest manner distinguished betwixt *bapto* and *baptizo* by an examination of nearly all the instances in which *baptizo* occurs. We do not say that they all believed that the word was *never* used in the sense of pouring or sprinkling, although clearly some of them believe that it was *never* used in such a sense by any ancient writer. And we would ask our *Pædobaptist* brethren to tell us of any lexicographer in the world, who, in giving the Greek corresponding to our English, has ever put after *sprinkle*, the word *baptizo*, as one of the Greek words having this signification; or the word *baptizo*, after *pour*, as one of the Greek words having this signification; or the words *rhaino, cheo*, or any of their derivatives, for the Greek of *immerse*. Yet the Rev. W. Thorn writes a book, asserting, and vainly endeavouring to prove, that *dipping is not baptism!* Was his book unpublished when the Presbyterian reviewers wrote, in 1832, "We suppose it never was denied by any one that *baptizo*, as well as *bapto*, signifies to *dip*, or *immerse*." And do we not see, from the preceding, how flatly contradictory to facts are such statements as the following from Dr. Dwight:—"I observe," says he, "1. That the body of learned critics and lexicographers declare that the original meaning of both these words [*bapto* and *baptizo*] is to tinge,

stain, dye, or colour; and that, when it means immersion, it is only in a secondary and occasional sense; derived from the fact that such things as are dyed, stained, or coloured, are often immersed for this end." He then, like some others, sagely concludes "that the primary meaning of" *baptizo* and its derivatives, in the New Testament, "is cleansing; the effect, not the mode of washing;" by which he means that it is not immersion, pouring, or sprinkling, but cleansing! How much more nearly correct is the Churchman in Bickersteth, who "allows that to dip is the primary and almost constant meaning of the word in classic authors. He further admits, that probably, if not certainly, in some of Scripture instances, and possibly in all, immersion was practised" (p. 35). All the lexicographers we have quoted,—and not one have we omitted to introduce because of bearing a testimony that would conflict with these; indeed, such a lexicographer we do not know,—all these, giving immersion as the primary meaning of the Greek word, and some of them expressly giving, and others clearly implying, their opinion that immersion is always an included meaning, although the word "wash,"* or some other word, might be used in rendering the Greek word in certain places, might not Dr. Cox well say to Mr. Ewing, "And I now once again demand of Mr. Ewing TO POINT ME OUT THE LEXICON which does NOT give *dipping*, *plunging*, or *immersing*, as the *unquestionable*, *settled*, and *universally admitted* PRIMITIVE SIGNIFICATION of the contested terms" (p. 83).

SECTION III.

ON EVIDENCE FROM GREEK WRITERS THAT BAPTISM IS IMMERSION.

E. R. CONDER.—"The meaning of words depends on their use."—On *Dis.*, p. 6.

T. H. HORNE.—"The meaning of a word must always be a simple matter of fact; and, of course, it is always to be established by appropriate and adequate testimony. The original languages of Scripture being to us dead languages, the *usus loquendi* in them is to be ascertained by the testimony of those who lived at the time when these languages were flourishing and in common use, and who well understood them. This testimony is either direct or indirect. DIRECT TESTIMONY is to be obtained, in the first place, from those writers to whom the language, which is to be investigated by us, was vernacular, either from the same authors whom we interpret or from their contemporaries."—*Intro.*, vol. ii., p. 375.

Dr. CARSON.—"I shall give a copious list of examples, as it is from this that my readers will be enabled independently to form their own judgment. . . . A work of this kind is not for amusement, but requires patience and industry in the reader, as well as in the writer. If the one has ransacked documents to most readers inaccessible, to collect evidence, the other should not grudge the toil of examining the evidence, seeing it is only by such an examination that he can have the fullest conviction of the truth. Is the meaning of this word to be eternally disputed? . . . These are the witnesses whose testimony must decide this question; and, consequently, the more numerous and definite the examples, the more authoritative will be the decision (p. 24). I have appealed to a tribunal higher than the authority of all critics—TO USE ITSELF" (p. 75).

Dr. ANGELO.—"Whether words are used literally or tropically, the first rule of interpretation is to ascertain the sense in which general usage employs them. As all the writers of the sacred Scriptures wrote or spoke to be understood, we must interpret their language as we interpret the language of common life." "A knowledge of the derivation of words is less helpful than a knowledge of their use. . . . If we are to have one help only, let it be—not etymology, but use."—*Bi. Hand Book*, pp. 150, 373.

Prof. WILSON.—"We are compelled to have recourse to the *usus loquendi*, the supreme court of appeal, by whose decision every proposed interpretation must ultimately stand or fall." "It is to usage that we uniformly attach the highest importance, satisfied that etymologies, however

* On *wash* as a rendering of *baptizo*, in Mark vii. and Luke xi., we shall subsequently speak. We shall maintain with Mr. D. Wallace, that while some of the lexicographers "give wash as a meaning," and refer to Mark vii. in support of this meaning, we give sufficient reason "to determine that the word there means to immerse."

philosophically traced, and general theories of language, however well constructed and beautiful, when opposed to usage, 'are less than nothing, and vanity.' " "For the knowledge of Greek terms and constructions we are content to sit at the feet of the Greek fathers: but when they pour out the treasures of a too exuberant fancy in the exegesis or creation of figures and emblems, as interpreters, we must exercise the privilege of seeking for ourselves a more excellent way."—*Inf. Bap.*, pp. 83, 177, 288.

C. TAYLOR.—"Surely the Greeks understood their own language."—*Facts and Evi.*, p. 36.
 Dr. WARDLAW.—"I have already said, that it is not by *etymology*, but by *usage*, that this point can be fairly determined."—*Inf. Bap.*, p. 146.

THAT the signification of *baptizo* is to immerse, and that baptism is immersion, are apparent, as we think, from the use of the original words by those who have written in the Greek language. Greek lexicons, notwithstanding the importance which we attach to them, are not our only authority, nor are they our ultimate appeal. Mr. Stacey, after referring to the differences of opinion that exist relative to the meaning which is given to words by the termination *izo*, says: "An analysis of particular examples is a much safer method of inquiry than abstract reasoning, founded on uncertain canons of philological criticism. Hence the meaning of the term is best sought in the few instances of its occurrence in the classic literature of ancient Greece" (p. 184). We have no objection to settling the import of *baptizo* in God's Word from "the classic literature of ancient Greece;" but we conceive that the writings of Josephus and Philo are equally determinate, and equally relevant, and that the occurrences of *baptizo* in classic literature are not few, but many. Prof. Wilson, speaking of the frequentative sense of *baptizo*, utters what we confidently apply to its supposed import, to sprinkle, to pour, to wash, or to cleanse:—"The writers by whom that sense is adopted cannot hope to obtain for it a cordial and intelligent reception till they procure for it a solid basis, on an adequate induction of instances" (pp. 75, 76). Seiler, in his *Biblical Hermeneutics*, maintains that, "with the aid of etymology *alone*, no more can be proved than the *possibility* of a word having such signification." (In Godwin's *Bap.*, p. 19.) Prof. J. H. Godwin says: "What is the radical signification of *bapto*, and what the classical signification of *baptizo*, can only be known by an examination of the passages in which these and similar terms occur" (p. 23). Dr. Carson says:—

"Lexicographers have been guided by their own judgment in examining the various passages in which a word occurs: and it is still competent for every man to have recourse to the same sources. *The meaning of a word must ultimately be determined by an actual inspection of the passages in which it occurs, as often as any one chooses to dispute the judgment of the lexicographer.* The use of a word, as it occurs in the writers of authority in the English language, is an appeal that any man is entitled to make against the decision of Dr. Johnson himself. . . . But though it is always lawful to appeal from lexicons to the language itself, it is seldom that there can be any necessity for this, with respect to the primary meaning of words. Indeed, with respect to the primary meaning of common words, I can think of no instance in which lexicons are to be suspected" (p. 56).

In regard to *baptizo*, lexicographers exhibit complete harmony in giving, to *immerse*, as its primary meaning. Also, Dr. Carson lays it down as a critical canon,—

"THAT IN CERTAIN SITUATIONS, TWO WORDS, OR EVEN SEVERAL WORDS, MAY, WITH EQUAL PROPRIETY, FILL THE SAME PLACE, THOUGH THEY ARE ALL ESSENTIALLY DIFFERENT IN THEIR SIGNIFICATIONS. The physician, for instance, may, with equal propriety and perspicuity, say either 'dip the bread in the wine,' or 'moisten

the bread in the wine.' Yet this does not import that *dip* signifies to *moisten*, or that *moisten* signifies to *dip*. Each of these words has its own peculiar meaning, which the other does not possess. *Dip the bread* does not say *moisten the bread*, yet it is known that the object of the dipping is to *moisten*. Now, it is from ignorance of this principle that lexicographers have given meanings to words which they do not possess, and have thereby laid a foundation for evasive criticism on controverted subjects, with respect to almost all questions. In Greek it might be said with equal propriety, *deusai en oino*, or *bapsai en oino*, 'moisten in wine, or dip in wine;' and from this circumstance it is rashly and unphilosophically concluded that one of the meanings of *bapto* is to *moisten*.

"Let it be remembered that my censure lies against the critical exactness of lexicographers, and not against their integrity, or even their general learning and ability. I go farther,—I acquit them of misleading their readers with respect to the general meaning of the passages, on the authority of which they have falsely assigned such secondary meanings. The ideas which they affix to such words, are implied in the passage, though not the meaning of the words out of which they take them. But this, which is harmless with respect to most cases, is hurtful in all points of controversy, as it gives a foundation for the evasive ingenuity of sophistry in the defence of error. It may be of no importance to correct the lexicographer who, from finding the expressions *deusai en oino* and *bapsai en oino* employed for the same thing, asserts that here *bapsai* signifies to *moisten*. But it is of great importance when the error is brought to apply to an ordinance of Christ" (p. 57).

As an illustration and proof of correctness in the preceding statements, it may be mentioned that several have spoken of *baptizo* as meaning to immerse partially, one of the meanings of the word according to a lexicon previously quoted, and that in proof of the word having this meaning we are referred to a passage in Polybius, where he speaks of soldiers passing through waters, baptized (immersed) up to the breast. A *partial* immersion is certainly described in this passage; yet it is not expressed in the word baptized, but in the words *up to the breast*, which qualify the immersion of which the author speaks. How far Dr. Halley agrees with Dr. Carson in regard to the *secondary senses* of words, may be judged from the following:—

"For my own part I am bound to say, although I differ from many of the most intelligent of my brethren, who hold Dr. Carson in this particular to be especially unsound, that in his remarks on the varying and secondary senses of words, I can detect nothing unfair or unreasonable. His great principle, if I correctly understand him, is that whoever assigns to a disputed word a secondary sense, or any variation of usage, is bound to the proof of it. Can anything be more reasonable? The difficulty, I fear, will be found in adjusting the previous question, What amount of evidence ought to be deemed sufficient in these cases?" (p. 343.)

With these preliminary remarks, we proceed to examine the import of *baptizo* from its use by Greek writers before and after the time of our Saviour unto at least the third or fourth century of the Christian era. Our selection will be, unless through oversight there be an omission, of every instance of the occurrence of the word that we have seen noticed by Pædobaptist writers, and of many others, that have been quoted, so far as we know, only by the Baptists.

Orpheus, nearly a thousand years before Christ (or the author of what is attributed to Orpheus), uses this word in his *Argonautics*, line 510: "But when the sun (*baptizeto*) *immerses himself* in the waters of the ocean." It is not necessary to observe that the sun does not literally, but apparently, *go down into* the ocean.

Instead of *immerses*, could we in justice to Orpheus, or to common

sense, adopt *pours, sprinkles, washes, or purifies?* Would not any of these forms by every one be rejected? and is not the word *dip*, or *immerse*, the very word which every one might use? Dr. Halley admits this to be the meaning of the word in the note in which he says that the poem, though undoubtedly ancient, is falsely ascribed to Orpheus. Similarly test every extract, in order from its use to know the certain import of this Greek word.

Pindar, born A.C. 520, referring to the impotence of slanderers, whose calumnies, though they might for awhile affect a good man, could not ruin him, says: "As when a net is cast into the sea, the cork swims above, so am I (*abaptistos*) *unimmersed* (or *unimmersible*)*" (*Pyth.* ii., 140). The ancient Greek scholiast explains: "For like the cork of a net in the sea I swim, and (*ou baptizomai*) *am not immersed*. As the cork, though loaded with the tackle (*ou dunai*), *does not sink*, so I also am (*abaptistos*) *not immersed* (or *not immersible*). They rail at me indeed, but as when the net is cast, and sunk under water, the cork remains (*abaptistos*) *unimmersed* (or *unimmersible*), and swims on the surface of the sea (*abaptistos*), *being not immersed* (or *not immersible*); in like manner am I (*abaptistos*) *not immersed* (*not overwhelmed, or not capable of being overwhelmed*) in the calumnies and detractions of others; for I am of another nature, and as the cork is in a fishing net."

Is any encouragement given to pouring or sprinkling when the word is applied "to that which is not or cannot be *submerged?*" Its application to Pindar is metaphorical. He was not, or he could not be, overwhelmed by calumnies, but was like the cork, &c.

Æsop, who died A.C. 561, in Fable 156, *The Ape and the Dolphin* (or one of the Æsopic Fables) says: "The dolphin, vexed at such a falsehood (*baptizon auton apekteimen*), *immersing* (*him*), *killed him*."

If this and some others were not written by the writers to whom they are ascribed, they are so ancient that their authorship does not affect the present question.

Anacreon, who flourished about A.C. 532, says: "Platting a garland once, I found Cupid among the roses; taking hold of him by the wings (*ebaptis' eis ton oionon*), *I immersed him into the wine*, and drank him up with it."—In *White and Miller's Ed.*, 1802, p. 92.

Æschylus, who died about A.C. 456, is thus quoted by Dr. Ryland: "Immersing his two-edged sword in slaughter." Doubtless by *plunging* it into their bodies, not by holding it before a small puncture to be sprinkled."

Alcibiades [or in an epigram attributed to him], about A.C. 400, says: "You dipped me in plays; but I, in waves of the sea *immersing* (*baptizon*), will destroy thee with streams more bitter."

Eubulus, a writer of comedies, about A.C. 380, says, with comic extravagance, of one whose vessel is wrecked in a storm, and becomes a prey to the ingulphing floods: "Who now the fourth day *is immersed* (*baptizetai*), leading the famished life of a miserable mullet."—*Frag. of Com. Nausicaa*.

Hippocrates, who died A.C. 361, describing the respiration of a patient, says: "And she breathed as persons breathe *after being immersed* (*ek tou bebaptisthai*)" (*On Epid.*, b. v.). Also, "He breathed as persons breathe (*ek tou bebaptisthai*) *from being immersed*" (*On Epi.*, b. vii.) Again, in a work attributed to him: "Shall I not laugh at him who (*baptisanta*), *having immersed* his ship with many burdens, then blames the sea for having engulphed it full laden?"—*Epis. to Damagetus*.

If the breathing is affected either by a person being immersed in

* *Abaptistos* is a participial form of *baptizo*, with a negative prefix. It means, not baptized, or not baptizable. Liddell and Scott give one first, and Donnegan gives the other first; Stephanus gives only *unimmersible*.

water, or by having a large quantity dashed upon him, the passage affords no *proof* that *baptizo* has here an unusual sense, or any other sense than immerse. When applied to a ship, which, being overloaded with its cargo, sinks and is lost, undoubtedly it means nothing less than immersion. "*Baptizo*," says Dr. Halley, referring to Dr. Carson, "is sufficient, as he knows very well, to sink the largest ship in her Majesty's navy" (p. 358). Again, in a work attributed to Hippocrates—and if these works are not his, they are unquestionably of an ancient date—it is directed to dip the pressary into oil of roses, or Egyptian oil, "and again immerse (*baptizein*) it into breast-milk and Egyptian ointment" (*On Dis. of Women*, b. i.). Professor Wilson here translates *kai baptizein palin es gala gunaikos*, and dip it again in breast-milk; but teaches that the reading "in the end may turn out to be spurious," and that we should wait until we have "a good critical revision of Hippocrates." It is too clearly in evidence of immersion, although we do not accept his translation of the preposition. He also quotes with commendation from Dr. Halley the following:—"In two instances he (Hippocrates) speaks of a peculiar breathing, as of persons 'after being baptized,' which is applicable to persons having been under water, whether dipped or overflowed, and so they teach nothing concerning mode; or rather, being used where no intention of expressing mode appears, they confirm our opinion." If our Independent, Presbyterian, and other Pædobaptist brethren, did in any decent mode bring "under water" in baptism, their reasoning and practice would be much less contemptible." (See Dr. W., pp. 104, 105.)

Plato, who died about A.C. 348, using *baptizo* figuratively, speaks of his "knowing a youth to be (*baptizomenon*) overwhelmed (or immersed)" with (or in) questions and subtleties. Aristophanes, in Plato, says: "I am one of those who yesterday were (*bebaptismenon*) immersed;" meaning, who drank much, or, as an Englishman would say, who had well soaked ourselves; as Shakespeare, speaking of "spongy officers," plied "with wine and wassel," says:—

"When in swinish sleep
Their drenched natures lie."

In another place he says, "*Baptisusa*," &c.,—"Having overwhelmed Alexander with much wine."

Aristotle, who was born about A.C. 384, when speaking of several strange narrations, observes: "They say respecting the Phenicians, who inhabit the parts called Gadeira, that they, sailing beyond the pillars of Hercules for four days with an easterly wind, came to some desert places, abounding with rushes and sea-weeds, which on the ebb (*me baptizesthai*) are not immersed, but in the flood (*kataklyzesthai*) are deluged."—*De Mirabil. Auscult.* 136.

Here the immersion was not by the desert places being dipped into the sea, but by the sea coming upon and covering the desert places. And because these desert places are baptized when covered by the advancing tide, our Pædobaptist brethren are most strangely confirmed in their convictions that a man is baptized on whose *face* a little water is poured, or a few drops are sprinkled; yea, to whom water in any way is applied! Because baptism here is a submersion, or because the immersion is also a submersion, the rolling tide having covered these desert places, and the use of *baptizo* in one or two other places with similar clearness and emphasis encourages sprinkling or pouring, with

marvellous rapidity and by a *certain* route they reach the conclusion that it has "a breadth and variety of meaning which claim for it a power and pliancy of universal application"! (Stacey, p. 87. See Wilson, p. 333.) We shall believe this when we believe, with one Pædobaptist, that submersion "represents an idea as foreign to that of dipping as to that of sprinkling" (Stacey, p. 184).

Heraclides Ponticus, who lived about A.C. 335, when moralizing on the fable of Mars being taken in a net by Vulcan, says: "Neptune is ingeniously supposed to deliver Mars from Vulcan, to signify that when a piece of iron is taken red-hot out of the fire, and (*hndati baptizetai*) immersed in water, the heat is repelled and extinguished by the contrary nature of water."—*Allegor.*, p. 495.

It has been said, "Why may not the water be put over the hot iron, as well as the iron be *put into* the water," as Dr. Gale renders it? "If the iron were covered with water, the heat would be effectually expelled." The present writer does not advocate the exclusive sense of *putting into* as the meaning of *baptizo*; but this opponent of Dr. Gale does not honour himself by ignoring the common sense, ~~and, we believe, universal practice~~ of smiths. Mr. Stacey, however, is much bolder than Dr. H. He says, without any qualification (although in opposition to what is ~~dictated by common sense, and to what is~~ accordant with the syntax of the passage, and with practice present and past), "It is employed for the pouring of water on heated iron." This is another specimen of the conclusions to which our Pædobaptist friends leap under the influence of prepossession. We admit that the use of the dative here without a preposition, may be considered to make "with water" a more correct rendering. To such a rendering we will not strongly object, but will maintain that immersion took place, even if effected by pouring. Prof. J. H. Godwin translates: "For a mass of iron, heated to redness, being drawn out by the smiths, is baptized [overwhelmed, dipped] with water, and that which was fiery by its own nature, being quenched with water, ceases to be so." He explains being baptized, by "overwhelmed, dipped." Gesner's translation is, "*Siquidem ignea ferri massa, fornacibus extracta, aquæ IMMERGITUR.*" Similarly, Stephen, in his *Thesaurus*, says: "ABAPTOS SIDEROS, *Non temperatum ferrum, ab A priv. et BAPTO, Intingo. Nam ferrum intingendo in aquam, temperatur.*" He had not the sagacity to know any other practice of smiths in tempering iron than "by putting it into water" (Art. *Abaptos*). The only meaning of *intingo* in Dr. W. Smith's *Latin Dictionary* is to *dip in*. In speaking subsequently of the dative when the preposition *en* is understood, Noel and his quotations in proof will be adduced.

Demosthenes, born about A.C. 381, showing what class of persons Aristogeiton was accustomed to harass by false accusations and extortion, says: "Not the speakers [public orators], for these know how to *play the immersing match* (*diabaptizesthai*) with him, but private persons and the inexperienced."—*Against Aristog.*, Ora. i. 5.

In this and in some other instances the rendering of Dr. Conant is given. His work on BAPTIZEIN, giving the Greek and the English, and adducing most copiously the occurrences of *baptizo* in Greek writers of every character and age, may be consulted with great advantage. In this instance, and in some others, *baptizo* appears compounded with a

preposition ; but in all cases of the preposition, whether *dia*, indicating thoroughness; or *kata*, down, downward; or *en*, in; the simple idea is strengthened rather than diminished, and the import of *baptizo*, to immerse, is corroborated.

Evenus, of Paros, about 250 A.C., says that Bacchus "*immerses (baptizei)* in sleep, neighbour of death."—*Epig.* xv..

We may here insert some Greek writings of an ancient and uncertain date, by unknown authors.

Æsopic Fables.—"One of the salt-bearing mules, rushing into a river, accidentally slipped down; and rising up lightened (the salt becoming dissolved), he perceived the cause, and remembered it; so that always, when passing through the river, he purposely lowered down and *immersed (baptizein)* the panniers."

Fable of the Shepherd and the Sea.—"But a violent storm coming on, and the ship being in danger of being *immersed (baptizesthai)*, he threw out all the lading into the sea, and with difficulty escaped in the empty ship."*

Fable of the Man and the Fox.—"A certain man . . . *immersing (baptisas)* tow in oil, bound it to her tail, and set fire to it."

Dip and similar words might be used instead of immerse, but fidelity to the evident import of the original will never allow such words as pour or sprinkle to be given as the rendering of the Greek *baptizo*.

Life of Pythagoras.—"As to enter into the ship, or not to enter, is in our own power; but the sudden coming on of storm and tempest, in fair weather, depends on fortune; and that the *immersed (baptizomenen)* ship beyond all hope is saved, is of the providence of God."

Archias, a writer of uncertain date, speaks of a "fishing rod thrice-stretched, and cork *unimmersed (abaptiston)* in water (*kath ludon*)."—*Epigram* x.

The Septuagint, a Greek translation of the Old Testament, made in the third century before Christ, which also contains, in Greek, the apocryphal writings, in the following places has the word *baptizo*:—2 Kings v. 14; Isa. xxi. 4; Judith xii. 7; Eccles. xxxi. 25.

"Naaman went down and (*ebaptizato*) *dipped himself* seven times in Jordan." The Hebrew word, which our translators have rendered "dipped," is rendered by the Septuagint *ebaptizato*. We regard this as confirmatory of our sentiment that the meaning of *baptizo* is to immerse. Dr. Halley on this passage says: "Dr. Carson says he dipped himself; his opponents say, because, according to the law of his purification, the leper was to be sprinkled seven times,—he sprinkled himself. Agreeing, as I do, with Dr. Carson, for the Mosaic law of the leper is inapplicable in this instance, I can see nothing in the passage to determine the sense of the word. Prove from other passages that it means to dip, and there is no objection to admit that sense in this verse" (p. 379).

We think that not only Dr. Carson says, but that the English translation, in accordance both with the Hebrew and the Greek, says that Naaman "dipped himself." Besides, the simple assertion that the

* The word *baptizo* oft occurs in connexion with vessels wholly or partly immersed. Achilles Tatius, about the middle of the fifth century after Christ, speaks of lightening "that part of the ship that was *immersed (baptizomenon)*;" and of the wind shifting "to another quarter of the ship, and the vessel is almost *immersed (baptizetai)*" (In Dr. Conant, pp. 25, 26). He also uses the word figuratively in the sense of overwhelming, and literally in the sense of dipping, when he describes the Egyptian boatman drinking water from the Nile by letting down his "hand and *immersing (baptisas)* it hollowed, and filling it with water."

leper, according to the law of purification, was to be sprinkled seven times, is a statement of but a part of the law of purification, which is a course adapted to deceive. With water, over which a bird had been killed, the leper was to be sprinkled seven times; also, it is added, "And he that is to be cleansed shall wash his clothes, and shave off all his hair, and *wash himself in water*, that he may be clean. But it shall be on the seventh day that he shall shave all his hair off his head, and his beard, and his eyebrows,—even all his hair he shall shave off: and he shall wash his clothes; also he shall wash his flesh in water, and he shall be clean" (Lev. xiv. 8, 9).

Mr. Stacey says that the dipping is "*probably* to be understood in the sense of a partial ablution;" and that "the defence of the common translation 'he dipped himself,' rests principally on the assumption that *tabal*, of which *baptize* is the representative, means only to immerse;" and that scholars of the first eminence, according to the testimony of Dr. Beecher, "'of whom it is enough to mention Suicer,' believe and affirm that it passed early from the sense of to dip to that of to wash; a judgment which admirably meets the requirements of this case," and which is confirmed by "the Vulgate" (a Latin translation), which gives *lavo* both for Elisha's command and Naaman's obedience, and that the word *tabal* not only acquired the meaning of "to wash," but also "that of to dye, to stain." (See Stacey, pp. 189, 190.)

In reply to the above, we observe, first, that his probability of a partial ablution is not only unsubstantiated, but is opposed to the natural import either of "dipped himself" or "washed himself," and also to the law of the leper's purification. Prof. Wilson, referring to the *Lysistrata* of Aristophanes, says: "Persons are spoken of who must be (*teloumenos*) *washed, bathed*; and as no part is specified, and none appears to be excepted even by implication, the washing is not partial, but must be understood of a total ablution." He says: "We see no ground for objecting to the general principle, that when the verb is employed, without any regimen expressed or implied, the washing is not confined to a part, but comprises the whole body." "Of this usage, the appropriateness of which commends itself to the good sense of mankind, numerous and pertinent examples from the classics have been produced, and especially by Dr. Carson"* (pp. 154, 153). Secondly, we are entirely ignorant of the *assumption* of which Mr. S. speaks. We do not know that any Baptist has ever assumed this. We stand in no need of such an assumption. In maintaining that *baptizo* invariably means to immerse, using, as we do, the English word according to its English import, we do not say that every Hebrew or other word, for which *baptizo* may be given in rendering the same into Greek, must also necessarily mean neither more nor less than what *baptizo* means. Truly, says Dr. Carson:

* This same writer, we are aware, afterwards says, on 2 Kings v. 14: "From this occurrence of the verb *baptizo*, no independent evidence can be extracted in support of any mode of baptism" (p. 173). And he teaches, 1. That it is "not unreasonable to conclude that the washing enjoined by the prophet was partial." 2. That cleansing being the grand aim, "only some application of water was contemplated," and, therefore, "*immersion, affusion, sprinkling*," "that latitude of meaning," says he, "which we maintain to be the birthright of *baptizo*," remain undisturbed! (pp. 173, 4).

"Words may in certain circumstances be commutable, when they are not at all identical in meaning." Also Dr. Wall: "Words in different languages do seldom exactly answer one another in the whole import of each" (vol. iv., pp. 194, 195). Elsewhere Mr. S. can say of a Latin and a Greek word, that "both terms, *though by no means mutually interchangeable*, were used, the one by the Greek and the other by the Latin fathers" (p. 7). We think that the assumption belongs to Mr. Stacey. Prof. Wilson says:—

"If there is evidence that Naaman dipped himself, we have candour enough to admit, that in so doing he complied substantially with what was required of him." Further, "We cherish, as cordially as Dr. Carson could have desired, the strong conviction that two or more terms may, in certain situations, be interchangeable, while they are by no means synonymous. It is no uncommon thing, though a perfectly transparent fallacy, to suspend identity of meaning on the mere circumstance that in a proposition one word may be substituted for another, without altering the sense. We may say indifferently *the ship foundered*, or *the vessel perished*, in relation to the same catastrophe; but this phraseology does not imply that *ship* and *vessel* have precisely the same meaning, or that *foundering* and *perishing* express the same thought, without modification" (pp. 147, 148).

Thirdly, the language of Mr. S. clearly admits that the primary meaning of *tabal* is to dip. He speaks of its passing from this meaning to the sense of washing, dyeing, staining. If this is the case, according to the canon of interpretation to which we presume every intelligent and candid mind will consent, it devolves on Mr. S. to prove that the word has here the secondary meaning of to wash, assuming for the present that the word did acquire this secondary sense. What Dr. Beecher and Suicer have written respecting this Hebrew word, we do not know. Suicer has already been quoted in proof that the meaning of *baptizo* is to immerse. That the Greek word *bapto* has the primary meaning of to dip, and that it is also used in the sense of to dye and to stain, we admit. That *tabal* may in some instances of its occurrence mean to stain, we neither deny nor affirm. We are aware of the unusual rendering of the Septuagint in Gen. xxxvii. 31. Our affirmation has reference to the meaning of BAPTIZO. We may mention that the subsequent use of *tabal* in the same book does not, to our minds, encourage the idea that it had passed to another sense. See 2 Kings viii. 15: "And it came to pass on the morrow, that he took a thick cloth, and *dipped* it in water, and spread it on his face, so that he died: and Hazael reigned in his stead." In every other instance of its occurrence it is rendered *dip* by the English translators, excepting Job ix. 31, where it is rendered "plunge." It occurs in the following places:—Gen. xxxvii. 31; Ex. xii. 22; Lev. iv. 16, 17, ix. 9, xiv. 6, 16, 51; Num. xix. 18; Deu. xxxiii. 24; Josh. iii. 15; Ruth ii. 14; 1 Sam. xiv. 27; 2 Kings v. 14, viii. 15; and Job ix. 31.

That the Vulgate gives *lavo*, a word signifying to *bathe*, we admit. A Latin word more appropriate to designate washing or bathing, to represent washing in the sense of bathing, we do not know. Mr. Stacey reasons on the false principle, exposed in the former part of this section, that because one word is used for another, it ought, as its representative, to be its perfect synonym. Further, on supposition that the word used by Elisha in his command was a word which signified to wash, and

might have been properly used whether Naaman washed himself partially, or wholly dipped himself in the river, we have to do with the record of inspiration respecting what Naaman *did*. If the command of Elisha was not such that obedience to it must necessarily have been another act than that of dipping himself, the latter record, the record of Naaman's conduct, remains in all its force, that he *ebaptizato, dipped* himself seven times in Jordan. That the Hebrew word *rahhatz*, used by Elisha in his command, is perfectly accordant with Naaman's conduct in dipping himself, any one may ascertain by examining Hebrew lexicons, or the translation given in our English Bibles. It is rendered *bathe* in more than a dozen instances of its occurrence; and when it is rendered to wash one's self, there is the highest authority for the affirmation that, at least usually, it means to bathe one's self.*

The Septuagint gives *louo* (the import of which as given by Robinson is, *to bathe, to wash*), to which the Latin *lavo* is nearly equivalent. The Septuagint, in changing the word when describing Naaman's obedience, is more definite, and more consistently following the Hebrew, than is the Vulgate, which uses again the same word; although the Latin involves no obscurity when the words in connexion are considered along with the import of *lavo*. We treat with disdain the assumption and fallacy involved in the following:—"As then, in the example under notice, the Hebrew word may possibly denote something less than to immerse, so may its Greek representative *baptizo*; and this conceded, the possible, viewed with especial reference to the circumstances of the case, becomes all but certain" (p. 190).

We may further observe, that the Hebrew word *tabal* is the very word employed by the Mishna to express the proselyte baptism of the Jews, respecting which "Professor Stuart affirms it to be 'on all hands conceded, that so far as the testimony of the rabbins can decide such a point, the baptism of the proselytes among the Jews was by immersion'" (In Wilson's *Inf. Bap.*, p. 205). Also Dr. Halley says:—"I feel bound in candour to admit that the Jewish baptism of proselytes was by immersion. Of this there can be no reasonable doubt whatever" (p. 309).

As confirmatory of the correctness of our views, we may quote the following:—

KEIL AND BERTHEAU.—"As soon as he dipped in the Jordan seven times, according to the word of Elisha, his leprosy is removed." "He dipped himself seven times in Jordan."—*Com.* on 2 Kings v. 8-14. Clark's Edi.

THOS. BISSLAND.—"He went down and dipped himself seven times in Jordan."—*Ch. of Eng. Mag.*, p. 88; 1837.

DR. W. SMITH'S *Biblical Dictionary*.—Elisha sends to Naaman "the simple direction to bathe seven times in the Jordan." At length "he goes down to the Jordan and dips himself seven times."—Art. *Elisha*. G. (G. Grove.)

Dr. Kitto does not appear to doubt the correctness of what is so

* The word *rahhatz* occurs in Gen. xviii. 4, xix. 2, xxiv. 32, xliii. 24, 31; Ex. ii. 5, xxix. 4, 17, xxx. 18, 19, 20, 21, xl. 12, 30, 31, 32; Lev. i. 9, 13, viii. 6, 21, ix. 14, xiv. 8, 9, xv. 5, 6, 7, 8, 10, 11, 13, 16, 18, 21, 22, 27, xvi. 4, 24, 26, 28, xvii. 15, 16, xxii. 6; Num. xix. 7, 8, 19; Deu. xxi. 6, xxiii. 11; Jud. xix. 21; Ruth iii. 3; 1 Sam. xxv. 41; 2 Sam. xi. 2, 8, xii. 20; 1 Kings xxii. 38; 2 Kings v. 10, 12, 13; Job ix. 30, xxix. 6; Ps. xxvi. 6, lviii. 10, lxxiii. 13; Prov. xxx. 12; Can. v. 3, 12; Is. i. 16, iv. 4; Eze. xvi. 4, 9, xxiii. 40.

explicitly asserted in our authorized, and, for anything we know, in every other version. He says that

"The prophet sent out a message directing him to go and bathe seven times in the river Jordan. The self-esteem of the distinguished leper was much hurt at this treatment. . . . His attendants, however, succeeded in soothing him, and persuaded him to follow the prophet's directions; and when he rose, perfectly cleansed, from the Jordan, his feelings turned to conviction and gratitude."—*Pic. His. of Pal. and the Jews*, p. 575. Knight's Edi.

Dr. JOHN P. DURBIN.—"Looking upon the transparent waters, they seem to apologise for 'Naaman the leper,' when, mortified and indignant, he turned away from the 'prophet in Samaria,' who had directed him to 'dip himself seven times in Jordan,' and exclaimed, 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel; may I not wash in them and be clean?' Surely he was right, if a comparison of waters was to decide the question."—In Kitto's *Dai. Bi. Illus.*, pp. 133, 134.

In the Septuagint, *baptizo* occurs again in Is. xxi. 4. It is here used figuratively, in application to the mind: "Iniquity (*ne baptizei*) *immerses* (*overwhelms*) me." The common version of the Hebrew is, "fearfulness hath affrighted me." The figurative import, "overwhelm," naturally follows from the literal, "immerse." Mr. Stacey says: "We can feel the propriety and beauty of the figure which makes iniquity *overwhelm*, but not the elegance of that which makes it immerse, or *dip* us" (p. 192). Can Mr. S. feel the propriety or elegance of a figure which makes iniquity to sprinkle or pour us? Are these words ever thus used tropically? Is not immerse frequently used in the figurative sense of overwhelming, but sprinkle never in such a sense? Dr. Wilson teaches "that the idea of overwhelming" "constitutes the foundation of this bold figure" (p. 179).

Again, in the Apocryphal book Judith, the Seventy use this word: "She (*ebaptizeto*) *immersed herself* in a fountain" (xii. 7). All that we assert is, that the apocryphal writer affirms that Judith, a woman of Bethulia, near which city the Assyrian army lay encamped, repaired to this fountain during the night, and bathed herself therein, and returned clean. It is sufficient for us, independently of the fact that bathing was one mode of purification, that there is no proof that *baptizo* is used here in a sense different from that which it has elsewhere. Dr. Halley says: "Whatever others may be able to do, I can learn nothing from such a use of the word."* Dr. Stuart says: "She washed herself." We now proceed to the last use of this word in the Septuagint.

We read in Eccles. xxxi. 25: (*Baptizomenos apo nekrou, &c.*) "He who is *immersed from the dead*, and toucheth it again, what doth he

* Dr. Conant says: "Compare, in ch. vi. 11, 'the fountains that were under Bethulia;' ch. vii., 'and [Holofernes and his horsemen] viewed the passages up to the city, and came to the fountain of their waters, and took them;' v. 17, 'and they [the Ammonites and Assyrians] pitched in the valley, and took the waters, and the fountains of the children of Israel.' There was evidently no lack of water for the immersion of the body after the Jewish manner; namely, by walking into the water to the proper depth, and then sinking down till the whole body was immersed."

"One of the oldest Greek manuscripts (No. 58), and the two oldest versions (the Syriac and Latin), read '*immersed (baptized) herself in the fountain of water*' (omitting '*in the camp*'). According to the common Greek text, this was done '*at the fountain*:' to which she went, because she had there the means of immersing herself. Any other use of water, for purification, could have been made in her tent" (p. 85).

profit (*to loutro*) by his bathing?" The common version is: "He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?" (xxxiv. 25). On the form of the expression, baptized from the dead, which to some readers may appear uncouth, Dr. Cantant remarks:—

"In this construction (*immerse from*), the writer puts the means for the effect; immersion of the body being the means (symbolically) by which one was freed from the pollution of contact with the dead. '*Sprinkled from an evil conscience*,' is the correct translation of Heb. x. 22, where also the writer puts *means* for *effect*; for the metaphorical application of the phrase presupposes the literal use of the same form, and we must give the literal meaning, unless we would sink the writer's metaphor. This brevity of expression is so common an idiom in the sacred writings (and in the early imitations of them), that it has become a recognized figure of speech (Compare Winer's Grammar of the New Tes., § 66, 2). For example, 2 Cor. xi. 3: '*So your minds should be corrupted from the simplicity that is in Christ*;' '*corrupted from*,' that is, turned from by being corrupted—the means put for the effect" (p. 86).

Dr. Halley appropriately says: "It assumes the construction of words denoting to wash from uncleanness—precisely the construction which may be found on opening any Greek author, and turning to any page in which a cleansing from pollution is mentioned" (p. 380). That the law of the Jews respecting those rendered unclean by the touch of a dead body required, among other things, that they should *bathe* themselves in water, we learn from Num. xix. 19.

Polybius, who died about A.C. 124, speaks of soldiers wading through deep waters, and expressly limits the application of *baptizo* to that part of the body which was covered with water. "The foot-soldiers passed with difficulty (*baptizomenoi*), being immersed up to the breast" (vol. iii., c. lxxii.). Again, speaking of Molon's cavalry, he says: "Who, coming into near proximity with the forces of Zenetas, through ignorance of the localities required no enemy, but themselves by themselves immersed (*baptizomenoi*) and sinking (*kata dunontes*) in the pools, were all useless, and many of them also perished" (*His.*, b. v., c. xlvii. 2). Elsewhere he says: "Such a storm suddenly arose through all the country, that the ships were immersed in the Tiber." Also, speaking of a sea-fight between the Carthaginians and the Romans, he says: "They (*ebaptizon*) immersed many of the vessels of the Romans" (b. i., c. xxxvi.).

Diodorus Siculus, who flourished about A.C. 44, says: "Whose ship (*baptistheises*) being immersed." Also, speaking of animals when the waters of the Nile overflowed, he says: "Many of the land animals, carried away by the river (*baptizomena*), being immersed, perish."

Prof. Wilson renders the words thus: "The greater number of the land animals, overtaken by the river, perish (*baptizomena*), being baptized," and proceeds in corroboration of sprinkling as Christian baptism, to say on this quotation: "The land animals are browsing upon the pasture-ground: the flood of waters rushes upon them with irresistible inundation; a few narrowly escape, but most of them are overwhelmed, and perish." "The overflowing water came upon the animals, surrounded them, overwhelmed them, and in this manner their destruction was effected" (pp. 108, 109).

Describing the operations of certain engines, Diodorus says: "Which being done, some of the vessels fell on their side, and some were overturned; but most of them, when the prow was let fall from on high, being immersed (*baptizomena*), became filled with sea-water and with confusion" (*His.*, b. viii., c. 8, 4). Again, speaking of the manner of taking the sword-fish: "And even if the spear falls into

the sea, it is not lost; for it is compacted of both oak and pine, so that when the oaken part is immersed (*baptizomenon*) by the weight, the rest is buoyed up, and is easily recovered."—*Iliad*, b. xxxiv., c. 3, 7.

Again, "The river, borne along by a more violent current (*ebaptise*), immersed many" (b. xvi., c. lxxx.).

Instead of the process of *putting into the water*, we are correctly taught by Prof. Wilson that the river both "could and did overwhelm and destroy them." We assuredly may here make a different application of words with which the Prof. supplies us: "No ingenuity is requisite to discover the true meaning, as no philological torture can draw from the words a confession in favour of" sprinkling, or anything short of immersion, as the import of *baptizo*. This advocate of sprinkling so glories in this quotation from Diodorus, that in conclusion he says: "One such example we hold to be capable of upsetting for ever the preposterous interpretation that would bind down *baptizo* in all its occurrences to the modal sense of immersion" (pp. 110, 111). How common sense or the highest intellectual endowments can here see anything short of immersion, we know not. On the mode of immersion we are not arguing. We are pleading for the thing itself.

"Also, on the battle of Salamis, Diodorus says: 'The commander of the fleet, leading on the line, and first joining battle, was slain after a brilliant conflict; and his ship being immersed (*baptistheises*), confusion seized the fleet of the barbarians'" (b. xi., c. xviii.). He also uses the word figuratively, saying: "But the common people (*ou baptizousi*) they do not overwhelm with taxes."

Dionysius, of Halicarnassus, who lived during the Augustine age, alluding, in the *Life of Homer*, to the 16th book of the *Iliad*, 333, where Homer says of Ajax, "He struck him on the neck with the hilted sword," remarks: "In this he expresses great emphasis; the sword (*baptisthentos outo*) being so immersed as to be warmed."—*Vit. Hom.*, p. 297.

Mr. Stacey, when referring to this, says that the word *baptize* here is employed "for the flow of blood from a newly-made wound on a warrior's sword" (p. 187). Let any man endeavour to make any sense in this or in any occurrence of *baptizo*, by using the words here given by Mr. S. for *baptize*. Prof. Wilson says: "That the sword, then, was baptized, or overwhelmed with blood, is the sense at once sustained by the construction, and in accordance with the matter of fact" (p. 117). Could the sword be warmed with blood by sprinkling, or without immersion, by whatever mode effected?

Strabo, who died A.D. 25, speaking of the lakes near Agrigentum as having the taste of sea water, but being of a different nature, says: "Nor does it happen to those who do not swim (*baptizesthai*) to be immersed there; they float as wood does" (vi. 421). He speaks of a river in another place, whose waters, says he, are so buoyant, "that if an arrow be thrown in (*molis baptizesthai*), it would with difficulty be immersed" (xii. 809). Also he mentions the lake Sirbou, on the top of which bitumen floats, in which "there is no need of swimming, nor is one who goes into it (*baptizesthai*) immersed, but he is borne up" (xvi. 1108). Also, speaking of the lake Tatta, in Phrygia, as a natural salt-pit, he says: "The water solidifies so readily around everything that is immersed (*baptisthenti*) into it, that they draw up salt crowns when they let down a circle of rushes" (*Geog.*, b. xii., c. v., § 4). Again, speaking of the daring attempt of Alexander at Phaselis, at the foot of Climax, a mountain in Lycia, betwixt which and the sea the pass is very narrow, he observes that at high water, and especially in winter, at which time Alexander was there, it is overflowed by the sea; but, notwithstanding, the king, impatient of delays, led on his army, and "the soldiers marched a whole day through the water (*baptizomenon*), immersed up to the waist."—*Lib.*, xiv., p. 982.

Prof. Wilson gives to *baptizomenoi* "the sense of being covered by the water." We merely maintain an immersion to the extent stated by Strabo. Prof. W. teaches that "we may, indeed, if we please, imagine the immersion of the soldiers to be indicated by this verb; but it is a mere gratuitous hypothesis, inconsistent with fact, and possessing no claim to foundation in figure" (p. 128).

Conon, who flourished about the beginning of the Christian era, in describing how Thebe murdered her husband Alexander, mentions her as "having overwhelmed (*baptisasa*) Alexander with much wine, and put him to sleep."—*Narra. L.*

Philo, of Alexandria, a Jewish writer, about A.D. 40, says: "I know some who, when they easily become intoxicated, before they are entirely (*baptizomenon*) immersed [or overwhelmed]," &c. (v. ii., p. 478). Philo also speaks of those who, glutted with drink and food, are "as though the reason were overwhelmed (*baptizomenou*) by the things overlying it."—In Eusebius, *Prep. for the Gos.*, b. viii., at the end.*

Demetrius, the Cydonian, about A.D. 50, on contemning death, says: "For the dominion [of the soul] over the body, and the fact that, entering into it, she is not wholly immersed (*bebaptisthai*), but rises above," &c. (c. xiv. 4).

Josephus, the Jewish historian, who died A.D. 93, and who consequently was nearly contemporary with the apostles, has several times used the word *baptizo*. To him, one would suppose, special importance might be attached.† He says concerning the ship in which Jonah attempted to flee from the presence of the Lord: "When the vessel was (*mellontes baptizesthai*) about to be immersed."—*Antiq.*, b. ix., c. viii.

He uses the same word twice concerning the death of Aristobulus, the brother of Marianne, who was drowned at Jericho according to Herod's order, by certain Greeks, who enticed him into the water to swim, and then, "under pretence of play, immersing (*baptizontes*) him, they did not cease until they had completely suffocated him" (*Antiq.*, b. xv.). He mentions the same event in his *Wars of the Jews* (b. i., c. xxii., § 2): "The young man was sent to Jericho, and there, according to his order, being immersed (*baptizomenos*) in a fish-pond, he came to his end."

Prof. Wilson, speaking of Josephus's account in the *Antiquities* as the fuller version, thus renders the words: "Pressing him down always, as he was swimming, and baptizing him as in sport, they did not give over till they entirely drowned him." He then adds: "In this fuller version of the affair, the evidence in favour of dipping or plunging wonderfully evaporates." (!) "The Galatians never dipped Aristobulus at all." (!) "They always pressed him down and baptized him, as he was swimming, till they had perpetrated the murder." Aristobulus was in the water, and not put into it by the Galatians. Of course the Baptist administrator of baptism does not simply put the candidate overhead in water, but he puts him out of dry land into water, *alias*, reasons incoherently and unfairly! "With our Baptist brethren, does not *dip* express the act of putting an object into the water, or into some other baptizing element? If this is not their meaning, let them honestly say

* Let the reader, in perusing quotations from Hellenistic Greek, remember the following from Dr. Wilson:—"Were the *Iliad* to supply an occurrence of this verb, to which the Pædobaptist might confidently appeal as a proof-passages for sprinkling or affusion, we should consider it extremely hazardous, in the absence of corresponding evidence derived from Hellenistic Greek, to build upon such a testimony" (p. 85).

† "Words that belong to a language that has for ages ceased to be used in ordinary intercourse, have a fixed meaning, their import being determined by the sense in which they were used when the language formed a medium of ordinary intercourse. This is an advantage, as it prevents the change of meaning to which words are liable through the changes that are taking place in active life; but it imposes a tax on patient study."—Stove's *Disc.*, p. 480.

so." "That the assassins *pressed* their unfortunate victim *down in the pool*, is freely admitted; but that action, let it be noted, has a representative of its own in the original, and is not to be confounded with the baptism. By the pressure he was submerged, and the baptism, in immediate sequence, overwhelmed him with the rush and closing of the waters. This interpretation we suggest as strictly consonant to the known facts of the case, viewed in the order of time." According to this learned advocate of sprinkling as baptism, this submersion was not the baptism. The baptism was in immediate sequence of the submersion! We might ask this brother, if we did not remember that he is "deeply averse to hypercriticism," if, in sequence of the pressure which occasioned submersion and drowning, they sprinkled or poured him? Our faith, alas! is very weak as to the enlightening of Prof. W. His conclusion is, "that no ingenuity and no torture can identify the *baptism* of this testimony with *dipping*, properly so called" (pp. 134-137). Let the reader endeavour to identify this baptism with sprinkling or pouring, or anything else than immersion.

Describing the purification of the people at Sin, Josephus says: "When any persons were defiled by a dead body, they put a little of these ashes into spring water with hyssop, and (*baptisantes*) *immersing* part of these ashes into it, they *sprinkled* (*errainon*) them with it" (*Antiq.*, b. iv., c. iv., § 6). Speaking, in his *Life*, of his own voyage to Rome, and providential deliverance when shipwrecked, he says: "*(Baptisthentos gar emon ton ploion)* for our ship being immersed in the midst of the Adriatic Gulf, we being about the number of six hundred persons, swam all night, and at daybreak about eighty were taken up by another ship." Speaking of the Jewish War, he has the expression: "As I also account a pilot most cowardly who, through dread of a storm, before the blast came, voluntarily *immersed* (*ebaptisen*) the vessel" (b. iii., c. ix. 3). Again, describing the condition of certain vessels in the port of Joppa during a storm, he says: "And many, struggling against the opposing swell towards the open sea, the billow, rising high above, *immersed* (*ebaptisen*)" (b. iii., c. ix. 3).

In Prof. Wilson's estimation there is nothing here favourable to the sentiments of the Baptists, because, "If we force to a greater depth an object already in the water, can we, with strict propriety of language, be said to have dipped that object?" (p. 138). Let Baptists beware not to speak of having dipped a person that, without another's aid, has gone partially into the water! Let them remember that such acts of baptism encourage sprinkling! that the Greek *baptizo* used for the submersion of ships countenances sprinkling as baptism! that in these cases "the action of *baptizo* is correctly represented by overwhelm," which sufficiently opposes dipping, and sanctions sprinkling as Christian baptism! From Dr. W. we will accept the following: "A term expressive of a certain action does not include the consequences of that action, however close the link of connection" (p. 140). The drowning of Aristobulus was the *consequence* of his baptisms by the Galatians. The sinking of a vessel to the bottom of the ocean is the *consequence* of its baptism. We also recommend to Dr. W.'s reconsideration, and to the attention of others, Dr. W.'s closing remark: "If Baptists are prepared to make a transition from *mode* to the *quantity* of the baptizing element, we are not without hope that the *questio veratu* between us and them will reach a speedy and felicitous adjustment" (p. 143). Our Pædobaptist brethren may immerse in a tub or in the ocean; they may have any quantity of water,

little or much, if they will but practise the immersion which they admit and deny that Christ has enjoined.

Again, of the Jews, in describing their contest with the Roman soldiers on the sea of Galilee, Josephus says: "And when they ventured to come near, they suffered harm before they could inflict any, and were immersed (*ebaptizonto*) along with their vessels; . . . and those of the immersed (*baptisthenton*) who raised their heads, either a missile reached or a vessel overtook" (b. iii., c. x. 9). Also, describing the death of Simon by his own hand, he says: "And stretching out the right hand, so as to be unseen by none, he immersed (*ebaptise*) the whole sword into his own neck" (*Do.*, b. ii., c. xviii. 4). Again, on Gedaliah, whom his own guests murdered at a banquet, he says: "Seeing him in this condition, and immersed (*bebaptismenon*) by drunkenness into stupor and sleep" (*Antiq.*, b. x., c. ix., § 4). In two places he uses *baptizo* figuratively. In the *Wars of the Jews* he says: "Many of the noble Jews, as though the city was on the point of (*baptizomenes*) being overwhelmed, swam away, as it were, from the city." Speaking of the heads of the robbers getting into Jerusalem, he says: "These very men, besides the seditious they made (*ebaptisan ten polin*), overwhelmed the city." That he uses *baptizo* figuratively in perfect accordance with his literal use of the word, clearly appears by comparing the latter with the former of these extracts. He attributes to these seditious robbers the plunging of the city into ruin. He also uses *epibaptizo* figuratively for totally overwhelming. Speaking of the sons of Herod, he says: "This, as the last storm, utterly overwhelmed (*epibaptisen*) the young men, already weather-beaten." When the inhabitants of Jotapata urged him to stay there, they pressed him not "to leave his friends, nor, as it were, to leap out of a ship enduring a storm, into which he had come in a calm. For the city must be (*epibaptisein*) utterly overwhelmed, no one daring to oppose its enemies, if he who kept their courage up should depart."

Epictetus, born about A.D. 50, says: "As you would not wish, sailing in a large and polished, and richly-gilded ship, to be immersed (*baptizesthai*), so neither choose, dwelling in a house too large and costly, to endure storms of care."—*Mor. Disc.*, *Frug.* xi.

Plutarch,* who died A.D. 140, in the following instances uses this word: "Then (*baptizon*) immersing himself into the lake Copais" (vol. x., p. 18). In his *Life of Theseus* he quotes the Sybilline verse concerning the city of Athens: "*Askos baptize dunai de toi ou themis esti.*" "*Thou mayest be immersed, O bladder! but thou art not fated to sink.*"

To the rendering of *dunai*, to sink, which signifies (and probably primarily) to go into, but which is frequently used in application to the setting, that is, the going down or sinking of the sun and stars, Dr. Halley makes some objections, which in our judgment evince the influence which in this instance his prepossessions have had over his scholarship. He will have no rendering but the enigmatical, the unintelligible rendering: "Thou mayest be baptized, but thou canst not dip;" after which he immediately adds, in the way of explanation: "The city may be overwhelmed with the passing wave of calamity, but it cannot be immersed in its flood." We prefer to give a sensible rendering, when lexicons and use plainly authorize this. (See Dr. H., pp. 278–280.)

Dr. H. says of the bladder: "It floats upon the surface and cannot dip, but the curling wave may fall upon it, and so for a moment it is covered." For what else than such a covering do we contend? Again he exclaims, and to this also we give echo: "How beautifully truth will unexpectedly develop itself! Overwhelmed with calamities is our bap-

* Trollope, speaking of "the Greek diction of the New Testament," says that "the writings of those authors who wrote after the age of Alexander, and particularly Plutarch, Polybius, Diodorus Siculus, Artemidorus, Appian, Herodian, and the Byzantine historians, may be consulted with great advantage for the purpose of illustration."—*Gram.*, p. 6.

tism; the bladder overwhelmed with the waves, and emerging from them by its own buoyancy, is the very thing for which we contend." Well may Prof. Wilson on this passage add: "It appears no easy undertaking for Mr. Godwin to extract from this passage the idea of *continued* submersion as the generic sense of *baptizo* which he advocates" (p. 121).

Mr. G. has taught, in opposition to the dipping of the bladder: "It might be overwhelmed and not go in. . . . A bladder in a stormy sea might be covered with water for some considerable time," &c. (p. 31). And yet Professor Wilson can see in the "total immersion" of the bladder nothing but a symbol of "final destruction." Immersions of the bladder, it seems, there could not be. A total immersion is necessarily final and lasting! But, "on the other hand, alternately covered by the breaking wave, and floating lightly on the surface, it becomes the significant representative of a city, to use Dr. Carson's own language, 'occasionally overwhelmed with calamities, yet never' perishing. The symbol is repeatedly baptized by the wave, but it is never immersed in the water" (p. 124). What a mixture of truth and error! What contradictions and absurdities! Baptized, covered, overwhelmed, but never immersed! We do not forget that our opponents are assailing the Baptists through Dr. Carson.

Mr. Stacey, on this, imitating and commending Dr. H., says that a bladder is represented by Plutarch "as that which may be baptized by the wave passing over it, but which cannot be dipped" (p. 186). This declaration is his comment on Plutarch, rather than a rendering of Plutarch's words; but let any one judge how much encouragement is given to sprinkling or pouring in the bladder being *baptized by the wave passing over it*.

Speaking of the stratagem of a Roman general, Plutarch says, or is reputed to say: "He set up a trophy, on which, *having immersed (baptisas)* his hand into blood, he wrote," &c. Also, he says elsewhere: "(*Baptizon*) *Immerse* yourself into the sea." In many instances, it will be seen that we might use *plunge*, instead of *immerse*, for *baptizo*; but in no instance are we at liberty to use *pour* or *sprinkle*. Further, he speaks of Otho as "(*hebaptismenon*) *immersed* in debt." This is equivalent in import to the English phrase, "over head and ears in debt." Also we may speak of persons being sunk down and overwhelmed *by* debts. In his Treatise on Education, in dissuading parents from overtasking the mind, he says: "By too much toil (*baptizetai*) *it is overwhelmed*." Again, describing the operations of engines on besieging vessels: "Some [of the vessels] thrusting down, under a weight firmly fixed above, they sunk into the deep; and others, with iron hands, or beaks, like those of cranes, hauling up by the prow till they were erect on the stern, *they immersed (ebaptizon)*" (*Life of Marcellus*, c. xv.). Again, referring to the punning of Aristophanes, he quotes: "For he is praised because *he immersed (ebaptisen)* the stewards; being not stewards (*Tamias*), but sharks (*Lamias*)" (*Comp. of Aris. and Men.*). Speaking of the Halcyon's skill in building her nest, he says: "That which is moulded by her, or rather constructed with the shipwright's art, of many forms the only one not liable to be overturned, *nor to be immersed (ebaptiston)*" (*On the Comp. Skill of Water and Land Animals*, xxxv.). Also he says: "Call the old Expiatrix, and *immerse (baptison)* thyself into the sea" (*On Superstition*, iii.). He also speaks of "commanding to *immerse (baptizein)* Bacchus (*pros ten thalaton*)" (*Phys. Ques.*, x.). Again: "Such is the manner of the good Genius; that we, *overwhelmed (baptizomenos upo)* by worldly affairs, . . . should ourselves struggle out, and should persevere, endeavouring by our own resolution to save ourselves and gain the haven" (*On the Good Genius of Socrates*, xxiii.). Also he says: "For of the slightly intoxicated only the intellect is disturbed; but the body is able to obey its impulses, being not yet *overwhelmed (hebaptismenon)*"

(*Bang.*, b. iii., ques. 8). Again: "A great provision for a day of enjoyment is a happy temperament of the body, *not overwhelmed* (*abaptistou*) and not encumbered" (*Do.*, b. vi., Intro.). Also he speaks of the man who, himself sober, "purposely sets on us while still affected with yesterday's debauch, and *overwhelmed* (*bebaptismenos*)" (*On the Comp. Skill of Water and Land Animals*). And, speaking of the defeat of Archelaus's troops by Sylla, he says: "And dying, they filled the marshes with blood, and the lake with dead bodies; so that, until now, many barbaric bows and helmets, and pieces of iron breast-plates and swords, are found *immersed* (*embaptismenos*) in the pools" (*Life of Sylla*, xxi.). Is *rhantizo* ever compounded with *en*?

Also he uses *baptizo* in a sentence on which a slight difference of opinion exists among the learned.

Liddell and Scott give as its import in this place, to draw water, which they will admit was by dipping the vessel into the liquid, which, from the connexion, appears to us to have been wine.

Donnegan, in probable allusion to this passage, gives as one import of *baptizo*, to dip in a vessel and to draw. It has also been doubted whether this word was used by Plutarch; but all copies are in favour of the accepted word. Whether the harshness of dipping in this passage will justify the rendering, dipping and drawing, or drawing by dipping, we will leave the learned to decide, being satisfied that the import of Christian baptism, as nothing else than believers' *immersion*, cannot be weakened by this occurrence of the word. The words of Plutarch are:—

"*Phialais kai rutois kai therikleiois, para ten odon apasan, oi stratiotai baptizontes ek pithon megalon kai krateron allelois proepinon,*" &c. (*Alex.*, 67). He is describing an army marching in Bacchanalian disorder; it is probable that wine, or wine and water (not water), was drawn from the large vessels by the smaller and differently-shaped vessels that were dipped therein; and we believe that *dipping* is here, although somewhat uncouth, yet the correct rendering. The passage may be very literally rendered, "With bowls, and goblets with small bottoms, and cups with broad bottoms, throughout the whole way the soldiers, *dipping* out of the casks and large vessels, were drinking to one another (or to one another's health)," &c. In a work of uncertain date, which has been attributed to Plutarch, the writer mentions emphasis as one of Homer's characteristics, and after one example, adds: "Similar also is that: 'And the whole sword was warmed with blood.' For truly in this he exhibits very great emphasis; as if the sword was so *immersed* (*baptisthentos*) as to be heated."—*On the Life and Poetry of Homer*.

Nicander, about A.D. 150, amongst various directions for preparing a turnip salad, says: "Sometimes just dip in boiling water, and *immerse* (*embaptison*) many in sharp brine."—*Frag. of a Work on Husb.*, b. ii.

Alciphron, about A.D. 150: "If I am to see all the rivers, life to me *will be overwhelmed* (*katabaptisthesetai*), not beholding Glycera."—*Epis.*, b. ii., Ep. 3.

Polyeinus, about A.D. 150, speaking of a dipping match, says that Philip "threw himself into the swimming bath; and the Macedonians laughed. Philip did not give over *thoroughly immersing* (*diabaptizomenos*) with the paucratias," &c.—*Strata.*, b. iv., c. ii. 6.

Justin Martyr, who flourished about A.D. 150, speaks of "us, *overwhelmed* (*bebaptismenos*) with most grievous sins which we have done" (*Dial. with a Jew*, lxxxvi.). Hence Justin's statement of the baptism of his day, as translated by Dr. Waddington, is: "For they are immersed in the water in the name of the Father," &c.—*Ch. His.*, vol. i., p. 27.

Lucian, who died A.D. 180, represents the cruel and man-hating Timon as saying: "If any one, being carried away by the river, should stretch forth his hands to me for aid, I would push him down (*baptizonta*), *when immersing*, that he should never rise again" (vol. i., p. 139). Elsewhere: "He is like one dizzy and (*bebaptismeno*) *immersed*;" that is, into insensibility by drink (iii., p. 81). Again, speaking of a man drinking from the fabled fountain of Silenus, he says that he "seems like one heavy-headed and *overwhelmed* (*bebaptismeno*)" (*Bacchus*, vii.). Also he speaks of

cork-footed people, who, walking on the sea (*ou baptizomenous*), were not immersed, but keeping (over, or) above the waves," &c.—*Ver. Hist.*, lib. ii.

Dion Cassius, who was born A.D. 155, speaks of such a storm suddenly pervading all the country, that "the ships that were in the Tiber, and lying at anchor by the city, and at its mouth, were immersed (*baptisthenai*)" (Lib. xxxvii., § 57). Describing the defeat of Cario, he says: "And many of them who had fled, perished; some thrown down by the jostling, in getting on board the vessels, and others immersed (*baptisthentes*) in the vessels themselves by their own weight."—*Ro. His.*, b. xli., c. xlii.

Also, speaking of the foraging ships of Byzantium, overloaded, in a storm, and attacked by the Romans: "But attempting in one way or another to escape, some were immersed (*ebaptizonto*) by the wind, using it too freely,* and others were overtaken by the enemy, and destroyed" (*Do.*, b. lxxiv., c. xiii). Again, relating Mark Antony's address to his soldiers: "And even if any one came near, how could he escape being immersed (*baptistheie*) by the very multitude of the oars?" (*Do.*, b. l., c. xviii.). [These vessels being impelled with oars, the larger and better equipped could run down and immerge the more feeble by their greater speed and weight.]

Again, in his account of the sea-fight at Actium: "And if they hit them, they came off superior; but if they missed, their own vessels being pierced, they were immersed (*ebaptizonto*)" (*Do.*, b. l., c. xxxii.). Also, of the two parties in this conflict, he says: "They gained advantages each over the other; the one dropping within the lines of the ships' oars, and crushing the oar-blades, and the other from above immersing (*baptizontes*) them with stones and engines" (*Do.*). Again, in describing efforts to escape from burning vessels, he says: "And others, leaping into the sea, were drowned, or, struck by the enemy, were immersed (*ebaptizonto*)" (*Do.*, b. l., c. xxxv.). He further speaks of those "who are driven by storm at sea," "now this way, now that way; and if they commit any, even the slightest mistake, are totally immersed (*baptizontai*)."—*Ro. His.*, b. xxxviii., c. xxvii.

We might here, and in many other cases, say with equal propriety, submerged; but the impossibility of substituting poured, sprinkled, washed, or cleansed, is patent to every observer.

Symmachus, in the latter half of the second century, renders Ps. lxxviii. 2 (Ps. lxxix. 2): "*I am immersed (ebaptisthen)* into bottomless depths." Thus an ancient and unknown writer renders Ps. ix. 16 (Ps. ix. 15): "*Are immersed (ebaptisthesan)*." Eng. ver., "Are sunk down."

Some Christian writers have been omitted, and others will be, in order to avoid repetition, as some of them are intended to be introduced in another part of this work.

Clemens Alexandrinus, a Christian writer who flourished about the close of the second century, says: "And we who were once polluted with these things, are now washed and cleansed. But those who wash themselves in intemperance, from sobriety and a decent behaviour, immerse (*baptizousi*) themselves into fornication," &c. (*Strom.*, Lib. iii., p. 473). Also: "For drowsy is every one who is not watchful for wisdom, but is immersed (*baptizomenos*) by drunkenness into sleep" (*The Edu.*, b. ii., c. ii.). Again: "More senseless than stocks and stones is a man immersed (*ebaptismenos*) in ignorance" (*Esch. to Pagans*, i. 3). Elsewhere, speaking of the writings of the Jews, he says that even "they are frequently baptized (*baptizesthai*) on a bed" (*Strom.*, Lib. iv., p. 531. In *Godwin's Inf. Bap.*, p. 53). Also, heathen washings he styles "the image (*ou baptismatos*) of baptism."

On this, Dr. Wilson reasons, that the ablutions of the heathen "were generally performed by affusion;" (?) that for "the rites of purification observed by Penelope and Telemachus," "the learned father is indebted to Homer, who says of Penelope (*Odys.*, iv. 759): '*He de hudrenamene k.t.l.*

* Carrying too much sail.

And she having washed,' &c." He then teaches that "the verb *ludraio* is confessedly not limited to mode;" not here repeating what he elsewhere asserts, that no part being specified, a washing of the whole person is implied; but asserting that "the ablution of Telemachus is thus described,—Having washed his hands in the hoary sea;" and that "the idea which it [*nipito*] conveys is simply that of cleansing the hands, for instance, by the use of water poured, sprinkled, or employed in any other mode which necessity or convenience may dictate" (p. 328). Washing of the hands is, among other things, cleansing them by sprinkling! or cleansing them in any manner dictated by convenience or necessity! And, therefore, these ablutions, in which this Father,—who in the employment of words "allows himself considerable latitude,"—sees the *image* of baptism, are delightful evidence that baptism itself is pouring, sprinkling, or any convenient application of water! Whether the Greek-speaking Clemens, or the Belfast professor exhibits the more exuberant fancy, we will not determine. It is, however, "clear as noonday sun," that if the Fathers fancied they saw an *image* of baptism in sprinkling, Jewish or heathen, neither they nor their heathen contemporaries or predecessors fancied the Greek word to mean less than an immersion or a total covering. Our Pædobaptist brethren, as we think, might as correctly, although not with the same consequences, fancy baptism to be regeneration or illumination, as to be the action which they perform for baptism.

Aristophon, in the beginning of the third century, introduces a servant-girl describing the effect of wine given her by her master, and saying: "Then *immersing* (*baptisas*) potently, he set me free" (*Atheneus, Phil.'s Banq.*, b. ix., c. 44.). In Younge's free translation: "And then, by steeping me completely in it, he set me free."

Athereus, who flourished about the beginning of the third century, says: "You seem to me, O guests! to be strangely flooded with vehement words, and *overwhelmed* (*bebaptisthai*) with undiluted wine."—*Phil.'s Banq.*, b. v., c. 64.

Alexander, of Aphrodisias, a Greek writer on philosophy and medicine, probably in the beginning of the third century after Christ, comparing fevers in men and brutes, says: "Because they have their nature and perceptive faculty *immersed* (*bebaptismenen*) in the depth of the body," &c. (*Med. and Phys. Problems*, ii. 38). Again: "They have the soul very much *immersed* (*bebaptismenen*) in the body (*to somati*)" (*Do.*, i. 28). Also: "Why is it that some die of fright? Because the physical force, fleeing too much into the depth [of the body] along with the blood, at once *overwhelms* (*katabaptizei*) and quenches the native and vital warmth of the heart, and brings on dissolution" (*Do.*, i. 16). Again: "Why is it that many die of those who have drunk wine to excess? Because, again, the abundance of wine *overwhelms* (*katabaptizei*) the physical and the vital power and warmth."—*Do.*, i. 17.

Hippolytus, the Roman presbyter (writing in the Greek language, we may here record his testimony): "For thou hast heard how Jesus came to John, and *was immersed* (*ebaptisthe*) by him in the Jordan. O wonderful transactions! How was the boundless 'river, that makes glad the city of God,' bathed in a little water; the incomprehensible fountain that sends forth life to all men, and has no end, covered by scanty and transitory waters!" (*Disc. on the Holy Theoph.*, ii.). After quoting Isa. i. 16–19, he says: "Thou sawest, beloved, how the prophet foretold the cleansing of the holy *immersion* (*baptismatos*). For he who goes down with faith into the bath of regeneration, is arrayed against the evil one, and on the side of Christ; he denies the enemy, and confesses Christ to be God; he puts off bondage, and puts on sonship; he comes up from the *immersion* (*tou baptismatos*) bright as the sun," &c.—*Do.*, x.

Origen, who died A.D. 254, speaks of "those who were *altogether overwhelmed* (*katabaptismenen*) by (*upo*) wickedness" (*Com. on John xi. 45*). Also, he thus

refers to the interrogation in John i. 25: "What makes you think that Elias when he comes will baptize, who in Ahab's time *did not baptize the wood upon the altar—οὐδε τε ἐπὶ τῷ θυσιαστηρίῳ οὐκ . . . baptisantes*—which required washing in order to be burnt up?"—In Wilson's *Inf. Bap.*, p. 331.

The abundant pouring of water on the altar, of which we have an account in 1 Kings xviii. 32–35, and which was done thrice, is spoken of by Origen as a baptism. This is exceedingly delightful to our Pædobaptist friends who sprinkle a few drops of water on the face, or pour a small quantity on some part of the head, and call it a baptizing of the person. It is as delightful to them as the association of *bapto* with the dew of heaven in Dan. iv. 33. Dr. Wilson, on Origen, says: "Comment may succeed in diluting, but is incompetent to strengthen the force of a testimony so decided and unexceptionable" (p. 332). Also: "We have pronounced this testimony to be a remarkable one, and such it must appear to all who deliberately weigh the entire circumstances of the case." It is indeed remarkable,—if we could forget the blinding influence of prepossessions,—that this occurrence of *baptizo* should be supposed to favour the practice of our Pædobaptist brethren. But if our friends are enamoured with the pouring, which not only encompassed the wood, but filled the trenches; or if they prefer an imitation of the descent of dew, "the very gentlest of possible affusions," let them pour water on the persons to be baptized, as, at Elijah's bidding, it was poured on the altar, and have a threefold soaking; or if dew falls not here so abundantly as in the East,*—and yet to dew they give a decided preference,—let them place the candidate in a vapour bath, or anything that will more nearly resemble the descent of dew, and let them, if they please, occupy a minute in the utterance of each word when saying, "I baptize thee," &c.; or let them in some other more approved, decent, orderly, and convenient manner practise their baptism, but let them carry out their own acknowledgment of the import of the word, to *cover*, to *encompass* with the element. We are not aware that Scripture gives an express command respecting the mode of immersion; although in our judgment there is "a more excellent way" than those we have just mentioned; and we do not forget that John baptized in the Jordan, and that Philip and the eunuch went down both into the water.

But whatever may be the conduct of our esteemed brethren whom we regard as prejudiced, blinded, and most inconsistent on the subject of baptism, we shall not allow the Greek Fathers, whose practice and varied expressions so abundantly and explicitly testify that immersion alone they regarded as an act of baptism, to nullify their testimony because the fancy of some of them saw in previous washings a resemblance of baptism, or saw what it designated a baptism, because it either found in some respects a likeness of baptism, or what answered in some way, according to its conception, the design of baptism.

Aquila, a Jew, in the Hexapla of Origen, who suffered martyrdom A.D. 254,—the exact time of Aquila we do not know,—is recorded as having rendered Job ix. 31, "*Thou wilt plunge me in the ditch*" ("*en diaphthora baptiseis me*").

* "In the East," says Dr. R. Jamieson, "the dews of night are so copious, that travellers tell us their cloaks, when they slept in the open air, were, in the morning, as wet as if they had been dipped in a river."—*Scrip. Illus.*, O. T., p. 246.

Plotinus, a Greek philosopher, born A.D. 205, concerning the soul of the vicious, says: "She dies, therefore, as the soul may die; and death to her, while yet *immersed* (*bebaptismene*) in the body," &c. (*Ennead* I, b. viii., § 13). Again, on the soul: "Since a part of us is contained by the body, as if one has the feet in water but with the rest of the body stands out above, towering up by what is not *immersed* (*baptisthenti*) in the body," &c. (*Do.*, 6, b. ix., § 8).^{*} He also speaks of being "*overwhelmed* (*baptistheis*) either with diseases or with arts of Magians."—*Do.*, I, b. iv. *On Hap.*, § 9.

Gregory, surnamed Thaumaturgus, made bishop of Neocæsarea about A.D. 240, describing an experienced and skilful guide through the mazes of philosophical speculation, says: "He himself would remain on high in safety, and stretching out a hand to others to save them, as if drawing up persons *immersed* (*baptizomenous*)." —*Paneg. on Origen.*, xiv.

Porphry, who died A.D. 304, speaking of the Styx, the fabulous river of hell, says: "The person that has been a sinner, having gone a little way into it, is *immersed* (*baptizetai*) up to the head" (p. 282).

Whilst in a *free* translation of the passages that have been quoted, the words sunk, and drowned, as well as plunged, might respectively on different occasions have been used, who does not see the absurdity of supposing that pour, or sprinkle, is in any instance the meaning of the word?

Athanasius, made Bishop of Alexandria in A.D. 328, says: "For it is proper to know, that in like manner with the *immersion* (*baptismatos*), the fountain of tears cleanses man. Wherefore many, having defiled the holy *immersion* (*baptisma*) by offences, were cleansed by tears, and declared just" (*Ques.* lxxii. To Prince Antiochus). The fountain of tears is distinguished from the baptismal rite, although supposed to have the same cleansing efficacy.

The same writer says: "Three *immersions* (*baptismata*), purgative of all sin whatever, God has bestowed on the nature of men. I mean that of water; and again, that by the witness of one's own blood; and thirdly, that by tears, in which also the harlot was cleansed" (*Do.*). It is evident that the word, having become a technical designation of the Christian rite, had not lost its literal significance.

Cyril, made Bishop of Jerusalem in 350: "Simon also, the Magian, once came to the bath. He was *immersed* (*ebaptisthe*), but he was not enlightened; and the body indeed he *dipped* (*ebapsen*) in water, but the heart he did not enlighten by the Spirit. And the body went down indeed, and came up; but the soul was not buried with Christ, nor was raised with Him."—*Pref. to Instr.*

We do not deny that from the idea of cleansing, associated with immersion, Cyril and Chrysostom call Christ's expiatory death an immersion, not only as an expression of overwhelming suffering, but also because by it He cleansed from sin.

Heimerius, a Greek rhetorician, born about A.D. 315, speaking of a pictorial representation of the battle of Marathon, in which Cynægirus was shown grasping a Persian vessel with his hands, says: "And I will show you also my soldiers; one fighting life-like even in the painting, . . . and another *immersing* (*baptizonta*) with his hands the Persian fleet" (*Ora.* x., § 2). He says of Themistocles, who broke the power of Asia by the destruction of its fleet: "He was great at Salamis; for there fighting, he *overwhelmed* (*ebaptise*) all Asia."—*Sel.* xv., § 3.

Basil (the Great), born about A.D. 330, says of the intoxicated: "More pitiable than those who are tempest-tossed in the deep, whom waves receiving one from another, and *overwhelming* (*epibaptizonta*), do not suffer to rise out of the surge; so also the souls of those who are driven about beneath the waves, *being overwhelmed* (*bebaptismenai*) with wine" (*Dis.* xiv. *Against Drun.*, § 4). Again, on the martyr Julitta: "As a pilot, skilful and undisturbed through much experience

^{*} "*En to somati*," or "*to somati*," thus connected with *baptizo*, means "*in the body*" in the classics; but in Scripture "*en hudati*" is supposed to mean *with water*!

in sailing, preserving the soul erect and *not overwhelmed* (*abaptiston*), and high above every storm" (*Disc. iv.*). Also: "For wine *overwhelms* (*katabaptizei*) the reason and the understanding. . . . And what ship without a pilot, borne by the waves as it may happen, is not more safe than the drunken man?" (*Disc. xiv.*, § 7). In this instance, and in a few others, it will be seen that we have quoted *baptizo* compounded with a preposition. The following, to the theology of which we object as strongly as to that of all who advocate baptismal regeneration, is decisive that baptism, according to Basil, includes a being covered with the element. He says: "The Lord dwells in the flood." A flood is an inundation of water, concealing all that lies beneath, and cleansing all that was before polluted. The grace of the *immersion* (*baptismatos*), therefore, he calls a flood; so that the soul, washed from sins, and cleansed from the old man, is henceforth fitted for a habitation of God in the Spirit."—*Disc. on Ps. xxviii.* 3 (xxix. 3).

Gregory, of Nazianzus, born about A.D. 330, says "that we may not be *immersed* (*baptisthomen*), vessel and men, and make shipwreck," &c.—*Disc. xl.*, 11.

Heliodorus, who flourished about A.D. 390, says: "When midnight (*ebaptizon*) had *immersed* the city in sleep" (vi. 4). He also speaks of certain warriors "slaying some on land, and *immersing* (*baptizonton*) others, with their boats and huts, into the lake" (*Æthiopics*, b. i., c. xxx.). We might in this instance, and in many others, use plunge instead of immerse; but who does not see the impossibility of using pour or sprinkle? Again: "And Cnemon, perceiving that he was wholly absorbed in grief, and *overwhelmed* (*bebaptismenon*) in the calamity" (*Æthiopics*, b. ii., c. iii.). Also: "Let us not be *overwhelmed* (*sumbaptizometha*) with him in his grief" (*Do.*, b. iv., c. xx.). Again: "The relation of which, having often deferred it, as you know, because the occurrences still *overwhelmed* (*ebaptizen*) you" (*Do.*, b. v., c. xvi.).

Libanius, who flourished in the fourth century, says: "He who bears with difficulty the burden he already has (*an baptistheie*), would be *overwhelmed* by a small addition" (*Epis.* 310). Also: "This is he who found the wretched Cimon *overwhelmed* (*baptizomenon*), and did not neglect him when abandoned" (*Epis.* 962, to Gessius). Again: "Grief for him *overwhelming* (*baptizousa*) the soul" (*Fu. Disc. on the Emp. Julian*, c. cxlviii.). Also, in the same Discourse, he mentions that a portion of the people on a certain occasion was *overwhelmed* (*ebaptizeto*), and the service rendered to the people terminated in beggary" (c. lxxi.). Also he uses the word figuratively when speaking of the business of instructing the young, instead of being to sail with favourable gales, "*being overwhelmed* (*baptizomenon*), and all the winds being set in motion against it" (*On the Art. of Agree.*). Again: "If one asks your judgment of any of the greater matters, you are not at leisure, but are *overwhelmed* (*baptize*), and the multitude of other affairs holds you in subjection" (*Memorial to the King*). Again, commenting on walking in darkness (*Ps. lxxxii.* 4), he says: "Thus, then, the congregation, *immersed* (*bebaptismenon*) in ignorance,* and unwilling to emerge to the knowledge of the spiritual teaching" (*Disc. on Zeal and Piety*, § 1). Also: "I myself am one of those *immersed* (*bebaptismenon*) by (*upo*) that great wave" (*Epis.* xxv.). Again: "Whereby the city would immediately have been *overwhelmed* (*ebaptizeto*), as a ship when the seamen have abandoned it" (*Life of himself*). Again, apostrophising Themistocles, he says: "The crowning achievement was Salamis; when thou didst *overwhelm* (*ebaptisas*) Asia."—*Declam.* xx.

Themistius, who flourished in the fourth century, says: "Nor the pilot, if he saves in his voyage one whom it would be better for him (*baptisai*) to *immerse*" (*Ora.* iv. 133; *Ibid.* p. 30). Also, on philosophy forbidding the indulgence of sorrow, he says: "Whenever she observed me *overwhelmed* (*baptizomenon*) by grief, and moved to tears, she is angry."—*Ora.* xx.

Charitan, of Aphrodisias, who flourished probably near the end of the fourth century, speaking of Dionysius, says: "Although *overwhelmed* (*baptizomenos*) by desire, the generous man endeavoured to resist; and emerged, as from a wave, saying," &c.—*Story of the Loves of Charrea and Callirhoe*, b. ii., c. iv.

Again: "But Dionysius, a man of culture, was seized indeed by a tempest, and was *overwhelmed* (*ebaptizeto*) as to the soul; but yet he struggled to emerge from the passion, as from a mighty wave."—*Do.*, b. iii., c. iv.

* A similar phrase is in Isidorus: "*Immersed in ignorance*" (*amathia bebaptismenoi*). -- *Inter. of Scrip.*, v. ii., *Epis.* 76.

Also, speaking of pirates: "I saw a vessel, wandering in fair weather, filled with its own tempest, and overwhelmed (*baptizomenon*) in a calm."—*Do.*, b. iii., c. iv.

Argonautic Expedition, by an anonymous or uncertain Greek author, but probably in the fourth century: "But when Titan (*baptizeto*) immersed himself into the ocean-stream."—Line 512.

Chrysostom, born A.D. 347, on the words, "Can ye drink," &c., says: "Here calling His cross and death a cup and an immersion (*baptisma*); a cup, because He drank it with pleasure; an immersion (*baptisma*), because by it He cleansed the world. And not because of this only, but also because of the facility of the resurrection. For as he who is immersed (*ho baptizomenos*) in water (*hudati*) rises again with great ease, not at all hindered by the nature of the waters; so also He, having gone down into death, with greater ease came up; for this cause He calls it an immersion (*baptisma*)."

Also, comparing the Saviour's cures with those effected by human art, through the aid of the knife and the cautery, he says: "But here no such thing is to be seen; no fire applied, nor steel immersed (*baptizomenon*), nor flowing blood" (*Disc. on the Paral.*). Again, showing that the visible heavens do not rest (according to the popular error) on the waters of the ocean, he says: "For things borne on the water must not be arched, but must be hollowed [downward]. Wherefore? Because, on the water, the entire body of that which is hollow * is immersed (*baptizetai*)."

Also, on David and Saul, he says: "Even this was worthy of praise and of greatest admiration that he did not immerse (*baptisai*) the sword, nor sever that hostile head" (*Disc. iii. 7*). Also, on David towards Saul, he speaks of "all exhorting to immerse (*baptisai*) the sword into the enemy's breast" (*Sel. Disc. xxix.*, on Clemency, &c.). And, speaking of Absalom and David, he says: "For he, indeed, desired to immerse (*baptisai*) his right hand in his father's neck" (*Expo. of Ps. vii.*, § 14). The armed right hand is, by a common figure, used for the weapon held in it. Again, speaking of Lazarus and the rich man, he says: "Consider how probable it was that he overwhelmed (*baptizein*) the soul of the poor man as with successive waves" (*Disc. on Laz.*, i. 10). Again, to Theodorus, he says: "I beseech thee, before thou art deeply overwhelmed (*baptisthenai*) by (*upo*) this intoxication, to return to soberness."—*Admo. i.*, to Theod.

"Chrysostom and Justin," says Prof. Wilson, "speak of baptism—*upo methes*, or *methe*—by drunkenness—a figure which equally demands for its literal basis the sense of being overwhelmed" (p. 270). Also: "Chrysostom speaks of persons who were 'baptized by numerous waves of business from all quarters.' The language presents a strong figure of easy comprehension. Our imaginations are pointed to the victim of hopeless toil, as a man overwhelmed by a formidable succession of billows" (p. 267). Dr. Wilson says "that patristic testimony to the meaning of baptism is most valuable, when it does not relate to the Christian ordinance" (p. 317). The reader will perceive it to be equally clear and decided in favour of immersion in each case, whatever may be the comparative value of these testimonies on the import of the Greek word.

Also, in his Discourses on Titus, Chrysostom says: "How were we immersed (*bebaptismenoi*) in (*en*) wickedness!" (*Disc. v.*, § 3.) Again, on Gen. xiii., he says: "And I say this not of us overwhelmed (*bebaptismenon*) with ten thousand sins" (*Disc. xxxiv.*, § 5). Again, referring to Job, he exhorts "neither to be overwhelmed (*baptisthenai*) with poverty, nor puffed up with wealth" (*Disc. on Job*). Also: "Such as was Job, neither overwhelmed (*baptizomenos upo*) by poverty, nor elated by riches" (On Ps. xlviii. 17; xlix. 16). And, in his *Discourse on Gluttony and Drunkenness*, he says: "For as a ship that has become filled with water (*tacheos katabaptizetai*), is speedily submerged, and becomes deep under the waves," &c. Again, he teaches that the steadfast believer "is overwhelmed (*baptizetai*) by none of

* Concave above, and hence convex underneath.

the present evils" (*Expo. of Ps. cxiv. (cxvi.), § 3*). Also, on 1 Cor., *Disc. viii.*, he teaches that we thus gain, "not to be overwhelmed (*baptizesthai*) by the troubles of the present life, nor to be puffed up by prosperity." Further, commenting on Ps. cxli. (cxlii.), § 9, he says: "The evils *did not overwhelm (ebaptisen)* him, but rather gave him wings." Again: "For it is impossible that a soul, abounding in mercy, *should ever be overwhelmed (baptisthenai)* by the annoyances of sufferings."

The word baptism is used by Chrysostom and others of the Greek Fathers, not only of the immersion enjoined by Christ, but also of the sufferings shared with Christ by His followers, which they call an immersion (in suffering) "by blood," and "by martyrdom;" ascribing to this figurative immersion in suffering the same cleansing efficacy which they ascribe to the literal immersion in water. In the same figurative sense it is sometimes used by them of whatever was supposed to have an atoning or expiatory virtue, as penitence and tears. In some examples this figurative application is expressly distinguished from the literal immersion in water. Thus Athanasius. The exhortations to personal holiness in the Old Testament, founded on the Jewish ritual purifications (as Isa. i. 16–20), they apply to the Christian rite as being fulfilled in the grace therein imparted.

Synesius, born about A.D. 378, but whose writings were in the following century, speaks of that which "*immerses (embaptizei)* the soul in cares" (*Epis. lvii.*). Also of that by which "*the mind (an embaptistheie)* would be immersed in pleasure."—*On Dreams*.

These quotations accord with the statement, that "the soul, by the Alexandrine philosophers, is said to be *baptized* in the body, because inclosed in a material organism" (S., p. 186). Nor do we differ greatly from Mr. Stacey, who, after referring to some of the preceding quotations, maintains that from them we have proof that *baptizo* means, "the putting, in short, by any means, the object into the element which baptizes, or the bringing by any means the element upon or around the object to be baptized" (p. 187). We maintain that unless the baptized object be as the land, which may be termed a superficies, and cannot, like ships, human beings, &c., have the element around as well as upon it, the element is in baptism brought *both upon and around* the object. We also maintain that the examples of the occurrence of *baptizo* clearly prove that its usual meaning is, to immerse, in the sense of putting into; that its less usual sense is, to immerse in the sense of entirely covering, otherwise effected; and that the *figurative* use of the word is exactly the same as the figurative use of *immerse*, for which we may usually use the word *overwhelm*, but for which we properly may and do in some connexions use the words *drown*, *sink*, *bury*, &c. But we maintain that the inference from this by some of the most eminent Pædobaptist theologians, that *baptizo*, therefore, means the use of water in any way, is as illogical, absurd, and contrary to fact, as if some one, saying that at different times there are varying shades of blue in the colour of the sky, another should immediately respond, Yes, undoubtedly, and *from this* I claim the conclusion that in the sky we have all the colours of the rainbow! Nothing but the blinding influence of prepossession could lead learned and excellent men to leap to such conclusions from such premises,—premises which might be expressed in the following testimony

of a celebrated German:—"The word *baptizo* signifies, in Greek, sometimes to immerse, sometimes to submerge." If our opponents had objected to *dip* as the invariable rendering of *baptizo*, maintaining that dipping usually implies that the object immersed is speedily drawn out, or by some means speedily emerges, and that immersion is used when the emersion is immediate or distant, or when it never takes place, and if their practice had been consistent with preferring the word *immerse*, how different would have been their position !

More quotations from *Christian* writers, previous and subsequent to the period of our last quotation, might be adduced, in which they describe the Christian ordinance in a manner which proves that by it they understood immersion; and to some of these we may refer when adducing historic evidence of a change from immersion to pouring or sprinkling, and perhaps to some of them when proving the practice of the Greek church. We do not say that by any means all the instances of the use of the word have been given, even from the writers who have been quoted. We have given, excepting such as may afterwards be quoted, those with which we were acquainted, either by a reading of the authors, or by finding the passages quoted by others. Sufficient has been adduced, as we think, to demonstrate that the meaning of the word in Greek authors is not to pour or sprinkle, but to immerse; and that if the sacred writers have used it for pouring or sprinkling, they have used it in a sense entirely different from, yea, decidedly opposed to, the sense in which it was used by contemporary writers, by preceding writers, or by any subsequent writer for at least many ages,—a sense which we believe it bears in no Greek author who has ever written, if we except some who wrote later than A.D. 250, who may refer to the Christian ordinance when in *exceptional* cases pouring or sprinkling had been substituted for the Divinely-enjoined immersion.

We have not attempted to ascertain the meaning from a certain or an uncertain derivation, but from the use of the word in so many varied connections, by so many writers, and over so lengthened a period, in which such unanimity is apparent, as to preclude, in our minds, a doubt with regard to its import; the unanimity being so unvarying as, perhaps, is not the case with any similar word. All the passages containing the word *baptizo* adduced by Pædobaptist or other authors, without a single exception, either prove that baptism meant immersion, or are fully consistent with that sense. Our belief is, "that the strict meaning of a word is one which is peculiar to it;" that to *immerse* suits *all* the cases in which *baptizo* is used *literally*, that it is the *only* meaning which does so, and that it is the *alone* true meaning. The following from Dr. Conant, after he has given the usage of Greek writers, is worthy of the serious regard of every doubting and anxiously-inquiring Pædobaptist. Let the preceding extracts testify whether or not it is correct.

"1. From the preceding examples it appears that the ground-idea expressed by this word is, *to put into or under water or other penetrable substance, so as entirely to immerse or submerge*; that this act is always expressed in the literal application of the word, and is the basis of its metaphorical uses. This ground-idea is expressed in English, in the various connections where the word occurs, by the terms (synonymous in this ground-element) *to immerse, immerge, submerge, to dip, to plunge, to imbathe, to whelm*.

"2. These examples are drawn from writers in almost every department of literature and science; from poets, rhetoricians, philosophers, critics, historians, geographers; from writers on husbandry, on medicine, on natural history, on grammar, on theology; from almost every form and style of composition, romances, epistles, orations, fables, odes, epigrams, sermons, narratives; from writers of various nations and religions, Pagan, Jew, and Christian, belonging to many different countries, and through a long succession of ages.

"3. In all, the word has retained its ground-meaning, without change. From the earliest age of Greek literature, down to its close (a period of about two thousand years), not an example has been found in which the word has any other meaning. There is no instance in which it signifies to make a partial application of water by *affusion* or *sprinkling*, or to *cleans*e, to *purify*, apart from the literal act of immersion as the means of cleansing or purifying. [Note. When part of an object is said to be immersed, the word is applied to that part alone, and the rest of the object is expressly excepted from its application.]

"4. The object immersed or submerged is represented as being plunged, or as sinking down, into the ingulphing fluid or other substance; or the immersing element overflows and thus ingulfs the object. The former is the more common case." "In the metaphorical application of the word, both cases are recognised as the ground of the usage.

"5. The immersing substance is usually *water*, that being the element in which the act most commonly takes place. Other substances mentioned are, *wine*, a *dye* (for colouring), *blood*, *breast-milk* and *ointment*, *oil*, *fire*, *brine*, *mud*, and *slime*, at the bottom of standing-pools, the human *breast*, the *neck*, the human *body*.*

"6. The word *immerse*, as well as its synonyms *immerge*, &c., expresses the full import of the Greek word BAPTIZEIN. The idea of emersion is not included in the meaning of the Greek word. It means simply to put into or under water or other substance, without determining whether the object immersed sinks to the bottom, or floats in the liquid, or is immediately taken out. This is determined, not by the word itself, but by the nature of the case, and by the design of the act in each particular case. A living being, put under water without intending to drown him, is of course to be immediately withdrawn from it; and this is to be understood whenever the word is used with reference to such a case. But the Greek word is also used when a living being is put under water for the purpose of drowning, and of course is left to perish in the immersing element.

"7. The word is used of the most familiar acts and occurrences of common life; as IMMERSING (BAPTIZING) wool in a dye, to colour it; steel in the fire, to heat it for tempering; heated iron (steel) in water, to temper it; an object in a liquid, in order to drink it; a person in the waves, in sport or revenge; a ship in the sea, by overloading it; an animal in the water, to drown it; tow in oil, for burning; salt in water, to dissolve it; a pole into the bed of a river, to reach something at the bottom; a bladder in water, by forcing it under; the hollow hand in water, to fill it; the hand in blood, to besmear it; a branch in a liquid, in order to sprinkle it about; a medical preparation (a pessary of cantharides) in breast-milk and ointment, to allay the irritation; a sword into an enemy's breast; sliced turnips in brine, for a salad.

"8. The ground-idea is preserved in the several metaphorical uses of the word. This is evident from many examples. . . . The idea of a total submergence lies at the basis of these metaphorical uses. Anything short of this, such as the mere sprinkling or pouring of water on an object, viewed as the ground of these metaphorical senses, would be simply absurd.

"9. In Christian Greek literature the word retained its distinctive meaning, and continued to be freely used both in the literal and metaphorical sense.

"10. In the metaphorical sense it is often used absolutely, meaning to *whelm* in (or *with*) *ruin*, *troubles*, *calamities*, *sufferings*, *sorrows*, *business*, *perplexity*, *intoxication*. (See Exs.) . . . That in this absolute use, the literal image on which the usage is founded was not lost from view, is evident. . . .

"The word is constructed in connection with the immersing substance as follows:

* Dr. Conant refers to the examples in each case, adduced and numbered in a previous part of his work.

"1. With the prep. *into* before the name of the element into which an object is plunged or immersed, expressing fully the act of *passing* from one element into another. . . .

"2. With the prep. *in*, denoting *locality*, or the element in or within which the act takes place. . . .

"3. Also with the simple *dative* as a *local* case, denoting *locality*; viz., the element in which, or where, the act is performed. . . . This construction (confined mostly to poetry) is required in some examples, and is the probable one in others. One man immerses another *in* (not *with*) waves of the sea; a heated mass of iron (steel) is plunged or immersed *in* (not *with*) water, to cool it; what is enclosed in the human body is immersed *in* (not *with*) it; a weapon is plunged *in* (not *with*) the neck.

"4. In the metaphorical sense of *whelming*, *overwhelming* (submerging, as with an overflowing flood), the passive is construed with the usual expression of the efficient cause, and both the *active* and *passive* with the dative of *means* or *instrument* (*by* or *with*). . . .

"5. Rarely with the prep. *down* (down into, i.e., below the external surface). . . ." (pp. 87-96.)

Whilst we believe that a Greek, or a person using the Greek language, if commanded to baptize an article in water, would no more think of sprinkling it with a few drops of water, than an English servant would if commanded to immerse it in water, we believe Prof. Godwin to be as correct in his assertion that "*baptizo* is not a word of frequent occurrence in the classics" (*Bap.*, p. 14), as he is in his assumptions by which he endeavours to prove that this common word has in the New Testament a totally different meaning from what it has in classic writings. Also, without fear of untruthfulness, we durst use some of Dr. Wilson's words, and say, in reference to heathen as well as patristic testimony: "The utmost research and ingenuity have hitherto failed to extract from them a particle of evidence" against immersion or in favour of sprinkling.

We may close this section with two or three inquiries:—Is not the word Divinely chosen, a word which for many hundreds of years before, and for hundreds of years after, the commencement of the Christian era, has evidently been used by Greek writers when they intended to designate immersion, and invariably to designate nothing less than immersion? "If the Head of the church had designed to use a term prescribing immersion as specifically as possible, does the Greek language afford another word as specific as *baptizo*?" Is it not grossly deceiving the readers of Pædobaptist publications to teach that both in classic and sacred literature we find baptism "including almost every conceivable application of water"? And is it honourable, in the presence of existing facts, to represent it as "probable, though not quite certain, that baptize in the New Testament signifies to immerse"?

* "And with the genitive alone." Thus Pindar: ("*Abaptismos eimi . . . halmas*) *I am unimmersed (or unimmersible) in the brine.*" Also in some editions of *The Argonautic Expedition* the genitive similarly occurs.

SECTION IV.

ON EVIDENCE FROM ANCIENT VERSIONS THAT BAPTISM IS IMMERSION.

Archib. TRENCH.—“In a matter of such high concernment as this, the least is much. To have cast in even a mite into this treasury of the Lord, to have brought one smallest stone which it is permitted to build into the walls of this house, to have detected one smallest blemish that would not otherwise have been removed, to have made, in any way whatever, a single suggestion of lasting value towards the end here in view, is something for which to be ever thankful.”—*On the Auth. Ver.*, pp. 1-6.

Dr. T. J. CONANT.—“To obscure the word which describes this form is, therefore, to obscure to the mind of the recipient the nature of the rite, the specific ideas symbolized in it, and the obligations to which it binds him.”—*On Bap.*, p. 158.

T. H. HORNE.—“Direct testimony is to be obtained, in the first place, from those writers to whom the language which is to be investigated by us was vernacular; . . . next from ancient versions made by persons to whom the language was not vernacular, but who lived while it was a spoken language, and by individuals who were acquainted with it.”—*Intro.*, vol. ii., p. 375.

Dr. J. BENNETT.—“Next to the writers on theology are the translators of the Scriptures, as witnesses to what the ancient church thought to be the mind of God in His revelation to man.”—*Cong. Lec.*, p. 3.

Dr. HALLEY.—“I know no better evidence than translations made without reference to the question.”—*Cong. Lec.*, p. 357.

IF those who have translated the Greek Testament into other languages, have used a word for *baptizo* which means to immerse, and not to pour, or to sprinkle, it proves their convictions respecting the import of the word chosen by the inspired writers whereby to designate the ordinance which Christ has enjoined. Indeed, if to baptize is to *immerse*, “it must (to say the very least) be doubtful whether it can also mean to *sprinkle* or *pour*. Immerse, sprinkle, and pour, are three distinct ideas, expressed by different words in all languages. No man in his right mind would think of immersing an object, and saying he sprinkled it; or of sprinkling an object, and saying he immersed it. This remark is as applicable to the Greek as to the English. Indeed, it is well known that the Greek excels in the precision and fidelity with which it expresses different ideas, and even different shades of the same idea, by different words.”—I. T. Hinton’s *His. of Bap.*, p. 31.

Also, if these versions give for baptism words in different languages which signify to immerse, and not to pour, or to sprinkle, it shows that the convictions of the translators were decidedly opposed to what has been, as we think, very erroneously maintained, that the inspired writers used the verb *baptizo*, and the nouns derived from it, in a sense which previously they had never possessed, and which at that very time these words, when used by other persons, did not possess; yea, in a sense not only different from the signification they possessed when proceeding from the mouths of others, but decidedly distinct from, and opposed to, such a signification; yes, and equally distinct from, and opposed to, the signification which they sometimes possessed when used by themselves, as is taught by our opponents almost without an exception.

The old Syriac, or Peshito, is acknowledged to be the most ancient version extant. It was translated as early as the beginning of the second century, where Syriac and Greek were both perfectly understood, and where many of the apostles, it is believed, spent most of their lives. This version uniformly renders *baptizo* by *amad*, which all authorities agree to be in its ordinary meaning identical with immerse.

Dr. Henderson, a Pædobaptist, has given it as his opinion, that “when the Lord gave commandment to the apostles to baptize all

nations, there is every reason to believe that He employed the identical word found in the Peshito-Syriac version." And he maintains that etymologically it signifies *to stand up, to stand erect*. He says: "It obviously suggests the idea of a person's taking his station at or in the water, in order to have the act of baptism performed upon him." This is the same Dr. who also gives his assent to Dr. Beecher's hypothesis, that *baptizo* means to purify, and to Mr. Ewing's classification of the meanings of *baptizo*. Also, Dr. Bennett, having similarly spoken of the Syriac *amad*, with equal effrontery says: "The *standing* ceremony, then, which is the direct opposite of the dipping ceremony, is the phrase employed by the mother of all churches" (*Cong. Lec.*, p. 201). He also says: "The moral idea of a man taking his standing, or station, in the Christian church, may be the meaning." This idea of the Rev. Dr. is as much opposed to the baptizing of infants as to the rendering of the Syriac word by Syriac lexicographers. We do not say that the Syriac *amad* resembled the Greek *baptizo* in the explicitness and oneness of its import, or that the Syriac was a perfect synonyme of the Greek word Divinely chosen: we say that it certainly means to immerse, and not to pour, or to sprinkle. But what say the lexicons?

Castel, and his editor Michaelis, Buxtorf, and Schaaf, are unanimous. The first gives the following meanings:—"Ablutus est, baptizatus est (was washed clean, was baptized). Aphel, *immersit, baptizavit* (has immersed, has baptized)." Buxtorf gives: "*Baptizari, intingi, ablui, abluere se* (to be baptized, to be dipped in, to be washed clean, to wash one's self clean). Ethpeel, *Idem*. Aphel, *baptizare* (to baptize)." Schaaf: "*Ablui se, ablutus, intinctus, immersus in aquam, baptizatus est* (to be washed clean as to one's self; was washed clean, dipped in, immersed into water, baptized. Ethpeel, *Idem quod* Peal (the same as Peal). Aphel, *Immersit, baptizavit*." Gutbier, in the small lexicon affixed to his edition of the Syriac Testament, gives the meaning, "*Baptizavit, baptizatus est* (he baptized, he was baptized). It. *sustentavit* (he upheld)." The above extracts from the Syriac lexicons, excepting the translation of the Latin words, are from the *Critical Examination*, &c., by Dr. F. W. Gotch, who immediately adds, in reference to the last meaning given by Gutbier, "but without any reference to support the last meaning; and it is apparently introduced simply for the purpose of deducing from the verb the noun *columna*. With this exception, the authority of the lexicons referred to is altogether against any such meaning as to stand." Michaelis, in his edition of Castell's *Syriac Lexicon*, says: "In this signification of baptizing not a few compare with the Hebrew *amad*, *stetit* [he stood], so that *stare* is *stare in flumine, illoque mergi* [to stand in the river, and in it to be immersed]. To me it seems more probable that it is altogether different from *amad*, and has arisen through some permutation of the letters from [Arabic] *amath, submergere* [to submerge]. The signification of *standing* common to the other Oriental tongues I do not find among the Syrians, save in the derivative *omud* which follows, and which is cited by Castell from one place (Ex. xiii. 22), but which you will find almost everywhere where in Hebrew is read pillar of cloud, and pillar of fire." How far the other authorities accord with the meaning given to *baptizo* in Greek lexicons, any reader, by comparing them, may ascertain.

Whether our Saviour used the word *amad* in the solemn commission which He gave to His disciples, and when in other interviews with them He spoke of the ordinance of baptism, we do not pretend to say. It is sufficient for us to know that the inspired writers have invariably used *baptizo*, the meaning of which we conceive to have been fully proved to be, *to immerse*. Nor is it doubtful to our minds that the Syriac *amad* signifies to immerse, and not to pour or sprinkle. We do

not say that the word to *wash*, when immersion is implied as the mode of washing, might not sometimes be given as the rendering either of the Greek or the Syriac word. The word *wash*, especially followed by *himself*, has not uncommonly been used in the sense of *bathe*. Dr. F. W. Gotch, having given in few words more particular and comprehensive information on Versions than any writer with whom we are acquainted, we shall give the result of his investigations, and then conclude this part of the subject with a few explanatory and applicatory observations. He says:—

“The conclusions to which the investigation leads us are—With regard to the ancient versions, in all of them, with three exceptions (namely, the Latin from the third century, and the Sahidic and Basmuric), the word *baptizo* is translated by words purely native; and the three excepted versions adopted the Greek word, not by way of transference, but in consequence of the term having become current in the languages.

“Of native words employed, the Syriac, Arabic, Ethiopic, Coptic, Armenian, Gothic, and earliest Latin, all signify to immerse; the Anglo-Saxon, both to *immerse* and to *cleanse*; the Persic, to *wash*; and the Slavonic, to *cross*. The meaning of the word adopted from the Greek, in Sahidic, Basmuric, and Latin, being also to *immerse*.

“2. With regard to the modern versions examined, the Eastern generally adhere to the ancient Eastern versions, and translate by words signifying to *immerse*. Most of the Gothic dialects, namely, the German, Swedish, Dutch, Danish, &c., employ altered forms of the Gothic word signifying to *dip*. The Icelandic use a word meaning *cleanse*. The Slavic dialects follow the ancient Slavonic; and the languages formed from the Latin, including the English, adopt the word *baptizo*; though with respect to the English, the words *wash* and *christen* were formerly used as well as *baptize*.

“It may perhaps be acceptable to place these results together in a tabular form, as follows:—

VERSION.	DATE.	WORD EMPLOYED.	MEANING.
SYRIAC:			
Peshito.	2nd cent.	<i>amad</i>	<i>immerse</i>
Philoxenian	6th cent.	<i>amad</i>	<i>immerse</i>
ARABIC:			
Polyglot	7th cent. (?)	<i>amada, tsabagha</i>	<i>immerse</i>
Propaganda	1671	„	<i>immerse</i>
Sabat	1816	„	<i>immerse</i>
PERSIC:			
Modern (Martyn) . .	8th cent. (?)	<i>shustan and shuyidan</i>	<i>wash</i>
	1815	<i>ghasala</i>	<i>ablution</i>
ETHIOPIC:			
Amharic	4th cent.	<i>tamaka</i>	<i>immerse</i>
	1822	„	<i>immerse</i>
EGYPTIAN:			
Coptic	3rd cent.	ōms	<i>immerse, plunge</i>
Sahidic	2nd cent.	<i>baptize</i>	
Basmuric	3rd cent.		
ARMENIAN	5th cent.	<i>mogredil</i>	<i>immerse</i>
SLAVONIC:	9th cent.	<i>krestiti</i>	<i>cross</i>
Russian	1519	<i>the same root</i>	<i>cross</i>
Polish	1585		
Bohemian	1593		
Lithuanian	1660		
Livonian, or Lettish .	1685		
Dorpat Esthonian, &c. .	1727		

The preceding Table continued.

VERSION.	DATE.	WORD EMPLOYED.	MEANING.
GOTHIC:	4th cent.	<i>daupjan</i>	<i>dip</i>
German	1522	<i>taufen</i> ¹	<i>dip</i>
Danish	1524	<i>döbe</i>	<i>dip</i>
Swedish	1534	<i>döpa</i>	<i>dip</i>
Dutch	1460	<i>doopen</i>	<i>dip</i>
&c., &c.			
Icelandic	1584	<i>skira</i>	<i>cleanse</i>
ANGLO-SAXON	8th cent.	<i>dyppan, fullian</i> ²	<i>dip, cleanse</i>
LATIN:			
Of the Early Fathers	8th cent.	<i>tingo</i>	<i>immerse</i>
Ante-Hieronymian	3rd cent.	<i>baptizo</i> ³	
Vulgate	4th cent.	<i>baptizo</i>	
French	1535	<i>baptiser</i>	
Spanish	1556	<i>bautizar</i>	
Italian	1562	<i>battezzare</i>	
&c., &c.			
English: Wickliffe	1380	} <i>wash, christen,</i> ⁴ <i>baptize</i> <i>baptize</i> <i>bedyddio</i>	<i>bathe."</i>
„ Tindal	1526		
Welsh	1567		
Irish	1602		
Gaelic	1650	<i>baisdim</i> <i>baisdeam</i>	

¹ Dr. Conant, referring to leading vernacular versions for the Teutonic races, says: "In the first lower-Saxon Bible (1470-1480) it is translated by the word *doepen* (to dip). John i. 33: 'But he who sent me to dip in water' (not 'with water'); Matt. iii. 11: 'And I indeed dip you in water' (not 'with water'). In the Augsburg German Bible (1473-75) it is rendered by the word *taufen* (to dip). John i. 33: 'But he who sent me to dip in water' (not 'with water'); Matt. iii. 11: 'And I indeed dip you in water' (not 'with water'). In Luther's German version (*New Tes.*, 1522; *entire Bible*, 1534) the Greek word is rendered by *taufen* (to dip). So Luther himself explains the word. (*Sermon on Bap.*): 'Then also without doubt, in German tongues, the word *Tauf* comes from the word *tief* (deep), because what one baptizes he sinks deep into the water'" (pp. 145, 146).

² The word used in this version, says Dr. Cutting, "was usually *fullian*. In one instance baptism was denoted by a word denoting *washing*; and in one instance *baptis-tam* occurs in translating the name and title of John the Baptist. As this version was translated from the Latin, it is by no means singular that such a Latin form should have been brought into it. That no more was brought in, shows how much such forms were strangers to the people for whom the version was designed." The occurrence of *dyppan* and *depan*, to translate *baptizare*, though in but two or three instances, in the Anglo-Saxon Gospels of the Bodleian Library, and of the Public Library at Cambridge, "indicate beyond question the act by which the Christian rite was in those days performed." It may also be admitted that the word *fullian* commonly used by the Anglo-Saxons, "denoted not only *drenching*, but the process of *cleansing* accomplished by it, and we may suppose, therefore, was chosen as expressing their notion not only of the visible act of baptism, but also of the spiritual effects accomplished by it."—*His. Vin.*, pp. 62, 63.

³ "Tertullian, the earliest of the Latin Fathers, who cites from a vernacular version, and not from the original Greek, quotes the commission in Matt. xxviii. 19, in the following manner (*On Bap.*, c. xiii.): 'For a law of immersing (*tinguendi*) was imposed, and the formula prescribed. "Go (says he) teach the nations, immersing (*tinguentes*) them into the name," &c. John iv. 2 is quoted as follows (*On Bap.*, c. xi.): For we read, "And yet he did not immerse (*tinguebat*), but his disciples." In the same work (c. xiv.) he quotes the apostle Paul as having said: 'For Christ sent me not to immerse (*ad tinguendum*);' and in c. xx. he quotes the evangelist as saying: 'Were immersed (*tinguebantur*), confessing their sins.' In c. xvi. he quotes the Saviour's language in Luke xii. 50, in the following manner: 'There is indeed for us also a second bath, one and the same, namely, of blood; of which the Lord says: "I have to be immersed (*tingui*) with a baptism," when He had already been immersed.'

"Cyprian, about half a century later, thus quotes Matt. xxviii. 19: 'The Lord, after

Let any candid reader judge whether these versions do or do not confirm the conclusion that the import of *baptizo* is to immerse. Of all versions for the use of the learned, Dr. Conant says that "so far as is known to the writer, the Greek word is uniformly rendered in this sense." He then gives examples and proof from D. A. Schott, Dr. G. Campbell, Fritzsche, and Kuinoel. It appears that in the Slavonic, or old Russian, *krestiti* (to cross) was given to the word because of the crossing that then had begun to take place at baptism. The crossing was not, and is not, in lieu of immersing, as is sprinkling in our country, but in addition to the same: and the ordinance received the name of crossing in a manner resembling that in which it has since, with some, received the name of christening. The expression, "were crossed by him in Jordan," may appear to many absurd in the extreme. But the Russian means that John both crossed and immersed; whilst the English and other Pædobaptists mean that John sprinkled. In the Latin language the Greek words were continually becoming naturalized; and we have reason to believe that this was the case with *baptizo*, when translated into that language to describe the Christian ordinance. The Icelandic word, meaning *scouring, cleansing*, though not so accurate as some other words, yet favours *immersion*, because the cleansing, which is by washing, includes immersion. So in regard to the Saxon *fullian*.

We have, in the table adduced, fifteen ancient versions, five of them in the second and third centuries, and ten of them completed before the close of the ninth, all clearly indicative of immersion, or plainly consistent with it. From the ninth century we have twenty more, all clearly encouraging the same action, or all accordant with immersion as the import of *baptizo*. In all these it is not once rendered by a word meaning to *sprinkle* or to *pour*; whilst in many the word for the Greek undeniably means to immerse. Also in all the instances in which the transference of the Greek word was equivalent to its translation, the import is *immerse*, as is confirmed by the practice of that time. Let the reader who doubts the correctness of Dr. G., read his ample and Christian defence and illustration, now published by J. Heaton & Son in the Appendix to Hinton's *History of Baptism*. The fact that almost every version of the Bible, previous to 1820, has invariably either not translated, but transferred the Greek word, or has rendered it by a term

His resurrection, when sending forth the apostles, gives a command, and said: "All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations, immersing (*tingentes*) them," &c. (*Epis.* xxv. ; also *Epis.* lxiii.). He thus quotes Gal. iii. 27: "For if the apostle lies not, when he says, 'as many of you as were immersed (*tincti estis*) in Christ, have put on Christ,' then verily he, who was then baptized (*baptizatus est*) in Christ, has put on Christ (*Epis.* lxxv.)." (Abbre. from Dr. Conant, pp. 142, 143). Dr. C. argues forcibly that the earliest usage in translations into the Latin language, was an expression of the literal meaning of the Greek term, and that subsequently the Greek words were retained to express sacred things by what were superstitiously regarded as sacred appellations (pp. 142-144). With similar clearness and force this is shown by Dr. Gotch. The transference of the Greek word was in some instances equivalent to a translation.

* Dr. CUTTING.—"Wickliffe, the date of whose version is 1380, used baptize, sometimes, however, substituting as its synonym, wash." "The period of what is termed Middle English, is the period of transition from *fullinge* to baptism" (*His. Vin.*, p. 71).

These notes we have appended to the extract from Dr. Gotch.

equivalent to *immerse*, is worthy of attention. Pædobaptists have recently “rendered the word in the Seneca language, to *sprinkle* (the first time the word was ever so used); in the Chinese, ‘to use the wetting ceremony;’ and by way of producing a literary equilibrium with the Seneca translation, they have rendered it in the Cherokee, *immerse*! Leaving modern missionary versions out of the question, there is not a solitary version, in either the Eastern or Western languages, which in the slightest degree favours any other meaning of the term *baptizo* than that of *immerse*. Better *collateral* evidence could not be desired.”—I. T. Hinton’s *His. of Bap.*, p. 34.

We may here, in opposition to what we have read in a Baptist publication, express a wish that the Anglicised Greek for *baptizo* were now abandoned in the English version of the New Testament, because *baptize* as an *English* word does not now convey the sense of the original. Our opposing brethren advocate with us the faithful and explicit translation of the original as a whole, making this an exception. We have read, in a note on the word *Raca*, in Matt. v. 22, after the author had given “vain fellow,” instead of the untranslated Syriac word: “What idea can an unlearned English reader attach to a Syriac word untranslated?” (H. B. Hall’s *Companion*, &c., p. 5). Why should any word capable of translation be untranslated, or incorrectly or obscurely translated?

SECTION V.

ON EVIDENCE FROM THE GREEKS AND THE GREEK CHURCH.

Prof. WILSON.—“We take leave to state definitively that in our brief notice of this department of Christian antiquity, we owe no submission, and shall pay none, to patristic *authority*. The baptism referred to or administered during the early ages, we regard as a valuable auxiliary in ascertaining the character of apostolic baptism; beyond this point it has no valid claim on our acceptance” (p. 525).

H. CRAIK.—“Supposing a rich relation were to die in a distant country, and leave his last will and testament in some foreign tongue, would not most of those to whom this property had been left, and who valued the possession of earthly riches, deeply regret their inability to understand the language which their wealthy relative had chosen to employ in the composition of so important a document? And shall the men of the world be more interested in the last will and testament of a wealthy relative, than Christians are found to be in reference to the meaning of that Book which describes their heavenly inheritance, and contains the record of the ‘exceeding great and precious promises?’”—*On the He. Lang.*, p. 4.

Dr. HALLEY.—“I am not appealing to church authority, but to the language of ecclesiastical writers.” . . . “We respect” ecclesiastical antiquity “as a witness of the meaning of the word; . . . as a teacher of grammar we listen to her testimony; . . . as an old and respectable philologist she has a right to be heard with attention by both parties. The inquiry is, . . . what use she made of the word *baptize*. Christians could speak Greek as well as pagans; bishops and divines as well, or at least as much, as philosophers and poets. When they found in the records of their faith the word baptism, did they or did they not understand it to be perfectly synonymous with immersion?” (pp. 335, 327).

It has been considered as neither an unnatural nor an unimportant inquiry in connexion with this subject, What has been the practice of the Greeks, and of the Greek church, in regard to the ordinance of Christian baptism? Perhaps some may need to be informed that at a comparatively early period of the church’s history, Rome and Constantinople contended for supremacy of power and honour in the professing church of Christ; and that Roman and Greek became the designation of the church as a whole; the Roman embracing especially the Western,

and the Greek more particularly the Eastern portion of professing Christendom. Thus the Roman church embraced far more than the professing Christians at Rome, and the Greek had a much wider compass than the territory of Greece. A distinction, therefore, exists between the Greeks and the Greek church: the former term designating the natives of Greece, and the latter embracing persons in certain parts of Europe, Asia, and Africa. In regard to the Greek church, we are not aware of any difference in sentiment or practice affecting the present matter of dispute, whether its members lived in Greece proper, and knew no other language than their native Greek, or whether they lived in any other place.

Having consulted lexicons, and read numerous extracts from Greek authors in proof of the meaning of *baptizo*; having also noticed the meaning attached to this word by those who have translated the New Testament into other languages, we now inquire of the Greeks themselves what they understand to be the import of this word. That they should understand their own language better than foreigners, it is reasonable to conclude. The correctness of lexicographers may be further tested by the practice of Greeks professing Christianity. If we are satisfied respecting the meaning of the word as used by profane authors, it may be inquired, Does the practice of the Greek church sustain the idea that the inspired penmen used the word in an altered and opposite sense, or that they used the word according to its native, explicit, and well-understood import? Our inquiry is not respecting any speculative opinions that might or might not be entertained by the Greek church, but simply respecting the meaning they attach to one of their own words. The conviction to which we believe every candid mind is necessitated to come is, that they have invariably attributed to *baptizo* the exclusive sense of *to immerse*. The fact of *three* immersions being their custom—a practice which early obtained—has nothing to do with the present dispute. We need only say that it does not appear to us that *trine* immersion was enjoined by the Saviour, or practised in apostolic times. In corroborating our position from the practice of the Greek church, we shall first adduce a few extracts from the writings of persons sometimes called Greek Fathers, and then give several testimonies from the writings of Pædobaptists (theologians, and others), respecting the practice of the Greeks and of the Greek church at large.

BASIL.—“The great mystery of baptism is accomplished by three immersions (*en trisi tais katadusesi*), and the same number of invocations; and thus the emblem of death is shadowed forth,” &c. (*M. de Spirit Sanct. T. H.*, c. xv.). Also, commenting on Paul’s words (Rom. vi. 3), he says: “We were immersed (*ebaptisthemen*), says he, in order that from it we might learn this: that as wool immersed (*baptisthen*) in a dye is changed as to its colour; or rather (using John the Baptist as a guide, when he prophesied of the Lord, He will immerse (*baptise*) you in the Holy Spirit and fire); . . . let us say this: that as steel (*baptizomenos*), immersed in the fire kindled up by wind, becomes more easy to test whether it has in itself any fault, and more ready for being refined; . . . so it follows and is necessary, that he who is immersed (*baptisthenta*) in the fire, that is, in the word of instruction, which convicts of the evil of sin, and shows the grace of justification, should hate and abhor unrighteousness,” &c.—*On Bapt.*, b. i., c. ii., 10.

GREGORY (Nazian).—“*Suntaphomen Christo dia tou baptismatos, hina kai sunantastomen; suykatelthomen, hina kai sunupsothomen; sunanellthomen, hina kai sundorathomen* (we are buried with Christ by baptism, that also we may rise with Him; we

descend with Him that we may be lifted up with Him; we ascend with Him that we may be also glorified with Him).”—*Ora.* xl., p. 642.

CHRYSOSTOM, on John, chap. iii., writes: “*Hemon, kathaper en tini tapho, to hudati kataduonton tas kephalas ho palaios anthrospos thaptetai kai katadus kato krupetai holos kathapaz* (When we immerse the head in water, as in any sepulchre, the old man is buried, and the lower parts being immersed, the whole person is entirely concealed).”

GERMANUS, OF CONSTANTINOPLE.—“*Dia tes en to hudati kataduseos te kai anaduseos, triples te epikluscos, ten triemeron taphen kai ten anastasin autou tou Christou exekikonizomen* (By immersion in water, and emersion, even a triple inundation, we represent the three days’ burial, and the resurrection of Christ himself)” (*His. Eccles.*, p. 146). Respecting the Greek words *katadusis*, *kataduo*, *anadusis*, and *anaduo*, we only observe that the first is rendered by Mr. Ewing himself, as well as by other lexicographers, “a going down;” the second, “*I go down, hide myself, make to go down;*” the third, “an emerging, rising up;” and the last, “*I emerge.*”

JOHN, OF DAMASCUS.—“Baptism is an emblem of the death of Christ; for by three immersions (*dia gar ton trion kataduseon*) baptism represents the three days of the Lord’s burial” (*Orthod. Fid.*, lib. 4, c. 10). Referring to our Saviour’s baptism, he says: “He is immersed (*baptizetai*), not as himself needing cleansing, but appropriating my cleansing, that He may overwhelm sin, and bury all the old Adam in the water.”—*Do.*, b. iv., c. ix.

PHOTIUS.—“*Hai treis kataduseis kai anaduseis tou baptismatos, thanaton kai anastasin semainousi* (The three immersions and emersions of baptism signify death and resurrection).”—*Apud Œcumenium*, in c. vi. *ad Romanos*.

THEOPHYLACT.—“*Ho baptistheis sunthaptetai to Christo, dia ton trion kataduseon ten triemeron taphen tou kuriou skematizon, kai apothneskon hoson ge kata ton palaion kai hamartetikon anthropon* (Whoever is baptized, is buried with Christ by three immersions, representing the Lord’s burial for three days, and dying, as to the old and sinful man).”—*Ad Coloss.*, c. ii., v. 12.

“*To baptisma hosper dia tes kataduseos thanaton, houto dia tes anaduseos, ten anastasin tupoi* (Baptism typifies; as by immersion death, so by emersion resurrection).”—*Ad Coloss.*, c. iii., v. 1.

“*Baptizometha kai autoi mimoumenoi ton thanaton dia tes kataduseos, kai ten anastasin dia tes anaduseos* (We ourselves also are baptized, imitating the death [of Christ] by immersion, and the resurrection by emersion)” (*Epi. i. ad Corin.*, c. x., v. 2). Also: “*To baptisma en trisi katadusesi teleitai* (Baptism is performed by three immersions).”—In c. viii. *Marci*.

Additional quotations from the Greek Fathers will be given under concessions on Rom. vi. 2–4. These quotations are not to justify the theology of these Fathers, but to prove the meaning attached to the action in the Christian ordinance by those to whom Greek was their mother-tongue, as we believe to have been the case with the majority, if not with the whole, of those who have now been quoted. Instead of adducing more, we shall now give on this subject the explicit acknowledgments of several eminent Pædobaptists.

DR. WHITBY.—“The observation of the Greek church is this, that He who ascended out of the water, must first descend down into it.”

DR. J. G. KING.—“The Greek church uniformly practises the trine immersion, undoubtedly the most primitive manner.”—*Rites and Cere. of the Gr. Ch. in Russia*, p. 192.

DR. WALL.—“The Greek church in all the branches of it does still use immersion.” “All the Christians in Asia, all in Africa, and about one-third part of Europe, are of the last sort, in which third part of Europe are comprehended the Christians of Græcia, Thracia, Servia, Bulgaria, Rascia, Wallachia, Moldavia, Russia Nigra, and so on; and even the Muscovites, who, if coldness of the country will excuse, might plead for a dispensation with the most reason of any.”—*His. of Inf. Bap.*, part ii., c. ix.

HASSELQUIST.—“The Greeks christen their children immediately after their birth, or within a few days at least, dipping them in warm water; and in this

respect they are much wiser than their brethren the Russians, who dip them into rivers in the coldest winter.”—*Travels*, p. 394.

VENEMA.—“In pronouncing the baptismal form of words, the Greeks use the third person, saying: ‘Let the servant of Christ be baptized, in the name of the Father, and of the Son, and of the Holy Spirit;’ and immerse the whole man in water.”—*His. Eccle.*, tom. vi., p. 660.

DEYLINGIUS.—“The Greeks retain the rite of immersion to this day: as Jeremiah, the Patriarch of Constantinople, declares.”—*De Prudent. Pastoral*, pars iii., c. iii., § 26.

BUDEUS.—“That the Greeks defend immersion is manifest, and has been frequently observed by learned men; which Ludolphus informs us is the practice of the Ethiopians.”—*Theol. Dogmat.*, b. v., c. i., § 5.

WITSIUS.—“That immersion may be practised in cold countries, without any great danger of health and life, the Muscovites prove by their own example, who entirely immerse their infants three times in water, not believing that baptism can be otherwise rightly administered. Nor do they ever use warm water, except for those that are weak or sickly.”—*Æcon. Fœd.*, b. iv., c. xvi., § 13.

SCHUBERT.—“It is the opinion of the Greeks that the *true* baptism of Christ is administered, not by the application of water in any way, but by immersion, or by hiding the person to be baptized under water.”—*Instit. Theol. Polem.*, pars ii., c. iii., § 12.

RUSSIAN CATECHISM.—“This they [the Greek church in Russia] hold to be a point *necessary*, that no part of the child be undipped in the water.”*—In Booth, on *Bap.*, vol. ii., p. 414.

SIR PAUL RICAUT.—“The modern Greek church defines baptism to be, ‘a cleansing, or taking away of original sin, by thrice dipping or plunging into the water;’ the priest saying at every dipping, ‘In the name of the Father, amen; and of the Son, amen; and of the Holy Ghost, amen.’ This thrice dipping, or plunging into the water, this church holds to be as necessary to the form of baptism, as water to the matter.”—*Pres. State of the Gr. Ch.*, p. 163.

ENCY. BRITT.—“Baptism is performed among them by plunging the whole body of the child thrice into water.”—*Art. Greece*.

MILLAR.—“In baptism they [the Muscovites] dip their children in cold water.”—*Prop. of Chri.*, vol. ii., c. vi.

ALEXANDER DE STOURDZA, Russian State-Councillor, in a work published at Stutgart in 1816, says: “The church of the West has, then, departed from the example of Jesus Christ; she has obliterated the whole sublimity of the exterior sign;—in short, she commits an abuse of words and of ideas in practising *baptism* by *aspersion*, this very term being in itself a derisive contradiction. The verb BAPTIZO, *immergo*, has in fact but one sole acceptation. It signifies, literally and always, *to plunge*. Baptism and immersion are, therefore, identical; and to say, *baptism* by *aspersion*, is as if one should say, *immersion* by *aspersion*, or any other absurdity of the same nature.”—In Dr. Conant, on *Bap.*, pp. 150, 151.

THE BISHOP OF THE CYCLADES, in 1837 published at Athens a book entitled, *The Orthodox Doctrine*. Speaking of sprinkling, he says: “Where has the Pope taken the practice from? Where has the Western church seen it adopted, that she declares it to be right? Has she learned it from the baptism of the Lord? Let Jordan bear witness, and first proclaim the immersions and the emersions. From the words of our Lord? Hear them aright. Disciple the nations; then baptize

* It is asserted by a recent writer that affusion is sometimes practised. But if a Maronite, a German, or one of another nation, says what means *I dip*, whilst practising pouring, it proves simply his departure from the rule and the previous practice; as repairing to a river in order to pouring or sprinkling would be confirmatory of another and more ancient practice having been superseded by this pouring or sprinkling; just as the formula in the Prayer Book of the Anglican church is corroborative both of *believers'* baptism and of immersion as baptism, as more ancient than *infant* sprinkling. Nor is sprinkling or pouring, whilst saying *I immerse thee*, more absurd, as we think, than the answering and promising by deputy as enjoined and practised in the Anglican church. The assertion of Dr. Wall that some writers “say that the Muscovites themselves do *in case of the weakness of the child* baptize by affusion” (v. ii., p. 378), does not assuredly destroy the corroborative evidence from the Greek church that baptism is immersion.

them. He says not, then anoint them, or sprinkle them; but He plainly commissions His apostles to baptize. The word *baptizo* explained, means a veritable *dipping*, and, in fact, a *perfect dipping*. An object is baptized when it is completely concealed. This is the proper explanation of the word *baptizo*. Did the Pope, then, learn it from the apostles, or from the word and the expression, or from the church in the splendour of her antiquity? Nowhere did such a practice prevail; nowhere can a Scriptural passage be found to afford shelter to the opinions of the Western church."—In *Bap. Mag.*, 1849.

Prof. STUART.—“The mode of baptism by immersion, the Oriental church has always continued to preserve, even down to the present time.”

How different are the preceding records from the impressions which the statements of many Pædobaptists are adapted to produce! How contrary are they to the idea that immersion is a recent innovation, adopted by a small number; and that sprinkling is of the highest antiquity, although a few dissent from the practice! How painful that ecclesiastical testimony through the blinding influence of prepossessions should by many distinguished for piety and learning be so untruthfully represented! Dr. Farrar, with the *appearance* of candour, says: “I readily admit baptizing by immersion has been practised as far back as the fourth and third centuries, and perhaps earlier” (Dr. Pye Smith’s *Outlines*, p. 668). Been practised!—perhaps earlier! We are quite aware that numbers do not prove truthfulness, so that if the full seventy millions who practise immersion were doubled and trebled we could not depend on such a fact as proof that our practice is Scriptural: but we approve only of words and phrases which are adapted to make impressions in accordance with facts, and not with ignorance and error.

Respecting the practice of the Greeks, it has been said by a Baptist: “Greatly as the Greeks were divided in speculative opinions, and numerous as the congregations were which dissented from the established church, it is remarkable, and may serve to confirm the meaning of the word baptism, that there is not the shadow of a dispute in all their history in favour of sprinkling. Because they were Greeks they all thought that to baptize was to baptize, that is, that to dip was to dip.”

Whether John the Baptist and the apostles of our Lord baptized by pouring on water, or by bathing in water, is to be determined chiefly by ascertaining the precise meaning of the word *baptizo*. A linguist can examine the Greek lexicons and some of the instances in which the word occurs in Greek writers; but an illiterate man is more dependent on the testimony of others. To the latter it cannot be deemed irrelevant or unimportant, and by some it will assuredly be deemed sufficient, to observe that the word is confessedly Greek, that native Greeks must understand their own language better than foreigners, that they have always understood the word baptism to signify immersion, and that from their first embracing of Christianity to this day they have practised immersion. This is an authority for the meaning of the word baptize more than equal to that of European lexicographers; so that a man who is obliged to trust human testimony, and who immerses because the Greeks immerse, understands the Greek word exactly as the Greeks themselves understand it.—See Robinson’s *His. of Bap.*, pp. 5, &c.

SECTION VI.

ON EVIDENCE FROM JEWISH PROSELYTE BAPTISM.

Dr T. H. SKINNER.—“All creeds, systems, theories, . . . are to be tried by the Bible.”—In Dr. Burns's *Cy.*, vol. i., p. 313.

H. CRAIK.—“The questions between the several bodies of Protestants relate to the *meaning* of the word of God. The question among true Protestants is not—Shall Scripture be allowed to decide our differences? but rather, What deliverance do these Scriptures give? what is the decision they announce? The day is come when ancient traditions, time-honoured observances, venerated creeds, accredited doctrines, must all be upheld or rejected, just in so far as they are found to be in accordance, or otherwise, with the *one* standard from which there is no appeal.”—*On the He. Lang.*, p. 60.

It is reasoned by advocates of infant sprinkling that the Jews were in the habit of receiving proselytes, both adults and infants, by baptism as well as circumcision. It is maintained that Christ and His apostles were acquainted with this practice, and that when Christ commanded the apostles to disciple all nations, baptizing them, &c., He must have intended, and been understood to intend, that baptism to which they had been accustomed—the baptism of infants as well as adults. This argument, to be of the least force, must necessarily be sustained by *evidence* that the Jews in the time of Christ, or also in a preceding age, were accustomed to admit proselytes by baptism. It does not seem unimportant, also, that the evidence of this,—if a correct understanding of the Saviour's commission, and of apostolic practice, is at all dependent on this,—should be in the Bible itself. We learn, however, from the Scriptures, of no baptism to which the disciples of Jesus or the Jews had been accustomed but that of John the Baptist, and that of Jesus, administered by His disciples. And, did it accord with our present aim, we might immediately endeavour to substantiate the idea that the commission of our Lord, like every part of the New Testament, gives its sanction only to the baptism of professing believers.

We admit the existence of proselyte baptism in the early part of the Christian era, and we maintain that as this baptism was immersion, it is a confirmation of our position that baptism is immersion. Prof. Wilson sees a “strong presumption” in favour of the existence of baptism before the time of John the Baptist “to be strikingly corroborated” in the fact that “no one appears to have sought information respecting the meaning of the rite; no one proposed the question, What is baptism?” Suppose that some one, knowing the English language, should seriously inquire, What is sprinkling? what is immersion? Do we read of any inquiry in apostolic times, What is the Lord's Supper? Shall we deem the lack of such a query very “embarrassing to those who deny” the previous existence of the Lord's Supper? (pp. 200, 201.) Dr. W. argues at length in favour of the existence of proselyte baptism before the time of John. Proselyte baptism had an existence—whether from heaven or from hell it originated—hundreds of years before we have a single record respecting it! It is first noticed, as Dr. W. admits, in a Jewish Talmud of the third century! There is “full and indisputable testimony to proselyte baptism” in the Gemara of the Babylonian Talmud, “a compilation of the fifth, sixth, and seventh centuries;” and there is one passage which is believed to have a “direct bearing” on this in the Mishna of the Jerusalem Talmud, composed “about the year of our Lord 220” (pp. 189, 190). (!)

Mr. Stacey says: "There were 'divers baptisms' among the Jews, and one of these was an ablution with water, by which proselytes from heathenism were admitted to the profession and privileges of Judaism. The direct evidence for this is, it is true, derived chiefly from Jewish ecclesiastical literature" (p. 143). In the next page he maintains that "the rite, it may fairly be presumed, was not unknown at the commencement of the Christian era. But if otherwise, the simple fact alone that the observance is recognised as already established at the beginning of the third century," &c. He believes in its existence in the time of our Saviour, but admits that we do not read of it as an established practice till the third century. He imagines evidence in favour of the existence of this rabbinical and traditional observance "in the obvious familiarity of the Jews with baptism as an initiatory ceremony, at the commencement of John's ministry," as if, without the existence of proselyte baptism, it would be a difficult or impossible thing for John at the commencement of his ministry to make the people understand that his baptism was an initiatory rite. He sees "corroborative evidence" that the Jews were acquainted with the admission of heathen proselytes to Judaism by baptism "in the question proposed by the priests and Levites to John the Baptist: 'Why baptizest thou, then, if thou be not that Christ, nor Elias, neither that prophet?'" (John i. 25.) And "the proof," says he, "is still further strengthened by the appeal of our Lord to Nicodemus, when he professed himself unable to understand His discourse. He had said to him: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God'"! On this passage it is reasoned as if Nicodemus could have known nothing of "baptism, the birth by water," from *the baptism of John*, but only from Jewish proselyte baptism! And as if it was not perfectly natural, and consistent with the idea of John's practising as the Redeemer's forerunner a new and Divine institution, that the Jews should present the inquiry, "Why baptizest thou, then, if thou be not that Christ, nor Elias, neither that prophet?" In our estimation, this inquiry is so consonant with our views as to be confirmatory of our sentiments. The question implies that nothing exactly like John's baptism was previously in existence, and that the Divinely-appointed administrator of this rite, peculiar in its character and attendant circumstances, must be a special and extraordinary character. If not, where are your credentials for introducing and practising your ceremony? And might it not have been positively asserted to Christ that John's baptism was not from heaven, but of men, if it was simply the continuance of a human and rabbinical invention? And might not the rabbis now charge us with having copied from them our initiatory Christian rite? (See Olshausen, p. 2.) Further, if John's baptism could not be understood without the Jewish proselyte baptism, how came the Jewish baptism to be understood? Did God grant a special revelation to those who instituted it, and supernatural illumination to those on whom was enforced this rabbinical observance?

Dr. Halley is more modest than Mr. S., although he does not overlook the conversation of our Lord with Nicodemus. He admits that learned Pædobaptists "either deny or doubt that the baptism of proselytes was prevalent in the time of our Lord." He says: "It would be uncandid

not to state that several scholars of great name, as Dr. Owen, Carpzovius, Lardner, Doddridge, Van Dale, in his history of Jewish and Christian baptisms; Ernesti, Paulus, De Wette, Stuart, and others, either deny or doubt that the baptism of proselytes was prevalent in the time of our Lord." Then he mentions other learned men who "maintain that such baptisms were observed and sanctioned at an earlier period, and this," says he, "we believe is the prevalent opinion of theologians" (p. 105). He also says: "It is only dishonest evasion to identify the baptism of proselytes with the divers baptisms, the legal ablutions of the Jews. That this baptism was the emblem of purification we allow; but then, as is most manifest, it was purification from the uncleanness of heathenism, not from the defilements of the law" (pp. 109, 110).

Elsewhere he says: "I feel bound in candour to admit that the Jewish baptism of proselytes was by immersion. Of this there can be no reasonable doubt whatever; for that proselytes were baptized in a confluence of waters sufficient to cover the whole body, we learn from the Talmuds and from Maimonides" (p. 309). We might express our regret that the Jordan and Ænon of Holy Writ exert not a greater influence over some who yield to the force of evidence in a Talmud and a Jewish writer. We do not refer to these writings, or to traditions emphatically condemned by our Saviour, in support of a theological sentiment, but simply in confirmation of the meaning of a Greek word.

Dr. Jahn says: "Their immersion was not only a symbol of their having been purified from the corruption of idolatry, but it also signified that as they had been buried in the water, they now arose new men, regenerated—the new-born sons of Abraham" (*Heb. Com.*, c. i., § 324). Archb. Sumner says: "He was baptized, immersed in water; . . . his immersion in water was an emblem of the purification which he required" (*Exp. Lec.*, on John iii. 1–5). Mr. Thorn, in his volume on *Infant Baptism*, untruly teaches that the "leading opponents" of Pædobaptism "fully agree" in regarding proselyte baptism as the precursor of Christian baptism, and "yet no direct mention is made of it for at least a hundred years after the death of the last apostle" (pp. 183, 456). Speaking of "Mr. Noel and his brethren," he says: "The simple reader will probably be surprised to learn that this chief, if not sole argument for dipping proselytes in baptism, is not based on any part of God's Word; and that Robinson, Noel, nor any one else, ever cites a plain and positive command or example of Scripture to prove their point, the whole being based chiefly on the dogmas, if not the inventions, of the Hebrew rabbis, or on inferences the premises of which are most uncertain" (p. 469). We think the above to be glaringly false in regard to the Baptists, even in respect to Mr. Noel, who wrote on coming out from the Pædobaptists without having read what any Baptist had written on this ordinance. Baptists may refer to proselyte baptism as confirmatory of immersion, whether it originated before or after apostolic times; but they distinctly maintain that, as the word chosen by the Divine Spirit means to immerse, every command to baptize is a command to immerse, and every example in God's Word is an example of immersion. This same brother who thus misrepresents his "opponents" on the exaltation of rabbinical trumpery, yet says: "The practice and prevalence of Jewish and

proselyte baptism, up to the time of John the Baptist, and during the ministry of our Lord, furnishes a key fitted to unlock the mystery of the subject of Infant Baptism better than any other with which we are acquainted" (p. 409). This is the brother who, speaking of the Baptists and proselyte baptism, says: "They will have it; we must go back to that institution for our guidance" (p. 529). How inconsistent with himself! What a libeller of his opponents! How much more nearly correct is the sentiment of Mr. I. T. Hinton: "I regard the baptism of John as Christian baptism in an incompletely-developed state, yet with all its elements of character strongly marked" (*His. of Bap.*, p. 53). Another says that John's baptism "looked forwards in hopes that Christ was about to appear. This looks backwards and recognises Christ's death and resurrection." Olshausen speaks of a "prominent distinction in baptism, in which it differs from mere lustrations," namely, "that one party appears as the baptizer, the other as the baptized" (*Com.*, Matt. iii. 13). Elsewhere he teaches that "the baptizing party performed the immersion on the baptized (which was the specific difference between baptism and all other lustrations)," and "that a *formula* was used at the immersion."—On Matt. iii. 1.

The remarks of our opponents are so frequent and so confident on the questions put to John the Baptist, and on the conversation of our Lord with Nicodemus, that further notice of them may by some be deemed appropriate. The rite of baptism "prescribed and submitted to, apparently without explanation on one side or surprise on the other," is deemed evidence that the Jews were familiar with it, and a powerful argument, or a "strong presumption," in favour of the pre-existence of proselyte baptism. If directions were now given by a parent to his child, or by a physician to his patient, to dip the hand or to immerse the body in water, who would think of the necessity of explaining a word in common use and of definite import? If the fact of having bathed a foot or the person in the sea or in a pool were related, where is the man that would feel astonished if the import of this action had no explanation? The lack of exclamation or of explanation proves nothing in regard to the newness or oldness of the action. It is, on the other hand, maintained by one of our Pædobaptist brethren, that the question of Nicodemus, which clearly indicates his ignorance and surprise, "at once suggests that Jesus was setting forth no new doctrine" (R. A. Lancaster, on *Chris. Bap.*, p. 33). The designation of John as "The Baptist" implies, as we think, something peculiar to John, distinguishing him from his contemporaries and predecessors, and that this distinction had reference to his baptizing. This distinction, so far as we can judge from Scripture, is in his immersing those who confessed their sins, professing their repentance, and belief in the Saviour about to appear. Thus his baptism is designated "the baptism of repentance;" and he said, "I baptize you with water unto repentance;" and taught "that they should believe on Him which should come after him, that is, on Christ Jesus." Previous bathings had usually before been performed by the individuals themselves. John is not by way of distinction called the preacher, or the publisher of a Divine message, but THE BAPTIST. And yet, as if there was nothing unique in connexion with this, Dr. Cumming says: "It was

the baptism by which and through which every priest entered on his priestly office" (*Sab. Eve. Lec. on Luke*, pp. 51, 52). That it bore the greatest resemblance to this, we admit; but how much better to have said that his designation in Holy Writ, like the question of our Saviour to the chief priests and elders respecting the authority of his baptism, proves his baptism to have been in some respects novel, and to have been from heaven!

"Baptism," says Poole, on Matt. iii. 15, "is a new law of the gospel-church." Richd. Watson says: "We find no account of baptism as a distinct religious rite before the mission of John, the forerunner of Christ, who was called the 'Baptist' on account of his being commanded by God to baptize with water all who should hearken to his invitation to repent." "Washing, however, accompanied many of the Jewish rites." "Soon after the time of our Saviour, we find it to have been the custom of the Jews solemnly to baptize, as well as to circumcise, all their proselytes."—*Bib. Dic. Art. Bap.*

Sir Norton Knatchbull says: "If baptism in the modern sense were in use among the Jews in ancient times, why did the Pharisees ask John Baptist, *Why dost thou baptize, if thou art not Christ, nor Elias, nor that prophet?* (John i. 25). Do they not plainly intimate that baptism was not in use before?"—In Du Veil, on Acts ii. 38.

"Tostatus," as quoted in *The Messiah*, "gives twelve reasons to show that baptism was not practised before the coming of John; some of which are, that he would not have been called The Baptist had there been others who baptized before him. Josephus speaks of him as The Baptist, and of none others who exercised such an office: none of the prophets baptized: it was not ordained by the Mosaic law: it is not mentioned in any of the ancient Scriptures: it was called the baptism of John by our Lord: if it had been commanded before John, all the land of Judea and they of Jerusalem [many of the Pharisees and Sadducees] would not have gone out unto him, to be baptized in the river Jordan, as St. Mark relates: the disciples of John were jealous because John baptized, which they would not have been had the ceremony prevailed before: from the fact of John's baptizing, the Jews were led to think that he was some great prophet, and asked if he were the Christ, or Elias, which they could not have done had it been a well-known ordinance.—Tostatus, in Matt., c. iii., quæst. 38."

Venema says: "Part of John's office consisted in baptizing: an external rite, then in a particular manner appointed of God, and not used before."—*His. Eccl.*, tom. iii., § 35.

Witsius says: "There can be found no Divine institution of it before John, the forerunner of Christ, was sent of God to baptize, for to him it was expressly commanded: 'The word of God came unto John' (Luke iii. 2; John i. 23)."—*Econ. Fæd.*, l. iv., c. 16, 8.

J. R. Pitman says: "The use of water in baptism, as an emblem of purity, ought not to have been new to Nicodemus: it was a rite which the Baptist John had previously inculcated."—*Prac. Lec.*, on John iii. 9, 10.

Dr. W. Smith's *Biblical Dictionary*: "It is an old controversy whether the baptism of John was a new institution, or an imitation of the baptism of proselytes as practised by the Jews. But at all events, there is no record of such a rite, conducted in the name of, and with reference to a particular person (Acts xix. 4), before the ministry of John."—*Art. Jesus Christ.* W. T. (i.e., Dr. Wm. Thomson.)

Dr. H. H. Milman: "The practice of the external washing of the body, as emblematic of the outward purification of the soul, is almost universal." "The perpetual similitude and connection between the uncleanness of the body and of the soul, which ran through the Mosaic law, and had become completely interwoven with the common language and sentiment, the formal enactment of ablutions in many cases, which either required the cleansing of some unhealthy taint, or more than usual purity, must have familiarized the mind with the mysterious effects attributed to such a rite [or represented by such a rite]: and of all the Jewish sects, that of the Essenes, to which no doubt popular opinion associated the Baptist, were most frequent and scrupulous in their ceremonial ablutions."—*His. of Christia.*, vol. i., p. 142.

How accordant are most of these Pædobaptists with the language of a Baptist on John's baptism: "Christ's forerunner did not administer it of his own private will, or to comply with any previous custom; but 'the word of God came to John,' and he was 'sent to baptize with [in] water' (Luke iii. 2; John i. 33)." But whether John's baptism was new or old, it will be generally admitted that the word by which it is described has the same import as that by which the baptism enjoined by Christ, and subsequently practised by the apostles, is described.

Maimonides, who wrote in the twelfth century, thus testifies to the character of Jewish baptism: "There must be water sufficient for the dipping of the whole body of a man at once; and such the wise men reckon to be a cubit square, and three cubits in depth." Again: "Wherever washing of the flesh, and washing of clothes, are mentioned in the law, nothing else is meant but the dipping of the whole body in a confluence of water, and that if he dip his whole body except the tip of his little finger he is still in his uncleanness: and that all unclean persons who are dipped in their clothes, their dipping is right, because the waters penetrate to them, not being separated by their clothes." In another place, when speaking of the manner in which a proselyte was baptized, he says: "As soon as he grows whole of the wound of circumcision, they bring him to baptism, and being placed in the water, they again instruct him in some weightier and in some lighter commands of the law, which being heard, he plungeth himself, and comes up, and behold he is an Israelite in all things."

The very decided manner in which rabbinical writers have spoken of this Jewish and traditional rite have induced confessions even from Dr. Lightfoot, that stern opponent of the necessity of immersion. His words are: "That the baptism of John was by plunging the body, after the same manner as the washing of unclean persons, and the baptism of proselytes was, seems to appear from those things which are related of him; namely, that he baptized in Jordan, that he baptized in Ænon, because there was much water there; and that Christ being baptized, came up out of the water: to which that seems to be parallel (Acts viii. 38), Philip and the eunuch went down into the water," &c.

The following, on Jewish ablutions, is from E. De Lissau, a converted Jew:—"Jewish ablutions are daily performed; first, when they rise in the morning, before prayers, or using the phylacteries. They rinse their face and hands three times with pure water, which is poured on the hands; they also wash their hands in the same manner before every meal, repeating softly whenever they perform the ablution, 'Blessed art Thou, O Lord our God, King of the universe, who hath sanctified us with Thy commandment, and commanded us to cleanse our hands.' This ablution is also used on touching any unclean animal, &c. Their more elaborate ablutions are performed in baths, kept by certain Jews for that purpose. Complete immersion under water is the invariable mode of performing these religious rites; the time, after sunset. The baths for each sex are kept respectively by an aged man or woman, who conducts the persons under the water, according to the law; and a short ejaculatory prayer is said before they come up out of the water. No Christian can be present at these observances. Proselytes are also thus immersed on a confession of their faith. This method bears a peculiar and striking affinity to water-baptism as practised by the Christian Baptist churches" (p. 347).

Dr. H. H. Milman, in his *History of Christianity*, says: "It is strongly asserted on the one hand, and denied with equal confidence on the other, that baptism was in general use among the Jews as a distinct and formal rite" (vol. i., p. 142).

Dr. J. A. Alexander, on the eunuch's expression, "See, here is water; what doth hinder me to be baptized?" says: "The readiness with which the Ethiopian made this proposition has been supposed by some to imply a previous familiarity with proselyte baptism as a Jewish practice. But besides the historical uncertainty which overhangs this custom, and the high authorities by which it is denied, it

seems scarcely natural that one who had already been baptized at his reception into Judaism, should expect, as a matter of course, to be baptized again, when convinced of the Messiahship of Jesus; unless, indeed, he knew that this rite was an essential one, prescribed by Christ himself; and if he did know this, there can be no need of resorting to the dubious assumption of a Jewish baptism to explain what is as well, or rather better, understood without it."—*Com.*, on Acts viii. 36.

Dr. Benson thus proposes his difficulties: "I have not in the Old Testament found any instance of one person's washing another by way of consecration, purification, or sanctification, except that of Moses's washing Aaron and his sons when he set them apart unto the office of priests (Lev. viii. 6). I cannot find that the Jews do at present practise any such thing as that of baptizing the proselytes that go over to them, though they are said to make them wash themselves. Where is there any intimation of such a practice among the Jews before the coming of our Lord? If any one could produce any clear testimony of that kind from the Old Testament, the Apocrypha, Josephus, or Philo, that would be of great moment. In former times, proselytes coming over from heathenism to the Jewish religion, used to wash themselves, which is a very different thing from baptism, or persons being washed by one another."

T. H. Horne observes: "Some learned men have supposed that our Lord alluded to this rabbinical tradition when He reproached Nicodemus with being master in Israel, and yet being at the same time ignorant how a man could be born a second time. But it is most probable that Jesus Christ referred to that spiritual meaning of circumcision above noticed; because there are no traces of Jewish proselyte baptism earlier than the middle of the second century. Consequently, it is more likely that the Jews took the hint of proselyte baptism from the Christians *after* our Saviour's time, than that He borrowed His baptism from theirs."

Prof. Stuart, on the question, "Why baptizest thou, then, if thou be not that Christ, nor Elias, neither that prophet?" observes: "The manner of the question does obviously seem to imply that they expected himself and his two coadjutors, Elijah and the prophet, to baptize those whom they should receive as disciples. But does this imply that proselyte baptism was already in use? So it has been thought and said. Yet I cannot see how this follows of necessity. Nay, I must even say that the necessary implication seems to be directly the contrary. What was the *initiatory* rite which they expected under a dispensation that even in their own view was to be *new*, and very different in many respects from the former one? Was it to be a new rite—a distinctive sign; or was it to be merely the continuation of an old practice already in common usage? The former surely seems to be the most natural and probable. Indeed, the manner of the question put to John absolutely forbids the idea that those who put it considered baptism as a rite in common use. The necessary implication is, that unless John were either the Messiah, or Elijah, or the prophet, he could have no right to baptize. How could this be said with any good degree of force or congruity in case the same kind of baptism which John practised was a matter of common usage? An appeal to this text, then, serves rather to confirm the opinion opposite to that for the support of which the appeal is made."

We think that sufficient has been written to prove that Jewish proselyte baptism is, as to origin, of uncertain date, and, as to character, confirmatory of the sentiment that baptism is immersion, and that nothing less than immersion is baptism.

SECTION VII.

ON EVIDENCE FROM PÆDOBAPTIST CONCESSIONS.

DR. J. P. SMITH.—"Though our interpretations of the Word of God must rest upon their own intrinsic evidence, in grammatical construction, suitableness to the connexion, and agreement with other parts of Scripture, still it is a useful assistance, in cases of difficulty, to know what sentiments have been entertained, and expositions given, by persons whose opportunities of knowledge, and whose character for learning and judgment, constitute a reasonable presumption

that they have not taken up their opinions from supine ignorance, unexamined custom, or other prejudice. Upon this ground, therefore, and not because we attribute to the sentiments of uninspired men any commanding authority, I bring some instances to shew to our opponents that it is not a novelty in the church of Christ."—*Cong. Lec.*, p. 16.

CHAMIER.—"What can be a more convincing proof than that which arises from the confession of an adversary?"—*In Tes. of Em. Pæ.*, p. 9.

J. STENNETT.—"Does Mr. R. think it impossible for authors to write inconsistently, that nothing may be inferred from what they grant to lessen the force of what they assert? and that it is impertinent to cite their testimony to a matter of fact, if this fact is not altogether agreeable to the principles and practices they embrace?"—*Ans. to Russen*, pp. 201, 202.

T. CLARKE.—"It is some relief to timidity that the opinions supported in these pages . . . are countenanced also by many of the greatest men and first writers, both of our own and other countries; and (if I mistake not) the Divine oracles give them the weight of their high decisions."—*His. of Intol.*, vol. i., pp. vii., viii.

Prof. J. H. GODWIN.—"Every author must be under great obligations to those who have preceded him,—not less, perhaps, to those who have maintained different views, than to those with whom in general he agrees."—*Chr. Bap.*, p. vii.

Dr. J. CUMMING.—"Such extracts from able divines as are likely to throw light on the inspired word will be introduced."—*Sab. Eve. Rea.*, on Cor., p. ii.

Dr. W. H. HETHERINGTON.—"I have preferred to quote the testimony of opponents rather than that of friends, in many instances, as less likely to be disputed."—*His. of the Ch. of Scot.*, vol. i., p. vi.

Dr. WARDLAW.—"Let not the introduction of such quotations be interpreted by any of my hearers as implying my approbation of every incidental sentiment, or mode of expression, which they may contain."—*Cong. Lec.*, p. 148.

MOST Protestant and Papal critics of eminence concede that immersion is the primary and proper meaning of baptism. It has not been maintained by the great majority of them that in *every* instance where the word occurs, the idea of pouring or sprinkling is excluded; although even this is admitted by some, who maintain that the church has power to decree rites, or who deplore that the church has departed from primitive practice, and that the inveterate custom it is now difficult to uproot. The concessions which we are about to adduce we conceive to have resulted from truth and candour. The practice of pouring or sprinkling by the authors of these acknowledgments, affords the highest reason to conclude that nothing but the force of evidence and a conscientious regard to truth could have induced them to use language which is so strongly in support of a contrary practice. After we have accepted their testimony relative to the primary (or only) meaning of the word, we may properly require proof from them that in any instance this primary meaning has been abandoned for an altogether different meaning,—a meaning to express which the Greek language is rich in other, and definite, and well-known words. That Pædobaptists intended to promote the cause of the Baptists by their concessions we do not insinuate; but we maintain that their concessions are inimical to sprinkling and pouring, and that if we can condemn their practice from their own lips, our conduct will be sanctioned by the highest authority. To argue from the admissions of opponents is undoubtedly legitimate, not simply because this has been extensively adopted by Christians arguing with the Jews, by Protestants arguing with the Papists, by Protestant Dissenters in their arguments with English Conformists, and by one denomination of Dissenters engaged in controversy with another, but because it has been adopted by the Spirit of infallibility. (See Acts xvii. 28; Titus i. 12.) "Out of thine own mouth will I judge thee" (Luke xix. 22). This method, called *argumentum ad hominem*, was adopted by Eliphaz and by David (Job xv. 5, 6; 2 Sam. i. 16). The prophet Nathan, under Divine guidance, pronounced condemnation on David from the confession of his own lips (2 Sam. xii. 1–9). Our Saviour reasoned with the Pharisees from the Old Testament, which they admitted as Divine, and

with the Sadducees from the books of Moses (Matt. xxii. 15-46). Also to the crafty and malicious chief priests and elders, who, to entangle the Son of God, said, "By what authority doest Thou these things? and who gave Thee this authority?" the reply of Jesus was: "I will also ask you one thing, which, if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" The sacred historian proceeds to say: "And they reasoned with themselves, saying, If we shall say, From heaven, He will say unto us, Why did ye not then believe him?" &c. (Matt. xxi. 23-27.)

In accordance with this sanction from Holy Writ of the *argumentum ad hominem*, Pædobaptists themselves assure us: "Of all methods of reasoning with an opponent, none is more close and conclusive than that which is taken from his own principles" (Saurin). "All will allow that the testimony of an adversary is good against himself" (Owen's *Def. of Scrip. Ord.*, p. 158). Hence Bishop Newton, speaking of the Waldenses, says: "I will only produce the testimonies of three witnesses concerning them, whom both sides must allow to be unexceptionable—Reinerius, Thuanus, and Mezeray. It cannot be objected that this is Protestant evidence, for they were all three members of the Church of Rome" (*Dis. on the Proph.*). Thus Claude, when confuting the Roman Catholics, says: "I will make their authors that are not suspected by them, to speak" (*Def. of Ref.*, part ii., p. 127). And another, speaking of a particular fact, says: "It is proved by the best testimony possible, the acknowledgment of an adversary."—Archd. Travis.

The persons whose concessions we adduce from their own writings, are not "ignorant and unlearned men, or excommunicate persons in their own church;" but persons generally of the greatest eminence for learning and piety, many of whom have illustriously filled Professors' chairs. In conclusion, some quotations will be given from those who are called "Friends," who in this controversy may be regarded as occupying a neutral position, because they reject both baptism and the Lord's Supper, believing, as we think very erroneously, that both ordinances were intended to be but of temporary continuance in the church of Christ. We only further observe, that these quotations are much more lengthened than they might have been had not some of our opponents spoken so reproachfully as well as erroneously concerning immersion. Let the following unexceptionable testimony to the primary import of inspired words designating the Divine ordinance be duly considered. We begin with the testimony of distinguished critics of a former age, but not in chronological order, and end with testimony borne by those of the present generation. One or two quotations from those called Fathers, not elsewhere given, may appropriately precede the writers of a more recent date, the heresy of baptismal regeneration having brought about a change in the subjects of baptism long before the Divinely-appointed action was superseded by pouring or sprinkling.

JEROME, born A.D. 331.—"And thrice we are immersed (*mergimur*), that there may appear one sacrament of the Trinity."—*Com. on Eph.*; on iv. 5.

ALCUIN, born A.D. 735, says to the brethren at Lyons: "The outer man should be washed with a trine immersion (*mersione*); that what the Spirit invisibly works in the soul, that the priest may visibly imitate in water" (Epis. xc.). "He is baptized with a trine immersion" (*submersione*) (Do.).

ZUINGLE.—“*Into His death.* When ye were immersed (*intingeremini*) into the water of baptism, ye were ingrafted into the death of Christ; that is, the immersion (*intinctio*) of your body into water was a sign that ye ought to be ingrafted into Christ and His death, that as Christ died and was buried, ye also may be dead to the flesh and the old man, that is, to yourselves.”—*Anno.*, on Ro. vi. 3.

LUTHER.—“Baptism is a Greek word, and may be translated immersion, as when we immerse something in water that it may be wholly covered. And, although it is almost wholly abolished (for they do not dip the whole children, but only pour a little water on them), they ought nevertheless to be wholly immersed, and then immediately drawn out; for that the etymology of the word seems to demand.” “The Germans call baptism *tauff*, from a *depth*, which in their language they call *tieff*, because it is proper that those who are baptized be deeply immersed.” In the Smalcald Articles (drawn up by Luther), he says: “Baptism is nothing else than the Word of God with immersion in water.” And again he says: “Washing from sins is attributed to baptism; it is truly indeed attributed, but the signification is too soft and slow to express baptism, which is rather a sign both of death and resurrection. Being moved by this reason, I would have those that are to be baptized to be altogether dipt into the water, as the word doth sound, and the mystery doth signify.”

The explicit declarations of Luther are very unpalatable to our Pædobaptist brethren. Prof. Wilson speaks of “his predilections in favour of dipping,” and says: “The illustrious reformer, we admit, was prejudiced in favour of that mode of baptism, and expressed a desire for its adoption in the church which he had been the instrument of organizing” (p. 255). Those who know the character and conduct of Luther, unless themselves the subjects of prejudice, will not believe that his predilections lay in this direction. D'Aubigné, comparing him with Zwinglius, says: “The German Reformer wished to remain united to the church of former ages, and was satisfied with purging it of everything that was opposed to the Word of God. The Zurich Reformer passed by all these ages, returned to apostolic times, and subjecting the church to a complete transformation, laboured to re-establish it in its primitive form” (*His. of Ref.*, vol. iii., pp. 198, 199). We could wish that Prof. W. may live to apply to the retained sprinkling of infants the regrets of Dr. W. Anderson that the “Reformers brought away with them from Rome, and imported into the Reformation” so much, and the regrets of Dr. W. Lindsay that the Reformation did not proceed further: which regrets were expressed at length at the recent tricentenary meeting.

WITSIUS.—“It cannot be denied, that the native signification of the words *baptein*, and *baptizein*, is to plunge, to dip” (*Æcon. Fæd.*, l. iv., c. xvi., § 13).* He also speaks of the immersion in Christ's baptism as representing His humility, and of the *emersion* as representing His subsequent exaltation.

GOMARUS.—“*Baptismos* and *baptisma*, signify the act of baptizing: that is, either plunging alone; or immersion and the consequent washing.”—*Opera, Dispu. Theol.*, Dispu. xxxii., § 5.

BECKMAN.—“Baptism, according to the force of its etymology, is immersion, and washing, or dipping.”—*Exercit. Theol.*; Exercit. xvii.

BUCANUS.—“Baptism, that is, immersion, dipping, and, by consequence, washing.—Baptistery, a vat, or large vessel of wood, or stone, in which we are immersed, for the sake of washing.—Baptist, one that immerses, or dips.”—*Instit. Theol.*, loc. xlvii., quæst. i.

* This quotation is extracted from Booth's *Pædobaptism Examined*. So are several others. Some are from a Tract on Baptism by D. Wallace; and some have been taken immediately from the original works. From what the writer has seen of the originals, his conviction is that immerse would often have been, as a rendering, preferable to the word plunge.

ZANCHY.—“Baptism is a Greek word, and signifies two things; first, and properly, it signifies immersion in water: for the proper signification of *baptizo* is to immerse, to plunge under, to overwhelm in water.”—*Opera*, tom. vi.

BEZA.—“But *baptizo* signifies to dip, since it comes from *bapto*, and since things to be dyed are immersed” (On Matt. iii. 13). He admits that some have disputed respecting immersing the whole body in the ceremony of baptism; but he maintains that “there is no other signification of the verb *hamad*, which the Syrians use for baptize.” “It answers,” says he, “to the Hebrew *tabal*, rather than *rachatz*” (Do.). Elsewhere he says: “Christ commanded us to be baptized; by which word it is certain immersion is signified.”—*Lct.* 2nd to T. T.

STAFFERUS.—“By baptism we understand that rite of the New Testament church, commanded by Christ, in which believers, by being immersed in water, testify their communion with the church.”—*Insti. Theol. Polem.*, tom. i., cap. iii., § 1635.

MARLORATUS.—“From these words (John iii. 23), it may be gathered, that baptism was performed by John and Christ, by plunging of the whole body.”—*Com.*, ad Joan. iii. 23.

BURMANN.—“*Baptismos* and *baptisma*, if you will consider their etymology, properly signify immersion.”—*Synops. Theol.*, loc. xliii., cap. vi., § 2.

MALDONATUS (a Ro. Cath.), on Matt. xx. 22.—“Mark says that Christ added, *And be baptized with the baptism with which I am baptized*; which, by another metaphor, signifies the same thing, the baptism is also put for suffering and death, as Lu. xii. 50. Whence it is, that also martyrdom is called a baptism; a metaphor, as I think, taken from those who are submerged in the sea, to put them to death. For in Greek, to be baptized, is the same as to be submerged.” On Lu. xii. 50: “To be baptized, therefore, which properly is to be submerged in water, is put for to suffer and to die, and baptism for affliction, for suffering, for death.”—*Com. on the Gospels*.

HOORNBECK.—“We do not deny that the word baptism bears the sense of immersion; or that, in the first examples of persons baptized, they went into the water and were immersed; or that this rite should be observed where it may be done conveniently and without endangering health.”—*Socin. Confut.*, l. iii., c. ii., § i., tom. iii.

H. ALTING.—“The word baptism properly signifies immersion; improperly, by a metonymy of the end, washing.”—*Loci. Commun.*, pars i., loc. xii.

VITRINGA.—“The act of baptizing is the immersion of believers in water. This expresses the force of the word.”—*Aphor. Sanc. Theol.*, Apho. 884.

HOSPINIAN.—“Christ commanded us to be baptized; by which word it is certain immersion is signified.”—*Hist. Sacr.*, b. ii., c. i., p. 30.

CASAUBON.—“This was the rite of baptizing, that persons were plunged into the water; which the very word *baptizein*, to baptize, sufficiently declares: which as it does not signify *dunein*, to sink to the bottom and perish, so doubtless it is not *epipolazein*, to swim on the surface. For these three words, *epipolazein*, *baptizein*, and *dunein*, are of different significations. Whence we understand it was not without reason, that some long ago insisted on the immersion of the whole body in the ceremony of baptism; for they urge the word *baptizein*, to baptize.”—*Annot.*, in Matt. iii. 6.

TURRETINE.—“The word baptism is of Greek origin, and is derived from the verb *bapto*; which signifies to dip, and to dye; *baptizein*, to baptize, to dip into, to immerse.”—*Ins.*, loc. xix., quæ. xi., § 4.

VOSSIUS.—“*Baptizein*, to baptize, signifies to plunge. It certainly signifies more than *epipolazein*,” &c.—*Dispu. de Bap.*, Disp. i., thes. i. Also, baptism “is done by a trine immersion.”

MAGDEBURG CENTURIATORS.—“The word *baptizo*, to baptize, which signifies immersion into water, proves that the administrator of baptism immersed, or washed, the persons baptized in water.”—*Cent. i.*, b. ii., c. iv.

VENEMA.—“The word *baptizein*, to baptize, is no where used in the Scripture for sprinkling.”—*Inst. Hist. Eccl. Vet. and Nov. Test.*, tom. iii., sec. i., § 138.

ROELL.—“Baptism, from *bapto*, signifies immersion.”—*Expl. Epis. ad Eph.*, ad cap., iv. 5.

LIMBORCH.—“Baptism is that rite, or ceremony, of the new covenant, whereby the faithful, by immersion into water, as by a sacred pledge, are assured of the favour of God, remission of sins, and eternal life: and by which they engage

themselves to an amendment of life, and an obedience to the Divine commands."—*Comp. Sys. of Div.*, b. v., ch. xxii., § 1.

IKENIUS.—"The Greek word *baptismos* denotes the immersion of a thing, or a person, into something; either with a view to expiation, or for washing and cleansing."—*Disser. Philol. Theol.*, *Disser.* xix.

BAS. FABER.—"Baptism is immersion, washing."—*Thesau. Erudit. Schol.*

DEYLINGIUS.—"The word *baptizesthai*, as used by Greek authors, signifies immersion and overwhelming. Thus we read in Plutarch (*baptison seauton eis thalassan*), Dip yourself in the sea: like as Naaman (in 2 Kings v. 14) who baptized himself seven times in Jordan, which was an immersion of the whole body. So Strabo," &c.—*Obs. Sac.*, pars iii., obs. xxvi., § 2.

DANZIUS.—"*Baptismos*, *baptisma*, and *baptisis*, denote plunging, or dipping; also washing, or a bath."—*De Bap. Pros. Jud.*, § 1.

LE CLERC.—"At that time came John the baptizer—a man that plunged in water those who testified an acknowledgment of his divine mission, and were desirous of leading a new life."—On Matt. iii. 1.

GÜRTLERUS.—"To baptize, among the Greeks, is undoubtedly to immerse, to dip; and baptism is immersion, dipping. . . . The thing commanded by our Lord is baptism—immersion in water."—*Inst. Theo.*, cap. xxxiii., § 108–115.

REISKIUS.—"To be baptized signifies, in its primary sense, to be immersed. Hence *naus abaptistos*, a ship unbaptized, is a vessel not immersed in the waves; and in Gregory Thaumaturgus, a person immersed in error is called *bebaptismenos*; and he who rescues such persons from their dangerous mistakes, is said *tous baptizomenos animasthai*, to lift up, or draw out the parties that were so baptized."—*Disser. de Bap. Judæorum*, cap. i., § i.

LAMPE.—"Because there was much water there.' That plenty of water was necessary to the administration of baptism by immersion, to a very great multitude of people, is readily acknowledged."—*Com. in Evan. Secun. Joan.*, ad cap. iii. 23.

DE COURCY.—"I grant that the word [baptize] signifies to dip, and that the ordinance might have been administered by immersion in the ancient church."—*Rejoinder*, pp. 265, 266.

HEIDEGGER.—"The words *baptisma* and *baptismos*, baptism (from *baptein* to plunge, to immerse), properly signify immersion."—*Corpus. Theol. Christ.*, loc. xxv., § 21.

Bish. BOSSUET.—"To baptize signifies to plunge, as is granted by all the world." "It is certain that St. John the Baptist baptized no other way than by dipping—and his example shews that to baptize a great number of people those places were chosen where there was a great deal of water."—See Stennett's *Answer to Russen*, p. 174.

Abbe HOUTTEVILLE.—"John plunged into the Jordan those who came to his baptism."—*La. Rel. Chret.*, &c., tom. 2, p. 12.

WETSTEIN.—"To baptize, is to plunge, to dip. The body, or part of the body, being under water, is said to be baptized."—*Com.*, ad Matt. iii. 6.

WALÆUS.—"The external form of baptism is immersion into water, in the name of the Father, of the Son, and of the Holy Spirit."—*Enchiridium*, p. 425.

GERHARD.—"*Baptismos* and *baptisma*, from *baptizein*, to baptize, to immerse, to dip, and that properly, into water: it has a likeness to the words *buthizo* and *bathuno*, each of which signifies to plunge down into the deep. . . . In this acceptance of immersing it is used 2 Kings v. 14."—*Loc. Theol.*, tom. iv. *De Bap.*, p. 224.

Dr. TOWERSON.—"The words of Christ are, that they should baptize, or dip those whom they made disciples to Him (for so, no doubt, the word *baptizein* properly signifies); and, which is more, and not without its weight, that they should baptize into the name of the Father, and of the Son, and of the Holy Ghost: thereby intimating such a washing as should receive the party baptized within the very body of the water which they were to baptize with" (*Of the Sac. of Bap.*, part iii., pp. 53, 54, 55). He also speaks of the "native significance of the word baptism, which signifies an immersion or dipping into some liquid thing."—Pt. iii., p. 18.

DIODATI.—"Baptized, namely, plunged into water."—*Anno.*, on Matt. iii. 6.

TROMMIUS.—"*Baptizo*, to baptize; to immerse, to dip."—*Concor. Græcæ*, sub voce.

CLAUDE.—“In His baptism He (Jesus) is plunged into the water.”—*Essay on the Compo. of Serm.*, vol. i., p. 272.

SAURIN.—“The ceremony of wholly immersing in water when we were baptized, signified that we died to sin; and that of raising us again from our immersion, signified that we would no more return to those disorderly practices in which we lived before our conversion to Christianity.”

DIONYSIUS PETAVIUS, speaking of the church's pretended power to alter or to impose, says, “And indeed immersion is properly styled *baptismos*, though at present we content ourselves with pouring water on the head, which in Greek is called *perichusis*.”—*Dogm. Theol.*, l. iii., de peni., cap. i., § 11.

CATTENBURGH.—“In baptism the whole body is ordered to be immersed.”—*Spicil. Theol.*, l. iv., c. lxiv., sec. ii., § 22.

CALVIN.—“The word baptize signifies to immerse.”—*Inst.*, l. 4., c. 15.

We assuredly deem it right to quote what these learned men acknowledge respecting the import of baptism, as we deem it right to quote the prayer book of the Anglican church in favour of dipping, or as teaching that the baptized should have repentance and faith, without quoting assumptions on the silence of the Scriptures respecting mode, or absurdities on the substitution of sponsors, or the various fallacies by which they endeavour to justify sprinkling.

BUDEUS.—“The words *baptizein* and *baptismos*, are not to be interpreted of aspersion, but always of immersion.”—*Theol. Dogm.*, l. v., c. i., § 5.

P. MARTYR.—“As Christ, by baptism, hath drawn us with Him into His death and burial, so He hath drawn us out into life. This doth the dipping into the water, and the issuing forth again signify, when we are baptized.”—In Westlake, on *Bap.*, p. 28.

C. BULKLEY.—“As to the formal and exact nature of the action or outward solemnity itself, it plainly appears to consist in immersing or plunging the whole body under water. This, as it stands opposed both to sprinkling and pouring, according to all the observations that I have had an opportunity of making, appears to be the *proper* and *distinct*, the *constant* and *invariable*, meaning of the word in its original Greek.”—*Æcon. of the Gos.*, p. 481.

BISH. TAYLOR teaches that Scriptural baptism is “not sprinkling, but immersion, in pursuance of the sense of the word in the commandment and the example of our blessed Saviour.”

Archb. CRANMER.—“What greater shame can ther be, than a man to professe himselfe a Christen man because he is baptised, and yet he knoweth not what baptisme is, nor what the dyppyng in the water doth betoken?” (fol. ccxv.) “Baptisme and dyppyng into the water, doth betoken that the olde Adam with al his synne and evel lustes, ought to be drowned and kylled by daily contrition and repentance” (fol. ccxxii.).—In a Sermon on *Baptisme*, dedicated to King Edward VI.

TYNDALE.—“The plunging into the water signifieth that we die and are buried with Christ, as concerning the olde life of sinne, which is Adam: and the pulling out againe signifieth that we rise againe with Christ in a newe life.”—*Obe. of a Chris. Man*, p. 143, edi. 1571.

JOHN FRYTH.—“The signe in baptisme is the ploungyng downe in the material water and lifyng up agayne, by the whiche as by an outward badge, we are known to be of the number of them which professe Christ to be theyr Redemer and Saviour.”—*Works*, p. 91.

Archb. NEWCOME.—“Our Lord instituted baptism as a perpetual rite of initiation into His church. Immersion in water betokens burial with Christ into death.”—*Obs. on our Lord's Conduct*, &c., p. 162.

SELDEN.—“In England of late years I ever thought the parson baptized his own fingers, rather than the child.”—*Works*, vol. vi., col. 2008.

POOLE.—“To be baptized is to be dipped in water.”—*Com.*, on Matt. xx. 22.

CALMET.—“Generally people [speaking of the Jews] dipped themselves entirely under the water; and this is the most simple and natural notion of the word baptism” (*Dic.*, Art. Baptism). Immediately after this, Calmet speaks of the sprinkling of blood, &c., as a baptism!

Dr. OWEN.—“The original and natural signification of the word (*baptizo*) imports to dip, to plunge, to dye.”—In Dr. Ridgeley’s *Bod. Div.*, ques. clxvi.

Dr. BENTLEY.—“*Baptismous*, baptisms, dippings.”—*Remarks on Disc. on Free Thinking*, part ii., pp. 56, 57.

T. WILSON.—“To baptize, to dip into water, or to plunge one into the water. . . . More fully thus: It is the solemn dipping into, or washing with water at the commandment of Christ, in the name of the blessed Trinity.”—*Dic.*, Art. *Bap.*

W. YOUNG.—“*Baptize*; to dip all over, to wash, to baptize.”—*Lat. Eng. Dic.*

Dr. WATTS.—The Greek word *baptizo* signifies to wash anything, properly by water coming over it” (*Berry Street Lec.*). He endeavours to prove that the Greek word signifies “washing a thing in general by water coming over it, and *not always dipping.*”

Dr. ASH.—“*Baptism* (in divinity); an immersion in water, a washing by immersion.—*Baptize*; to dip, to plunge, to overwhelm” (*Dict.*). To English and other lexicographers we desire no more regard than is deserved.

A. PIRIE, after speaking of Christian baptism as “intended to express our putting on the Lord Jesus Christ,” says: “Besides, as baptism in Greek signifies also immersion or dipping, which is the most full and perfect application of water or any liquid to the body or thing dipped.”—*On Bap.*, p. 16.

Who will not deplore, in reading these extracts, that Dr. Miller, of Princeton, should say respecting John’s immersion, “There is not the smallest probability that he ever baptized an individual in this manner”? Yea, “The sacred writers have not stated a single fact, or employed a single term, which evinces that they either preferred or practised immersion in a single case.” “Immersion is not even the common meaning of the word.” “All impartial judges, by which I mean all the most profound and mature Greek scholars who are neither theologians nor sectarians, agree in pronouncing that the term in question imports the application of water by sprinkling.” Could any assertions be more unfounded?

Dr. WHITBY.—“Baptism, therefore, is to be performed not by sprinkling, but by washing the body.”—*Com.*, on Matt. iii. 16.

Dr. DWIGHT.—“Washing with water is the most natural and universal mode of cleansing from external impurities; and is, therefore, the most obvious and proper symbol of internal, or spiritual purification. Baptism denotes, generally, this purification” (In *Ser.* 146; on Matt. xxviii. 19). Is sprinkling “*washing with water*”?

Dr. G. CAMPBELL.—“The word *baptizein*, both in sacred authors and in classical, signifies to dip, to plunge, to immerse; and was rendered by Tertullian, the oldest of the La. Fathers, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning” (Note on Matt. iii. 11). “I should think the word ‘*immersion*’ (which though of Latin origin is an English noun) a better English name than baptism were we now at liberty to make choice.”—On the *Gospels*, vol. ii., p. 23.

“I have heard a disputant, . . . in defiance of etymology and use, maintain that the word, rendered in the New Testament *baptize*, means more properly to *sprinkle* than to plunge; and in defiance of all antiquity, that the former method was the earliest, and for many centuries the most general practice in baptizing. One who argues in this manner never fails, with persons of knowledge, to betray the cause he would defend; and though, with respect to the vulgar, bold assertions generally succeed as well as arguments, sometimes better, yet a candid mind will disdain to take the help of a falsehood even in support of the truth.”—*Lect. on Pul. Eloq.*, p. 480.

Dr. PORSON.—“The Baptists have the advantage of us. *Baptizo* signifies a total immersion.” (The substance of a conversation with Dr. Newman.) See Dr. N. on *Baptism*, p. 20.

Dr. REES.—“Gr. *BAPTO et BAPTIZO, mergo et mergito*. Voss. Etym. To dip or merge frequently, to sink, to plunge, to immerge.” “The word baptism is derived from the Greek *baptizo*, and means literally dipping or immersion.”—*Ency.*, Art. *Bap.*

S. BURDER, speaking of the baptism of John and of Jesus, says: "In the latter also, as the Greek name itself indicates, the person to be baptized was wholly dipped in the water."—*Oriental Customs*, vol. ii., p. 296.

ELSLEY.—*Baptizesthai* "properly imports immersion."—*Anno.*, on Mark vii. 4.

E. BICKERSTETH.—"I would fully admit with the Baptists the original meaning of *bapto* being to dip, and acquiring by use a farther meaning of dyeing, or tinging, and thence gather a like conclusion as to *baptizo*" (*On Bap.*, p. 28). "Into this name [Father, Son, and Holy Ghost] we are to be baptized, wholly immersed" (p. 43). "Baptism, then, into the name of the Father, the Son, and the Spirit, is the first step. . . . The first step is . . . our immersion into His name" (p. 44).

With these concessions respecting the import of *baptizo*, what are we to think of the Rev. J. Burnet's assertions—"Where is it said that any were immersed? Nowhere. Where is it said that any were commanded to immerse? Nowhere" (*On Po. Errors*, Lec. 11th, p. 86). What are we to think of Dr. Cumming, who has not the least doubt that the Greek verb *baptizo*, or *bapto*, in its origin, means to dip; but who "has not any doubt it means as often to sprinkle"? (*Sab. Eve. Rec.*, on Matt. p. 461). What may not be believed by the man who, in opposition to all evidence, can thus believe?

ESTIUS (Ro. Cath.; Chancellor of the Univ. of Douay).—"The immersion and emersion performed in baptism are a kind of representation of death and resurrection."—*Com. on the Epis.*; on 1 Cor. xv. 29.

ARNOLDI (Ro. Cath.).—"BAPTIZEIN, to immerse, to submerge. It was, as being an entire submersion under the water,—since washings were already a confession of impurity and a symbol of purification,—the confession of entire impurity and a symbol of entire purification."—*Com. on Matt.*, on iii. 6.

G. BIRD.—"It can scarcely be disputed that immersion of adults is the only form of baptism of which we find any traces in the Scriptures."—*On the Angl. Church*, p. 69.

SHOLZ.—"Baptism consists in the immersion of the whole body in water."—*On Matt.* iii. 6.

COLEMAN.—"The primary signification of the original is to dip, plunge, immerse. The obvious import of the noun is immersion."—*Antiq.*, p. 115. Ward & Co.

PENNY CYCLO.—"The words baptism, and to baptize, are Greek terms, which imply in their ordinary acceptation, washing or dipping."—*Art. Bap.*

EDIN. ENCY.—"Baptism is derived from the Greek word *baptizo*, to dip or tinge. Many writers of respectability maintain that the Greek verb *baptizo*, as well as its Hebrew synonyme, sometimes denotes sprinkling; but the various passages to which they appeal will lead every candid mind to come to a different conclusion."—*Art. Bap.* (Edited by Sir David Brewster.)

MONTHLY REVIEW.—"The word baptize doth certainly signify immersion,—absolute and total immersion, in Josephus and other Greek writers. . . . The examples produced, however, do not exactly serve the purpose of those who think that a few drops of water sprinkled on the forehead of a child constitutes the essence of baptism." "Hitherto, the anti-Pædobaptists seem to have had the best of the argument on the mode of administering the ordinance. The most explicit authorities are on their side. Their opponents have chiefly availed themselves of inference, analogy, and doubtful construction."—No. lxx., p. 396.

FRITSCH.—"That baptism was performed, not by sprinkling, but by immersion, is evident not only from the nature of the word, but from Rom. vi. 4."—*Com.*, on Matt. iii. 6.

AUGUSTI.—"The word 'baptism,' according to *etymology* and *usage*, signifies to immerse, submerge," &c.

BRENNER.—"The word corresponds in signification with the German *taufen*, to sink into the deep."

Thus Professor ROST, in his German-Greek Lexicon, revised with the assistance of a native Greek, puts down, as the primary signification of all such words as *plunge*, *immerse*, and *submerge*, *tauchen*, *cintauchen*, *untertauchen* (*bapto*); but under the words *wash*, *wet*, *pour*, and the like, *waschen*, *beneizen*, *giessen*, *begiessen*; though

he gives copious definitions in Greek, he never employs the word *bapto*, or any of its derivatives.—See *Chr. Review*, vol. iii., p. 97.

PAULLUS.—“The word baptize signifies, in Greek, sometimes to *immerse*, sometimes to *submerge*.”—*Com.*, vol. i., p. 278.

RHEINHARD.—“In sprinkling, the symbolical meaning of the ordinance is wholly lost.”—*Ethics*, vol. v., p. 79.

Dr. BEECHER.—“I fully admit that in numerous cases it clearly denotes to immerse; in which case, an agent submerges, partially or totally, some person or thing. Indeed, this is so notoriously true, that I need attempt no proof. Innumerable examples are at hand.” Do not President Beecher and others use the word *immerse* as it is used by ourselves, that is, whether the object is put into the element, or the element encompasses the object by being brought upon and around it?

Dr. M. STUART.—“*Bapto*, *baptizo*, mean to dip, to plunge, or immerse into a liquid. All lexicographers and critics of any note are agreed in this.”—*Bib. Rep.*, 1833.

Dr. CHALMERS.—“The original meaning of the word baptism is immersion” (*Lect. on Romans*; vi. 4). “Baptism signifies generally an immersion, of whatever kind, and done on whatever occasion. But when this name was employed to designate the great initiatory rite of the Christian religion, and more especially when the habit was firmly established of speaking of this rite as *ho baptisma* (the baptism), this term, however wide and various the application of it may have previously been, never suggested the idea of any other dipping than that which took place at the ministration of this sacrament.”—*Inst. of Theol.*

F. W. ROBERTSON.—“It was impossible to see this significant act, in which the convert went down into the water, travel-worn and soiled with dust, disappear for one moment, and then emerge pure and fresh, without feeling that the symbol answered to, and interpreted a strong craving of, the human heart. It is the desire to wash away that which is past and evil.”—*Sermons*, p. 137, 1st Series.

MEYER.—“Immersion, which the word in classic Greek, and in the New Testament, everywhere means.”—*Com. on N. T.*; on Mark vii. 4.

D. A. SCHOTT.—“Why, then, dost thou immerse?” “I indeed immerse in water.” “Where John was immersing.” “Therefore came I immersing in water.” “And there abode with them, and immersed.”—*Trans. of John* i. 25, 26, 28, 31, and iii. 22.

OLSHAUSEN.—“The elements of repentance and regeneration, united in the sacrament of baptism, and prefigured by immersion and emersion (see *Com.*, at Rom. vi. 3, &c.), were separated from one another in the later practice of the church, when infant baptism came into use.”—*Com.*, on Acts xvi. 14, 15.

L. S. D. REES.—“*Baptizo* is a lengthened form of *bapto*, which doubtless signifies properly to *dip*, to *immerse*: and such, therefore, would seem to be the most natural translation of *baptizo*.”—*Anno.*, on John iii. 23.

J. GLYDE.—“The word baptize, in many places in the New Testament, and in most passages in which it is found in the Septuagint, Josephus, and other Greek writers, signifies to immerse or dip. This was doubtless its original and common meaning.”—On *Bap.*, p. 9.

Dr. M'CRIE.—“We do not hold that the word baptize signifies to pour or sprinkle. This was never our opinion.”—On *Bap.*, p. 32.

Prof. J. H. GODWIN.—“To dip is to put into water, &c., for a short time; but *baptizo* denotes to put or keep under water for a considerable time in any way.”—*Chr. Bap.*, p. 25.

Dr. STIER.—“The perfect *immersion* is not accidental in the form, but manifestly intended in the *baptizein eis*” (*Words*, &c., vol. viii., p. 306). He italicizes the immersion, and teaches that pouring or sprinkling is direct disobedience to Christ's explicit commission, which enjoins immersion; yet he is so favourable to a forbidden substitute, that he does “not hold with those who lament with too much earnestness the disuse of immersion.”

CONYBEARE AND HOWSON.—“It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this

original form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture" (*Life and Epis. of St. Paul*, vol. i., p. 518). We do not agree with these learned writers that our climate necessitates or encourages a deviation from Christ's command and apostolic practice.

THOS. LEWIN.—"In baptism we use immersion, to signify our death and rising again."—*Life and Epis. of St. Paul*, vol. i., p. 432.

Dr. HOOK.—"Immersion. The proper mode of administering the sacrament of baptism." "Immersion is the mode of baptizing first prescribed in our office of Public Baptism."—*Ch. Dic.* Art. *Immersion*.

Mr. STACEY tells us that it represents "the putting, in short, by any means, the object into the element which baptizes, or the bringing, by any means, the element upon or around the object to be baptized" (p. 187).

Prof. WILSON's sentiments are very similarly expressed. "Let the baptizing element *encompass its object*; and in the case of liquids, whether this relative state has been produced by immersion, affusion, overwhelming, or in any other mode, Greek usage recognises it as a valid baptism" (p. 96).

Dr. HALLEY.—"We believe that *baptizo* is to make one thing to be in another by dipping, by immersing, by burying, by covering, by superfusion, or by whatever mode effected, provided it be in immediate contact. A body placed in a tomb, or a man shut in a house, is not strictly baptized; but a body put in the surrounding earth of a grave, or a man covered with the ruins of a house, is baptized" (p. 275). "It may be said that men were baptized into Moses, baptized into Christ, baptized into His death, baptized into the name of the Father, and the Son, and the Holy Ghost; which expressions, if literally translated, would be *immersed into Moses*, *immersed into Christ*, and so on" (p. 288).

Who, on reviewing these concessions, or others that will be given, can deny that Dr. Carson had grounds for asserting that "it is too notorious to need proof, that the most learned men in Europe, while they practised sprinkling or pouring, have confessed immersion to be the primitive mode?" (p. 75.) Many more quotations from learned Pædobaptists, equally explicit and strong in favour of immersion, might be adduced. It is conceived, however, that these are sufficient for our present purpose. If these will not suffice in corroboration of immersion as the meaning of baptism, it is believed that more would be unavailing. The sentiments of these learned and eminent Pædobaptists,—adopting some of the words of one,—have not been "brought forward to establish a doubtful point, but to call the attention of Christians to the force of truth on the" minds of men "endowed with abilities for judging of it, and who must have received a contrary bias both from education and habit."

We may again mention that some of the authors adduced believed that to pour or to sprinkle was, along with to immerse, a meaning, although not the primary meaning of the word; and that others of them believed pouring or sprinkling, though neither accordant with the original import of the word, nor with original practice, to be nevertheless valid baptism. We have adduced their concessions relative to the primary import of the word. That it had a secondary meaning, distinct from the import to immerse, unless the meaning of "submerge" be maintained to be a secondary meaning, we have as yet seen no evidence. We have referred to lexicons and Greek authors, to ancient versions and the concessions of Pædobaptists, not to ascertain whether we had a right to make a change from immersion to sprinkling in a Divine ordinance, but to ascertain the meaning of Scripture, when a command to be baptized, or when the fact of a baptism, is recorded. Our conviction is, that the great majority of learned writers among

Pædobaptists themselves believe that the true meaning of *baptizo* is to immerse. Almost all German philologists, commentators, and ecclesiastical historians, have expressed themselves most decidedly on this subject. And however we may demur to the claims of some as philosophers and theologians, their high standing as to language and history cannot be denied.*

So far as *proof* of the import of the word has yet appeared to us, we might adopt the words of a German, that "baptism is perfectly identical with our word (*tauchen oder untertauchen*) immersion or submersion" (*Free Inquiry resp. Bap.*, p. 7). Thus we conceive that language similar to that of Milton, when speaking of the baptism of Christ, ought ever to have been appropriate to the action in Christian baptism:—

"I saw
The prophet do Him reverence: on Him rising
Out of the water, heaven above the clouds
Unfold her crystal doors."

The following is from the same immortal bard, whom we quote not as professedly Baptist or Pædobaptist, unless he might be called Baptist in sentiment:—

"But as I rose out of the living stream
Heaven opened her eternal doors."

Our opponents, as a whole—and some of them go further than this—admit that immersion is baptism, and that evidence of all kinds proves this; but they "cannot assert the absolute and indispensable necessity of it in all cases;" and not being satisfied that immersion is absolutely and universally necessary, they almost invariably practise sprinkling. Few of the learned Pædobaptists say expressly that *baptizo* signifies to sprinkle. Instead of telling what is the meaning of the word, many, like Lightfoot, give their opinion of what will suffice. He says: "The application of water is of the essence of baptism; but the application of it in this or that manner speaks but a circumstance." This is the doctor who carried his views in favour of sprinkling among the Presbyterians against half of the Westminster Assembly save one, and who admits that John's baptism was immersion, as was Jewish proselyte baptism.

Some readers may possibly be inquiring or wondering why it is that Pædobaptists, some of whom acknowledge, like Dr. Halley, that there is no authority from the classics for attaching to *baptizo* the meaning of to sprinkle, or to pour, and others of whom acknowledge, like Luther and Calvin, that in Holy Writ this is its import, should nevertheless practise for baptism pouring or sprinkling. The reasons for this are not uniform. Dr. Halley and some others, without evidence, believe that when the word was used by the inspired writers, it was sometimes used in a sense not before possessed. They maintain that the difficulties connected with attaching the classic idea to its use in certain connexions, encourages

* I. T. HINTON.—"On this point it is sufficient to state, that, with respect to the Greek language, both classic and sacred, three-fourths of the lexicography and critical notes used in England and America are of German origin; and that their researches in ecclesiastical history are so highly esteemed as to be translated into English, and used as text-books in our colleges."—*His. of Bap.*, p. 38.

this, and, as some of them say, proves this. They ignore the difference between Western and Eastern customs and climate, or they do gross injustice to this. Because they know not the provision and facilities that in certain cases existed for immersion, they jump to the conclusion, after inventing or magnifying difficulties, that baptism in some instances was, or might be, and now is, sprinkling. Others, under the warping influence of prepossession, appear to be deluded by the Scriptures not mentioning the *mode* of immersion. Attaching to baptism, without authority, the idea of immersion, pouring, *and* sprinkling, they conclude without foundation that they may immerse, pour, *or* sprinkle, or, as they confusedly and confoundingly say, may baptize by immersion, pouring, or sprinkling. If to baptize signifies to immerse, what can be more unreasonable than to expect that Divine truth would absurdly speak of immersing by immersion? And does it not involve a manifest contradiction of terms to talk of immersing by pouring or sprinkling? But so immersed in prepossession are many, as almost to demand some such absurdity before they will believe sprinkling to be unlawful. Many maintain with Lightfoot that the essence of the ordinance is not affected by the use of little instead of much water. We doubt not the conscientiousness of these or of the others, but we think that their statements are variously and altogether delusive. In regard to the last, we should say that the Scriptures give no directions respecting the amount of water in which the ordinance is to be performed, but that they enjoin immersion. Let the immersion take place in the sea, in a river, or in a baptistery, the command of the Saviour in regard to the *action* of baptism is obeyed. But if pouring a little water on the head, or sprinkling a little on the face, is the action performed, we maintain that the command of Christ is not obeyed. If our views are correct, and if the admissions of many of those who in practice are our opponents are truthful, there is nothing wrong, there is nothing uncharitable in Dr. Carson's assertion:—

“Without immersion it is not the ordinance at all: it may be a very solemn ceremony, but it is a ceremony of human invention. It may be believed by the Lord's people to be an ordinance of Christ; but this does not make it an ordinance of Christ.” “However sincere we may believe our opponents to be, still we cannot believe that a person is immersed when he is sprinkled.” “He may be truly washed in the blood of Christ, when, out of ignorance of the will of his Master, he is sprinkled instead of being immersed.” “I have no objection to admit that persons mistaken about the mode and subjects of baptism, may be among the most eminent and most useful of the servants of God; but to admit that any one is baptized who is not immersed, is self-contradiction. Immersion is the very thing enjoined in the ordinance. The design of both the administrator and the receiver of any rite can have no effect whatever on the meaning of this word, and cannot at all change into an ordinance of Christ what is not an ordinance of Christ; neither can the use of the name of the Father, Son, and Holy Spirit, convert sprinkling into baptism” (pp. 242–244).

Others who practise sprinkling or pouring, believe in the church's authority to say what is valid and what is not valid in regard to an ordinance of Christ. Our *present* aim is less to convince the last class of their error, than to convince the others, who, as we think, delude themselves with the idea that *baptizo* means secondly, thirdly, or sometimes, somewhere, what we believe that it means nowhere; and who, as is natural to all, are reluctant to abandon a cherished custom, and to adopt

in place of it that which on more accounts than one is less agreeable to flesh and blood. Thus the acknowledged primary import is practically laid aside. Some who have become Baptists have candidly acknowledged how prepossessions blinded them when Pædobaptists, and what difficulties from within and from without they experienced, before they rendered practical obedience to Christ's command on baptism. To a supposed secondary import of the word there is a natural clinging, from custom and from a disinclination to take a self-denying and humbling course. We do not mean that our opponents, if the veil were removed from their minds, would not in this deny self, or that they do not for Christ's sake deny themselves unspeakably more than what is involved in simple immersion. Nevertheless, this self-denial, through the blinding influence of prepossessions not seen to be necessary, is stubbornly resisted. If *baptizo* could be proved to have somewhere what we maintain that it has nowhere,—the secondary meaning of to pour or to sprinkle, it would not follow, as a matter of course, that the sacred writers had used the word in its secondary, and not in its primary sense. Those who adopted the secondary sense would be bound to *prove* that the sacred writers had used the word in that sense. It is a rule admitted by the ablest writers, that every word should be taken in its primary, obvious, and ordinary meaning, unless there be something in the connexion, or in the nature of things, which requires it to be taken otherwise. We shall, however, shortly endeavour to show that in the sacred writings, as in the classics already adduced, *baptizo* possesses the alone sense of to immerse. This part we shall conclude with the testimony of the Friends, frequently called Quakers. As they entirely reject water baptism, they may be considered as impartial spectators of our controversy respecting the action included in baptism.

R. BARCLAY.—“*Baptizo* signifies *immergo*; that is, to plunge and dip in; and that was the proper use of water baptism among the Jews, and also by John and the primitive Christians who used it. Whereas our adversaries, for the most part, only *sprinkle* a little water on the forehead, which doth not at all answer to the word baptism.”—*Apol.*, prop. xii., § 10. (See these and others in Booth's *Pædo. Ex.*)

J. GRATTON.—“John did baptize into water; and it was a baptism, a real dipping, or plunging into water, and so a real baptism was John's.”—*Life of John Gratton*, p. 231.

W. DELL, speaking of baptism, calls it “the plunging of a man in cold water.”—*Select Works*, p. 389.

T. ELLWOOD.—“They (that is, the apostles at the feast of Pentecost) were now baptized with the Holy Ghost indeed; and that in the strict and proper sense of the word *baptize*; which signifies to dip, plunge, or put under.”—*Sa. His. of the N. T.*, part ii., p. 307.

J. PHIPPS.—The baptism of the Holy Spirit is “effected by spiritual immersion. . . . The practice of *sprinkling* infants under the name of *baptism*, hath neither precept nor precedent in the New Testament.”—*Diss. on Bap. and Com.*, pp. 25, 30.

W. PENN.—“I cannot see why the bishop should assume the power of unchristianizing us for not practising of that which he himself practises so unscripturally, and that according to the sentiments of a considerable part of Christendom; having not one text of Scripture to prove that *sprinkling in the face* was the water baptism, in the first times.”—*Def. of Gos. Truths*, pp. 82, 83.

G. WHITEHEAD.—“*Baptizo* is to *baptize*, to *plunge* under water, to *overwhelm*. Wherefore I would not have these men offended at the word *rhantism*, it being as much English as the word *baptism*. And also *baptismous* is translated *washing*; that is, of cups, pots, brazen vessels, and tables (Mark vii. 4). Now, if washing

here should be taken in the common sense, clearly people use not to do it only by sprinkling some drops of water upon them, but by washing them clean; so that *rhantism* can be neither *baptism*, nor *washing*, in a true and proper sense."—*Truth Pre.*, c. ix., p. 116.

A. PURVER.—"*Baptized* is but a Greek word used in English, and signifying plunged."—Note on 1 Cor. xv. 29.

T. LAWSON.—"The ceremony of John's ministration, according to Divine institution, was by dipping, plunging, or overwhelming their bodies in water; as Scapula and Stephens, two great masters in the Greek tongue, testify; as also Grotius, Pasor, Vossius, Minceus, Leigh, Casaubon, Bucer, Bullinger, Zanchy, Spanhemius, Rogers, Taylor, Hammond, Calvin, Piscator, Aquinas, Scotus. . . . It is as proper to call sprinkling *rhantism*, as to call dipping baptism. This linguists cannot be ignorant of, that dipping and sprinkling are expressed by several words, both in Latin, Greek, and Hebrew. It is very evident, if sprinkling had been of Divine institution, the Greeks had their *rhantismos*; but as dipping was the institution, they used *baptismos*; so maintained the purity and propriety of the language. . . . To sprinkle young or old, and call it baptism, is very incongruous; yea, as improper as to call a horse a cow; for baptism signifies dipping."—*Bap.*, pp. 117–119.

SECTION VIII.

ON EVIDENCE FROM THE FIGURATIVE USE OF BAPTIZE AND BAPTISM.

Dr. REID.—"All figurative ways of using words, or phrases, suppose a natural and literal meaning."—In *Tes. of Em. Pw.*, p. 5.

Dr. CARSON.—"It is strange if the words of the Spirit are like an oracle of Delphi, that can be interpreted in two opposite senses." "A scientific philologist will first settle the literal meaning of a word, and then understand the figure in conformity to this."—*Do.*, p. 5.

If the import of *baptizo*, when used literally, is to immerse, its figurative use will be found in accordance with this signification. We do not maintain that the figurative use of a term is to determine its literal import. There may occasionally be a figurative use of most words in a manner which does not elucidate their literal import; but if all the instances in which a word is used figuratively accord with a certain meaning which all attach to the word when used literally, and are utterly incongruous with another and different meaning, the figurative use of the word is as strongly corroborative of the one import as it is condemnatory of the other. For instance, in the English language the word plunging is used for the prancing of a horse, and the word dipping for taking a slight and cursory view of a subject; but were any one, from so exceptional a use of the words, to maintain that the words to plunge and to dip do not mean to immerse, every one acquainted with the English language would know the fallacy of the inference. It would be similar if, because a person weeping excessively through grief is said to be "drowned in tears," and a person violently perspiring is said to be "bathed in perspiration," any one should say that drowning and bathing mean less than immersion. We know not, however, a single instance of the figurative use of *baptizo* which is not in accordance with its acknowledged, literal, obvious, and ordinary meaning, and, as we think, with its only meaning. If our evidence that baptism is immersion rested entirely on the figurative use of the word, the conclusion might be viewed with feelings of suspicion, because from the very nature of

baptism as an institution of the Christian church, a positive, plain, authoritative precept or an indubitable example would seem to be requisite to enforce its observance. Such a precept and example being proved, however, to exist, a figurative allusion may be taken as corroborative of our interpretation of its import.

"It must be considered that as every metaphor or simile has some *truth* upon which it is constructed, that primary idea or fact must be invariably regarded. There is in every case such an original idea, and it is *in* that idea the two subjects of comparison meet, and from some acknowledged correspondence with them both, the propriety of the figure is evinced. Hence, in reasoning upon a metaphor, we may in reality be reasoning upon a *simple truth*, which is its basis, and is consequently capable of sustaining our statements."—Dr. Cox, *On Bap.*, pp. 54, 55.

Instead of repeating adduced instances of the occurrence of this word when used metaphorically, we shall refer our readers to previous quotations from Orpheus, Pindar, and Plato; from the Septuagint on Isaiah xxi. 4; from Diodorus Siculus on subjects being overwhelmed with taxes; from Philo in its application to drunkenness; from Josephus and Plutarch in its application to the plunging of a city into ruin; and to quotations from others. We shall now notice the figurative use or application of the words *baptizo* and *baptisma* only in Holy Writ; nor shall we say all that might be said on these portions of Scripture, as they must again be considered in replying to objections.

1. These words occur in relation to the sufferings of Christ. Our Saviour said: "I have a baptism to be baptized with; and how am I straitened till it be accomplished" (Luke xii. 50). See also Matt. xx. 22, 23; Mark x. 38, 39. The supposition that Christ's sufferings are denominated a sprinkling, is as much opposed to the character of His sufferings as the words sprinkle and sprinkling are to the real import of the Greek verb and noun used by the inspired writer. The remark applies with the same appropriateness, only in an inferior degree, to the sufferings through which the apostles passed in their way to heavenly glory.

2. We read of the baptism of the Spirit. John the Baptist predicted respecting Christ: "He shall baptize you with the Holy Ghost," or rather, "*in* the Holy Ghost." To this our Saviour alluded after His resurrection, when He said: "For John truly baptized with (*in*) water, but ye shall be baptized with (*in*) the Holy Ghost not many days hence." The fulfilment of this is thus recorded: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts ii. 1-4). That they were literally sprinkled with the Spirit, or immersed in the Spirit, or that the Spirit was *literally* poured on them, is not maintained by ourselves, or by our opponents generally. Such expressions are all literally inapplicable to the Divine nature. But we believe that something sensible and visible transpired, by which was represented the presence of the

Divine Spirit, and by which the declaration of John is justified and may be understood: "He shall baptize you (with) in the Holy Ghost and fire." The record will be best understood by considering along with verses 1-4, that part of the apostle Peter's speech which testifies to a fulfilment of the prophecy in Joel in the events of that day. He says: "But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit," &c. (vers. 16-18.) Again, at ver. 33, he says of Jesus: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth (poured out) this which ye now see and hear." It is maintained by ourselves that the pouring out of the Spirit is clearly taught in the latter verses, and that the "obvious" import of the former part of the chapter is that the house where the apostles were sitting was filled with the Spirit, and that, the house being filled with the Spirit, there must necessarily have been an immersion in the Spirit, and that the designation of this as baptism (with) in the Holy Ghost, is a corroboration of immersion as the meaning of baptism. We are aware that objections are made by our opponents to this view of the passage. These objections we may afterwards notice, and endeavour further to confirm our position. We do not forget that the apostles received the Spirit, and that their souls were, as it were, permeated by His gracious influences. Cornelius and they that were with him had also a baptism in the Holy Ghost.

3. The apostle Paul figuratively applies the word baptism in his Epistles to the Roman and Colossian believers. We speak thus, because it may be maintained that the word "buried," rather than the word baptism, is used figuratively. In Col. ii. 12, we read: "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." In Rom. vi. 4, we read: "Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And in the preceding verse we read: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?" From the fact of an inspired apostle having declared that Christians were "buried" "by baptism" and "in baptism," we maintain that there is some likeness in the Christian being baptized, to a person that is buried; otherwise the expression "buried" is irrelevant and unwarrantable. That this is a just and necessary inference from the apostle's words, we maintain. Then, supposing baptism to be immersion, we have the fact of resemblance and a justification of the apostolic metaphor: but, supposing baptism to be sprinkling, there is, as we think, neither one nor the other. On this we shall not amplify, as it will be necessary again to refer to this.

4. The word *baptize* is used in application to the children of Israel when passing through the Red Sea. The apostle says: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were

all baptized unto Moses in the cloud and in the sea" (1 Cor. x. 1, 2). This use of *baptizo* is maintained by ourselves to be confirmatory of its import to immerse. The children of Israel, who were all baptized unto or *into* Moses, as under God their leader, are said by the apostle to have been under the cloud, and to have passed through the sea, and to have been baptized in the cloud and in the sea. Such a position of the children of Israel might most appropriately have been designated an immersion; but to have called it a pouring or a sprinkling, would have been as incongruous with the facts recorded as the words pour and sprinkle are opposed to the meaning of *baptizo*. We now forbear enlargement, as the passage will demand subsequent attention.

5. The apostle Peter says: "When once the long-suffering of God waited in the days of Noah, while the ark of God was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto even *baptism* doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (1 Peter iii. 20, 21). This passage, as we conceive, teaches that the eight souls who entered into the ark were saved by water, and that in like manner baptism now saves us, or that the antitype, baptism, now saves us,—not as an outward washing, but as the answer of a good conscience toward God. As there is nothing in this passage or connexion that militates against the idea that baptism is immersion, as we admit equally with our opponents—and as we think more consistently—that Noah and they that were with him had the type of baptism as apostolically explained, and as the instruction which is conveyed in the simple use of the word *baptisma* has already been considered when speaking of the import of this word, further enlargement appears unnecessary.

We have now noticed Scriptural instances of the figurative use or application of the words *baptizo* and *baptisma*, on which we maintain not merely that the use of the words is consistent with the meaning "to immerse" and "immersion," but that the use of them is *confirmatory* of such an import.

SECTION IX.

ON EVIDENCE FROM WORDS ASSOCIATED WITH BAPTISM.

DR. WATTS.—"How can a minister answer it to God, or his own conscience, if he sees errors in matters of importance growing amongst men, perhaps in his own church too, and does not attempt to prevent or refute them by his best interpretation of the Word of God? Is he not set for the defence and confirmation of the Gospel? (Phil. i. 17.) Is he not bound to maintain sound doctrine, and to teach no other? (1 Tim. i. 3.) Must not he contend earnestly for the faith once delivered to the saints? (Jude ver. 3.)"—*Works*, vol. iii., p. 289.

J. A. JAMES.—"Yield nothing when the truth of God is concerned. If we take but one step backward, we give a first impulse to go a hundred, a thousand, and we know not what will be the end."—*Ch. in Ear.*, pp. 254, 255.

SOME words are found in sacred and in profane writings in association with baptize and baptism that are never found in connexion with words signifying to pour or to sprinkle. A construction in other respects usually distinguishes sentences in which words signifying to immerse

occur, from sentences in which words signifying to sprinkle or to pour occur. Thus,

1. The selection of a *river* for the administration of baptism, or of any place "BECAUSE THERE WAS MUCH WATER THERE," is strongly corroborative of the same idea being attached to the word by inspired penmen, as we have seen was previously attached to it. Profane authors tell us of ships and men that were baptized; and where there was not the power of rising or being raised, these ships were sunk, and these men were drowned. Baptism was immersion, whether by any means there was or was not an emersion. God's Word contains the records, "And were baptized of him in *Jordan*" (Matt. iii. 6). "Then cometh Jesus from Galilee to *Jordan* unto John, to be baptized of him" (ver. 13). Again, respecting the Jews, in Mark i. 5: "And were all baptized of him in the *river of Jordan*." Also, in John iii. 23: "And John also was baptizing in *Ænon* near to Salim, *because there was much water there*; and they came and were baptized." Do not these records testify against sprinkling as the proper import of baptism, and in favour of immersion?

2. The fact of baptism being administered *in* the river and *in* water, not by the side of water, or near to a river, but *in* the same, is corroborative of immersion as the import of baptism. The Greek preposition *en* is the representative of the English *in*. And we read "*in Jordan*," "*in the river*," &c. The same "*en*" is in the original in those instances where our translators, instead of giving the literal and correct rendering, "*in water*," have given "*with water*." Had the literal and correct meaning of *en* been given, we should thus have read: "I indeed baptize you (*en*) *in* water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you (*en*) *in* the Holy Ghost and fire" (Matt. iii. 11). Also we should have read *in* in Mark i. 8; Luke iii. 16; John i. 26, 33; Acts i. 5, and xi. 16. In Acts i. 5; xi. 16; and Luke iii. 16, there is no preposition before *hudati* in the original.

We do not deny that *en* is ever used in the sense of instrumentality, and is then properly rendered by *or with*. But we deny that this is its primary import, or that it is its proper rendering when *in* is clearly admissible. We admit that the Greek dative, without a preposition, is not the same as this dative preceded by *en*. But where *en* is expressed before *pneumati hagio*, as in Luke iii. 16, and is omitted before *puri*, joined to the former noun by *kai*, we should object to any preposition being understood before *puri* but the preposition *en*, and to any rendering but *in*, which before *puri* might, as in the original, be understood and not expressed. In Acts i. 5, xi. 16, and the former part of Luke iii. 16, where the first dative is without the preposition, and *en* precedes the subsequent one, something might be said in favour of the rendering, "John indeed baptized with water, but ye shall be baptized in the Holy Spirit." But the Pedobaptist finds nothing in this corroborative of sprinkling or pouring as baptism, whatever legitimate rendering may be adopted, because immersion with water is also immersion in water, and because the Divine Spirit has elsewhere explicitly taught that the baptism of John was *en hudati*. (See Matt. iii. 11; Mark i. 8; John i. 26, 31, 33.) If the corroboration of immersion is only in the passages

where the preposition is expressed, in no other passage is there the least that is opposed to immersion; whilst every expressed preposition—as well as every other attendant word—is confirmatory of immersion.

The fact of the baptisms taking place *in* the river, or *in* water, accords with the inspired record of going down *into the water* on the part of Philip and the eunuch, which is asserted after the mention (ver. 36) of their having come “*unto* a certain water.” “And they went down both *into* the water, both Philip and the eunuch; and he baptized him. And when they were come up *out of* the water,” &c. (Acts viii. 38, 39.) We are aware of the possibility of performing either sprinkling or pouring *in* water, having gone *into* it; but we believe that our Pædo-baptist brethren are not in the habit of going to the height of their ancles, knees, or the middle of their bodies, *in water*, in order to sprinkle or be sprinkled; no, nor even to touch the water with their feet. That no individual has ever gone to a river to be sprinkled or poured on the face or head, we by no means affirm. Did history prove that some isolated class of persons had thus acted, it would simply prove a *result* of immersion having been originally performed, according to the records of inspiration, in the river. The original baptizing in Jordan has led some to call the water of baptism Jordan, however distant from Jordan it might be. It is not more absurd to go to a river for the sake of sprinkling or pouring, or to call the element the Jordan at the distance of hundreds or thousands of miles from Jordan, than to say in substance, I immerse thee, when only sprinkling, or pouring on the face is practised. Nor is any of these practices more absurd than the sponsorial repentance, faith, and promises sanctioned by the Anglican church. Going *into* the water, and baptizing *in* water, are natural, if the sacred writers have used the word *baptizo* according to its evidenced and acknowledged import.*

3. The Greek words *rhaino*, to sprinkle, *cheo*, to pour, and their compounds, are never translated with the same prepositions as *baptizo* and words signifying to immerse. Also, usually, in other respects, the sentences in Greek are differently constructed when immersion is spoken of, from what they are when sprinkling or pouring is the thing mentioned. There is in English a use of certain prepositions in connexion with certain words. We do not speak of one person dipping another with water, but in water, or into water. We do not speak of a person being sprinkled in water, but with water. We do not speak of a person being poured either in or with water, but of water being poured on a person. So in Greek certain prepositions are found associated with certain verbs, and certain prepositions are never found in connexion

* Dr. Conant says:—“The grammatical construction accords also with the constant usage of Greek writers, and with the only recognized meaning of the word. Namely: 1. With the preposition *into*, expressing the act of passing from one element (the air) into another (water). 2. With the preposition *in*, denoting locality, or the element in or within which the act is performed. 3. With the *dative* alone, either as a *local* case, ‘*in water*,’ or as the *instrumental dative*, to distinguish the *element* used for immersing in one case from that employed in another” (On B.A.P., p. 100). Dr. Hackett, on Acts i. 5, says: “*Hudati*, with *water* as the element by which, *en pneumati hagio*, in the *Holy Spirit*, as the element in which the baptism is performed.” This rendering of *hudati* is opposed by Dr. G. Campbell, and by Mr. Noel, whom we shall quote on the prepositions.

with certain verbs. A certain construction of the sentence ever characterizes the expression of certain ideas. Another construction ever characterizes the expression of certain other ideas. This might be illustrated at length, both in regard to the Greek and the English language, but it is not necessary.

The Greek *rhaino*, *rhantizo*, to sprinkle, and their compounds; also *cheo*, to pour, and its compounds, are translated in conjunction with *epi*, upon, not with *en*, in; whilst *baptizo* is translated in connexion with *en*, in, and *eis*, into, but never with *epi*, upon. Thus we read: "And (*perirranei epi*, &c.) he shall sprinkle *upon* him that is to be cleansed," &c. (Lev. xiv. 7.) "And he shall take of the blood of the bullock, and (*rhanei to daktulo epi to hilasterion*) sprinkle it with his finger *upon* the mercy-seat" (Lev. xvi. 14). Again: "And a clean person shall take hyssop, and (*bapsei*) dip it (*eis*, into) in the water, and (*perirranei epi*) sprinkle it *upon* the tent, and *upon* all the vessels, and *upon* the persons that were there, and *upon* him that touched a bone, or one slain, or one dead, or a grave: and the clean person (*perirranei epi*) shall sprinkle *upon* the unclean," &c. (Num. xix. 18, 19.) Also we read in Ezekiel xxxvi. 25: "And (*rhano eph humas*) I will sprinkle clean water *upon* you." In these sentences not only is a different preposition from *en* used, but a different construction from that which, so far as we know, is ever found when the word *baptizo* occurs. Where *baptizo* occurs, we believe that the object baptized is ever governed by the verb, not by the preposition; the preposition governing the element in which the baptism takes place. In all the cases above adduced, the object sprinkled is governed by the preposition, and the element with which the sprinkling is performed is governed by the verb sprinkle. Thus it is written: "I will sprinkle clean water *upon* you;" not I will sprinkle you either with or in clean water. Again: "A clean person shall take hyssop and dip it in the water, and *shall sprinkle it upon the tent*;" not shall sprinkle the tent with it. So in regard to the others. We do not say that invariably the object sprinkled is governed by a preposition, because the Greek, as well as the English, allows such expressions as "sprinkling the unclean," "sprinkled both the book and all the people;" but we do say that we never find in Greek the preposition *en* or *eis*, or in English the preposition *in* or *into*, prefixed to the element, whether water, oil, blood, or anything else with which sprinkling is performed; yet with few exceptions, when a preposition is used in Greek to designate the element of baptism, it is *en* or *eis*, and in English it is *in* or *into*, which is used to designate the element of immersion. In all Greek literature, sacred and profane, we read not of any one or of anything being sprinkled or poured *in* water, oil, blood, or anything else. In Greek literature, the person or object is almost invariably baptized *en*, in, or *eis*, into the element; and in the New Testament no other Greek prepositions occur. Is there nothing in this corroborative of *immerse* as the meaning of *baptizo*? Again, in all Greek literature, sacred and profane, we find that when a preposition is in connexion with the element that is sprinkled or poured out, and governs the object sprinkled or poured out, it is *epi*, upon: or if the object is in the accusative, governed by the verb, the preposition preceding the element is ever rendered *by* or *with*, and is never *en*, in the original.

Thus, whilst we never read of a person having water or anything else baptized upon him, we read invariably of persons having water, &c., sprinkled or poured upon them, and never of their being sprinkled or poured in water. Does this afford no confirmation of immersion as the meaning of baptism? We admit that *baptizo* may be followed by the dative of instrumentality, with or without a preposition, as when we read of a ship being baptized through the excess of its freight; but here we speak not of the element of baptism. We similarly use the English word immerse. Nor do we forget, whilst *upo* is of occasional occurrence, that *pros* is to be met with in Plutarch, and *kata* in Achilles Tattius, and that *apo* follows the verb baptize in Sirach xxxi. 25, where we read of immersion *from* a dead body: an elliptical expression, meaning immersion in order to purification from the touch, or from defilement occasioned by the touch of a dead body. Ellipses in regard to these common things were usual, and could be understood and supplied by all. Also, in English and in Greek, we may say immersed *with* or *in* water, grief, &c., the import of the verb in neither case being altered by such use. We cannot thus use *rhaino* or sprinkle, *cheo* or pour. We may also say, he immersed with water, or *ebaptisen hudati*; or we may speak of a baptism to be baptized with (*baptisma baptisthenai*), but this is rare in English or Greek, although the Greek, before the dative and other cases, admits of a preposition being understood, as the English does not. Nor will we deny that there is sometimes a lax use of a Greek as well as of an English preposition or other word. In the New Testament, *baptizo* occurs about eighty times, but is never construed with *epi*, upon; nor is *rhantizo* ever construed with *en*, in, or *eis*, into. *Baptizo*, with the exception of the instances adduced in which the preposition is understood, is construed with *en* or *eis*, whilst *rhaino* or *rhantizo*, in all the Greek writings, is so associated with *epi*, that it has been said, after adducing occurrences in the Septuagint: "A shadow does not more naturally accompany an object standing in the sunshine, in this latitude, than does *epi* accompany *rhaino*" in the cases described (Dr. A. Camp., on *Bap.*, p. 154.

If we understand *baptizo* as meaning to sprinkle, this construction is unaccountable; but if it means to immerse, the reason is plain; for if sprinkling were the true import of *baptizo*, it would, as its rendering, make good sense, and be congruous with all the words in construction with *baptizo*. Our conviction is, that no reader of the Greek Testament, to whom Greek was his mother tongue, could possibly be at a loss to know what was the action when baptism is said to have taken place, or that immersion was required when baptism, as in Matt. xxviii. 19, Acts ii. 38, &c., was commanded.

SECTION X.

ON EVIDENCE FROM THE SPECIFIC AND DISTINCT IMPORT OF IMMERSE,
POUR, AND SPRINKLE.

D. FRASER.—“It must remain an impossibility to reconcile such opposite modes of application as dipping and sprinkling.”—*Bap.*, p. 70.

Prof. WILSON.—“The absurdity of attaching opposite meanings to the same term.” “The false principle that the verb *denotes* the two distinct acts of sprinkling and bathing. Such a double sense would be utterly incompatible with the universally-admitted laws of language.” “Never, even in a solitary instance, have we encountered it [*baptizo*] in the sense of purification. That meaning, as it appears to us, cannot be extracted from the verb, without recourse to questionable analogies and reasonings, which betray a larger measure of theological ingenuity than of philological acumen.” “The usage of the Greek language appears to be strictly harmonious” (pp. 184, 185).

THAT immersion, pouring, and sprinkling, are distinct actions, to describe which we have in English distinct and definite terms, is undeniable. That this was equally the case with regard to the Greek language,—a language, so far as we know, the most copious and definite ever spoken; the language chosen by the Founder of Christianity in which to reveal the way of life to all nations,—will be admitted by every Greek scholar. If it be a matter of perfect indifference, if it can accord equally with the import of the original word describing the Christian ordinance, whether water be sprinkled on the face, poured into the mouth, or applied to the hands, the feet, or some other part of the body, or whether the whole body be immersed in water, it is not because the Institutor of baptism could not, but because He would not, determinately fix the use of water. We also maintain that the selected word, signifying to immerse, does not and cannot also signify to pour and to sprinkle. We deny not that a copious sprinkling may approximate to pouring; yea, that a sprinkling might be so abundant that one person would call it pouring, and another would call it sprinkling. Nor do we deny that in any language there is a word which may not sometimes be used in the sense of pouring, and sometimes in the sense of sprinkling. Our belief is that in no cultivated language under heaven does one word mean definitely to immerse, and also to pour and to sprinkle. The distinction betwixt immersion and pouring or sprinkling, is greater than that betwixt pouring and sprinkling. Between immersion and either of the other two there is an impassable gulf. We do not deny that water might, in certain circumstances, be poured on a person until he was immersed. Yea, we can suppose, for instance, a person in a large tub or vat, and we can see the possibility of pouring water into this vessel, even without its being poured upon the individual, until he is immersed. As soon as the water has reached such a height as entirely to cover him, he is immersed. But immersion and pouring in this supposed case are two perfectly distinct things; whilst the immersion in this instance is effected by means of the pouring. Immersion, sprinkling, and pouring, are words of import as distinct as walking, running, and flying. In the instance supposed there is immersion otherwise effected than by a putting into the water; nor, as we maintain, is it a use of the English word in a loose, improper, or unauthorized manner, although submersion in such a case may by some be deemed a preferable word. The explicit testimony of lexicons that *baptizo* signifies to immerse, we

regard as evidence that it does not signify to pour or to sprinkle; the unequivocal and unvarying testimony from use that its import is to immerse, we maintain to be evidence that it does not mean to sprinkle or to pour. So in regard to evidence from ancient versions, from the practice of the Greeks and the Greek church, from the proselyte baptism of the Jews, from the concessions of the most eminent Pædobaptists, from the figurative use of the word, and from the words with which baptism is construed; in regard to evidence from all these, and from all other sources, that baptism is immersion, we maintain that there is evidence that it is not pouring or sprinkling. We admit that if the Greeks had been an uncultivated people, they would have had both fewer ideas and fewer words. "But the Greeks were the most philosophical, the most shrewd, captious, inquisitive, religious, and eloquent nation that ever existed. Forty thousand gods were acknowledged at one time in Greece." How many ideas would the acknowledgment of so many divinities introduce! To how many disputes, sects, and opinions would they give rise!

Concerning the Greek language, our present object requires that we speak more particularly, although we hesitate not to appeal to any man to find a word which definitely signifies to immerse in the English or Latin, Greek or Hebrew language, and which also signifies to pour and to sprinkle. We might now leave this subject, as to demand proof from ourselves in vindication of this appeal would be to require us to prove a negative. It may, however, be prudent to illustrate and enlarge a little more, and to avail ourselves of some of the investigations of others on the occurrences of words in the Bible signifying to dip, to pour, and to sprinkle.

Dr. A. CAMPBELL, in his *Debate* with Mr. Maccalla, says: "In the Old (English) and New Testament the word *sprinkle* occurs sixty-two times. The word *pour*, and its derivatives, one hundred and fifty-two times. To *wash*, and its derivatives, one hundred and thirty-nine times. To *dip*, with its derivations, twenty-two times. To *plunge*, once. Now, the question that determines the point is, Did the translators, in one instance, translate the same word to sprinkle and to dip? We positively say *No*. Another question may be asked as conclusive as the former, namely, Did they ever, in *one* instance, translate the same word as signifying to dip and to pour? We positively answer *No*. *Bapto* and *baptizo* are never translated either to sprinkle or to pour. Again, *rhaino* and *rhantizo* are never once translated to dip, immerse, or plunge. This shows that in the judgment of the translators these words were so definitely expressive of certain actions, that they never could be translated into our language by one and the same word. To *sprinkle* is one action, to *dip* is another action. Sprinkling and pouring are actions so nigh to each other, and in effect so much the same, that *rhaino*, and the compounds of *cheo*, are both translated *sprinkle*. But so impassable the gulf between either *pouring* or *sprinkling* and *dipping*, that never once is either *rhaino* or *cheo*, *louo* or *nipto*, or *pluno*, translated dip, immerse, or plunge" (pp. 141, 142).

In further illustration of the clear distinction made in English and Greek betwixt dipping, pouring, and sprinkling, let us examine the Septuagint and the English translation of the Hebrew in one or two places. In Lev. xiv. 6-8, we read: "As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and (*bapsei*) shall dip them and the living bird in the blood of the bird that was killed over the running water: and (*perirranei*) he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall

pronounce him clean, and shall let the living bird loose into the open field. And he that is to be cleansed (*plunei*) shall wash his clothes, and shave off all his hair, and (*lousetai*) wash himself in water," &c. Four actions are here denoted by four different words. In the next verse we have the command that the leper, after seven days (*plunei*), shall wash his clothes, and (*lousetai*) shall wash [or bathe] his flesh in water. In vers. 15, 16, we read of each of the three distinct actions of pouring, dipping, and sprinkling. "And the priest shall take some of the log of oil, and (*epicheei*) pour it into the palm of his own left hand. And the priest (*bapsei*) shall dip his right finger in the oil that is in his left hand, and (*rhanei*) shall sprinkle," &c. (See also vers. 26, 27, 41, 51.) Thus also, in Lev. iv. 6, 7, we read: "And the priest (*bapsei*) shall dip his finger in the blood, and (*prosrhanei*) sprinkle of the blood seven times before the Lord, before the vail of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and (*encheei*) shall pour," &c. The three distinct actions in these verses are represented by three distinct words in the English and Greek, as well as in the Hebrew. We might similarly examine Num. xix. 18, 19, and other places, all of which testify to the representing of distinct and specific actions by distinct and specific words.

Whilst we maintain that if the Saviour had used *cheo* instead of *baptizo*, He would have enjoined pouring, and that if He had used *rhaino* or *rhantizo* He would have commanded sprinkling, and that His choice of *baptizo* teaches His approval and command of immersion, we do not maintain that He could not have expressed himself so as to leave it with His people to apply water in any manner according to their choice. We maintain that He has not thus left it. He might have used *agnizo*, to purify, or *kathairo*, to cleanse, in connexion with *hudor*, water, leaving the manner of its application or use to the choice of His disciples; but in using *baptizo*, which signifies undoubtedly to immerse, He has, as we maintain, prohibited pouring and sprinkling. Our Saviour might have chosen *louo*, to wash, which, though used generally in reference to the whole body, and frequently in the sense of bathing, is less definite than *baptizo*.

The original of God's Word, both in the Hebrew and the Greek, is much more definite than the English translation. Thus it is said, by Dr. A. Campbell, that the term *wash*, and its derivatives, occurs one hundred and thirty-nine times in the English authorized translation. It is found in connexion with the hands, feet, face, body, clothes, &c. Not so, however, is the Greek of the New Testament and of the Septuagint. Instead of one word in Greek for these one hundred and thirty-nine occurrences of *wash* in the English Bible, it is *nipto* thirty-eight times, *louo* forty-nine times, and *pluno* forty-four times. *Nipto* is generally applied to the hands, feet, or face; *pluno* to polluted clothes, or garments, or other polluted substances; *louo* to the whole body; and of the five times in which *baptizo*, or a derivative from it, is translated wash or washing, it is as the effect of dipping. Were it necessary to illustrate the greater precision of the Greek Scriptures than of the English translation, we might refer to many passages. We shall only now refer to two.

In John xiii. 10, we read: “(*Ho leloumenos*) *He that is washed*, needed not save (*podas nipsasthai*) to wash his feet,” &c. The same word *wash* is given for the Greek words *louo* and *nipto*. Again, in Mark vii. 3, 4, we read: “For the Pharisees and all the Jews (*ean me pugme nipsontai tas keiras*, &c.), *except they wash their hands oft*, eat not, holding the tradition of the elders. And when they come from the market (*ean me baptisontai*), *except they wash*,” &c. Here, although the Greek uses another word to describe another action in other circumstances, the English uses the same word, *wash*, for *nipto* and *baptizo*. Again, availing ourselves of the labours of Dr. C., we observe: *Sprinkle*, and its derivatives, occur sixty-two times in the Old and New Testament; thirty-one times it is *rhaino*, twenty-three times the compounds of *cheo*; eight times other words, but not once *bapto* or *baptizo*.

To *pour*, with its derivatives, occurs one hundred and fifty-two times; ninety-four times it is *cheo* and its compounds; fifty-eight times, other words and phrases. Of these there are twenty-seven varieties, but not once *bapto* or *baptizo*.

To *wash*, occurs one hundred and thirty-nine times—eighteen times *nipto*, face, hands, or feet. Forty-nine times *louo*, the body; forty-four times *pluno*, garments, or such like. Five times *baptizo*; three times *cheo* and *chruzo*, metaphorically.

To *dip*, occurs, with its derivatives, twenty-two times. Once it is *moluno*, to stain, in application to Joseph's coat. It is twenty-one times *bapto* and *baptizo*. Never once *rhaino*, *cheo*, *nipto*, *louo*, *pluno*, or any of their compounds or derivatives.

To *plunge*, occurs but once, and there it is *bapto*.

Tabal, in the Hebrew Old Testament, occurs seventeen times. In the Septuagint it is sixteen times translated by *bapto* or *baptizo*, and once by *moluno*. Junius and Tremmelius translate it sixteen times by *tingo*, *immergo*, and *demergo*; and it is translated sixteen times in English by *dip* and *plunge*, once by *dyed*.

Mr. BOOTH says: “If it be lawful to administer the ordinance before us by pouring or sprinkling, equally as by immersion, it must be because that diversity of administration is warranted, either by the command of our Divine Lawgiver, or by the practice of His apostles. But if so, is it not very surprising that the sacred penmen of the New Testament, when recording precepts and facts for our direction in this affair, have never used a term the *natural* and *primary* meaning of which is pouring or sprinkling? This is the more surprising as, in other cases, apparently of much less consequence to the purity of Divine worship, they frequently employ such words as are adapted to express those ideas without any ambiguity. If *pouring*, for instance, be a legitimate way of performing the rite, what can be the reason that *ballo*, *encheo*, *epicheo*, *ekchuno*, *katacheo*, *proscheo*, or *proschusis* (all of which are found in the apostolic writings), is never found in the New Testament, respecting the administration of baptism? Or, if sprinkling be a proper mode of proceeding, how comes it that *rhantizo*, *rhantismos*, or some other term of the same signification, does not appear in any command or precedent relating to the subject of this controversy? Why should those Greek words I have just mentioned, and all others of a similar meaning (whether used by pagan classics or the Septuagint translators), be excluded from all precepts and examples of the institution before us, while *baptizo*, *baptisma*, and *baptismos*, are appropriated to that service, if pouring or sprinkling had been at all intended by our Lord, or practised by His apostles? It must not be supposed, as Jos. Placcus has justly observed in another case, that this was done by inspired writers without design (*Opera*, tom. ii., p. 267); and, on our principles, the reason is plain. The great Legislator intended that His followers should be **IMMERSED**, in the name of the *Father*, and of the *Son*, and

of the Holy Spirit. In pursuance, therefore, of this design, such words are used concerning the ordinance as *naturally* and *properly* signify that idea. We have, I think, as much reason to conclude that *baptizo* and *rhantizo* are terms of opposite significations, as that *baptisterion* and *perirranterion* denote things for opposite uses. The former of these names, it is well known, was applied by ancient Christians to the baptismal font; because candidates for communion were *immersed* in it: the latter, it is equally clear, was appropriated by pagan Greeks to the vessel which contained their holy water; because thence the idolatrous priests *sprinkled* the consecrated element upon each worshipper (Suiceri *Thesau. Eccl.*, tom. i., p. 659. Potter's *Antiq. of Greece*, vol. i., c. iv.). What, then, would the learned say, were any one, pretending to an acquaintance with Christian and Greek antiquities, designedly to confound the two latter expressions, as if they were convertible terms? Be the just censure what it might, I cannot help thinking it is due to those who confound the two former, by labouring to prove them equivalent with regard to the ordinance before us. Though our brethren maintain the lawfulness of *pouring* and *sprinkling*, they cannot produce one instance from the Divine rubric of this institution, of any word being used which primarily and plainly expresses either of those actions" (vol. iii., pp. 125-127).

The result of this investigation is, that as the Divine Spirit has selected a word of the most definite character by which to express the Divine will, as the meaning of that word is to immerse, it is the Divine will that Christians be immersed, and not sprinkled, or poured upon. Indeed, so explicit and definite is the import of *baptizo*, and so clear and vast the distinction between immersing and pouring or sprinkling, that "*one baptism* with three modes" has been denominated "a grand ecclesiastical hoax" which needs only a translation in order to an exposure of the sophistry. To these words the writer does not object on condition that they be not understood to imply a *wilful* perversion of truth. We are taught in Scripture that there is "one baptism." The absurdity of saying one immersion by immersion, pouring, or sprinkling, is seen by any one. Nor would it be less absurd to speak of one pouring, or of one sprinkling, by pouring, sprinkling, or immersion. Thus we maintain that *baptizo* is a word of *mode*, as meaning to *immerse*, in distinction from to pour, to sprinkle, &c.; but, that the mode of immersing is contained in the word, we do not maintain. In other words, we maintain that *baptizo* is a specific term, not one that is vague, indefinite, generic. It indicates a definite, a *specific* action. The difference between verbs indicating a definite and an indefinite action will be understood by considering the following. In the words cleanse, wash, purify, sanctify, go, come, &c., there is nothing specific, nor in the word travel; but there is in the words ride, walk, swim, sail. There is nothing specific in the word move; but there is in creep, run, hop, leap, fly, &c. Also, the *specific* as well as the explicit character of the term is, as we think, what might have been expected to distinguish a *positive* institution. But, to conclude on this head, since *baptizo* denotes a specific action, whether applied to water, wine, oil, blood, sand, debt, grief, &c., and since this action, according to the admission of the whole learned world, is to immerse, we maintain that pouring or sprinkling can no more be one meaning of this word than that one word can denote both the specific actions of walking and riding. If we are correct in what has now been advanced, how absurd is the issuing of volume after volume, with apparent candour admitting what is undeniable, that immerse is the meaning of *baptizo*, and then endeavouring to persuade that sprinkling, pouring, or any application of water, is baptism!

SECTION XI.

ON EVIDENCE FROM INVARIABLE ADAPTATION TO TEXT AND CONTEXT.

Dr. WARDLAW.—“My present remarks shall be for the unlearned; being designed to shew that there is no occasion to go beyond the plain intimations of the Bible itself for a satisfactory settlement of the point in dispute.”—*Inf. Bap.*, p. 140.

C. TAYLOR.—“This test is a sort of *experimentum crucis* to false propositions: it has detected many.”—*Facts and Evi.*, p. 7.

Dr. JOHN BROWN.—“Unless the context absolutely requires it, we are never to depart from the literal signification of words and phrases, when they afford a true and consistent meaning.”—*Disc. and Say. of our Lord*, vol. i., p. 82.

Dr. S. DAVIDSON.—“The Bible is, to a great extent, a self-interpreting volume. The Christian takes it by itself, and uses his best judgment in discovering its meaning.”—*Cong. Lec.*, p. 2.

Dr. ANGUS.—“The things most misunderstood are the things which are revealed most clearly.”—*Bt. Hand-Book*, p. 148.

Bish. HORSLEY.—“The most illiterate Christian, if he can but read his English Bible, and will take pains to read it in this manner, will not only attain to all practical knowledge which is essential to salvation, but, by God's blessing, he will become learned in everything relating to his religion in such a degree that he will not be liable to be misled, either by the refuted arguments or the false assertions of those who endeavour to engraft their own opinions upon the oracles of God.”—*In Bt. Hand-Book*, p. 150.

Dr. J. WILLIAMS.—“To understand Scripture, we ought to take the same method as we do to understand other writings: we must examine them with care; compare difficult passages with others more clear and plain; and attend to the sense and connexion.”—*Ser. on Isaiah vii.* 13-16.

THAT the classical import of baptism is immersion, we conceive to have been already demonstrated by adducing the passages in the classics where it occurs. In regard to Dr. Halley, and some other scholars who admit that the usage of the Greek language in regard to this word is strictly harmonious, this has been a gratuitous and unnecessary work; and had we been writing only for such persons, it would have been omitted, because of their admissions, which are, in substance, that until the word *baptizo* was adopted by the Spirit of inspiration, it *invariably* contained the idea of immersion. But we have written, and are writing, for Independent, Wesleyan, Presbyterian, and Episcopalian brethren, and those who, as we think, err with them, as well as for Dr. Halley and those who, as we think, err with him. Having endeavoured to demonstrate the import of *baptizo* in the classics, not by any means for the sake of the classics, but for the sake of Divine truth, our present endeavour is similarly to demonstrate that the Divine Spirit has used the word in the same sense, the sense in which it then was and invariably had been understood. The import of *baptizo* in the classics we regard as proved to be, *to immerse*, without respect to mode of effecting this. We also believe that it would be as contrary to fact and reason to say that, because of variety in the mode of immersion, *baptizo* means to pour or to sprinkle, as it would be to say that the English word *immerse*, which is sometimes used for submerging an object by the element rather than putting the object into the element, means also to pour and to sprinkle.

Before proceeding further, and without begging the question, of which we have no need and no desire, we may confidently assert that all unnecessary using of words by the Divine Spirit in another sense than that which they were well known to have, could lead to nothing but obscurity and confusion, and that, therefore, evidence of a changed meaning is absolutely necessary previous to its admission. Hence, says Dr. Halley, “that a living language is ever varying, both parties ought surely to admit; that no variation ought to be assumed or pleaded without evidence, appears as incontrovertible a proposition” (p. 269).

And, further, "I cannot conceive how the Greek Testament is to be translated, if its words are not to be understood in their classical import, unless there are reasons to believe that a new signification has been adopted" (p. 271). That no new signification has been adopted, but that baptism is immersion, we believe that the New Testament itself proves, even to the merely English reader who will carefully and candidly examine its contents. Thus, in reading every instance of the occurrence of baptize and baptism in the New Testament, let the words immerse and immersion be substituted for the Anglicized Greek words; and read also all the passages, using the words sprinkle and sprinkling as the supposed import of the Greek terms; and thus read all the passages, substituting the words pour and pouring, the words purify and purifying, and the words wash and washing. Sprinkling is the general practice of our opponents; pouring is also strongly advocated by them as the import of baptism in the sacred Scriptures. That the word baptize has in Holy Writ the sense of purify, has been strenuously maintained by Dr. Beecher and others; whilst Dr. Watts has affirmed that "the Greek word signifies washing a thing in general by water coming over it, and not always dipping." Others have strongly advocated the generic sense of wash. Dr. Halley says: "We must maintain that baptism is nothing else than the use of water (use it how you please) as the sign of the sanctification of the soul, because we believe that to represent it in any other view leads to lamentable perversion or gross caricature of evangelical truth" (p. 268). To which party belongs the "lamentable perversion or gross caricature of evangelical truth," we shall leave the reader to form his opinion. We believe it a strange circumstance if *baptizo*, which, according to the Dr.'s testimony, had till this time so explicitly and definitely meant to *merge*, immediately changed its import so as to mean the use of water "how you please." We believe many learned Pædobaptists to be deluded by "mode of baptism," and hence to be fighting with a shadow, or pulling down a castle in the air erected by themselves, whilst pretending and believing that they are contending for or against a mode of baptism. Hence the repetitions of the substance of the following: "We have maintained that in a symbolical service only the symbol is imposed upon the church, and the mode of exhibiting it is of no importance; and, further, that in the baptismal service only the use of water, and not the immersion, is symbolical of Christian truth" (Dr. Halley, p. 268). We do not maintain that anything more than immersion is enjoined. We contend not for the *mode* of immersion, but for *immersion*; and we maintain, too, that nothing for which our opponents plead, else than immersion, is equally symbolical of the Christian truths admitted by them and ourselves to be represented in baptism.

Mr. Stacey says: "One class of Christians contends that dipping, the immersion of the whole person, is required; another, and a much larger, asserts, that the application of water by pouring or sprinkling is at least equally valid with immersion. This, the common, though not universal judgment of the church, is the position we shall endeavour briefly to establish" (p. 173). How far his representation of numbers is correct or erroneous, it is to us of little consequence. He clearly undertakes the defence of pouring or sprinkling, in opposition to the necessity of

immersion. Elsewhere, notwithstanding his acknowledgment respecting the classic import of *baptizo*, he says, respecting the verb to baptize: "The term is not specific, as to dip, or to sprinkle; but generic, as to cleanse, or to wash" (p. 179). We are willing by any equitable means to test its import, whether it be specific in the sense of to immerse, to pour, or to sprinkle, or generic, in the sense of to cleanse, or to wash. For the present we shall employ the test of use in the inspired writings. We do not maintain that the occurrence of baptize will in every single instance enable the mere English reader to know its import. Most words occur in many instances in which they might be rendered with undoubted inaccuracy, and yet this inaccurate rendering would not be discordant with the connexion in that particular instance. Thus, when we read, "John did baptize in the wilderness" (Mark i. 4); "Repent and be baptized every one of you" (Acts ii. 38); "Then they that gladly received his word were baptized" (ver. 42); there is nothing in these simple assertions that proves to an English reader whether baptize is synonymous with one or other of many words of greatly different import that might be used for trial in place of it. So it is in regard to other words: but let any word similar to baptism, of frequent occurrence, be tested by the application of various pretended meanings to EVERY instance of its occurrence; and if one meaning invariably suits all instances of its occurrence and all connexions in which the word is found, and every other meaning involves the clearest absurdity, there is, then, no ordinary evidence that all the meanings save one are false; we say, no ordinary evidence, because it is not many words that, thus tested, will be proved to have one unvarying import. If *baptizo* has in God's Word the unvarying sense of immerse, the candid reader may ascertain it. We are aware that some of our opponents may say, We do not maintain that it has always the sense of sprinkle, pour, &c.; but what else than a begging of the question would it be to make the unproved assertion that it means here to immerse, and there to sprinkle; here to pour, and there to purify? What should we think of the candour or honesty of those who made these assertions, not merely without proof, but in opposition to proof of its import from lexicons and classic use, from ancient versions, Greek practice, Jewish proselyte baptism, &c.; yea, in opposition to evidence, we had almost said, that immerse is, from the connexion, the *required* import in the very places to which objections to such a rendering are the most violent; but though we believe, and shall endeavour hereafter to evidence this, we would rather now say, in opposition to evidence, that immerse, the acknowledged primary import of the word, is not unsuitable even in those places where another rendering is the most earnestly contended for? Were we to suppose, in regard to any word, that in some places it is used laxly, and with an acceptation different from that which is its native, obvious, and ordinary import, it would not follow that we are at liberty to adopt at pleasure the occasional and extraordinary import in unnecessary preference to that which is ordinary and obvious.

For the further instruction of some, whilst adducing occurrences of the disputed word in Scripture (although this is not necessary except in reply to certain opponents for whom now or afterwards it may be

advantageous), we shall give within parentheses the Greek prepositions, with their literal and primary meaning, in every instance of their association with the Greek *baptizo*. In defence of giving only the acknowledged primary import of the prepositions, excepting the few instances wherein they are clearly used in a secondary sense, we shall, if necessary, speak subsequently. It will be seen that in some instances *baptizo* is used figuratively. So is the English word immerse. Let not any one mistake us by believing that we maintain that the *English* word baptism is synonymous with immersion. The English word is now used in application to sprinkling, to christening, and to immersing; but we maintain that this is not the case with the Greek word. We only at present further say that, if the varied renderings, when read, do all, with one exception, appear to burlesque the sacred writings, our design is not to burlesque Divine truth, but to prevent its being misunderstood or perverted; nor is it our design to hold up to ridicule our Pædobaptist brethren, whilst we are feeling it a duty to expose their error: we intend never to forget the power of prejudice, although we will not justify its existence and prevalence.

ENGLISH VERSION, WITH GREEK PREPOSITIONS WITHIN PARENTHESES, AND LITERALLY TRANSLATED.	IMMERSE AND IMMERSION, FOR BAPTIZE AND BAPTISM, WITH A MORE CORRECT TRANSLATION OF THE PREPOSITIONS.*	AUTHORIZED VERSION, WITH SPRINKLE AND SPRINKLING FOR BAPTIZE AND BAPTISM.†	AUTHORIZED VERSION, WITH POUR AND POURING FOR BAPTIZE AND BAPTISM.	AUTHORIZED VERSION, WITH CLEANSE AND CLEANSING FOR BAPTIZE AND BAPTISM.	AUTHORIZED VERSION, WITH WASH AND WASHING INSERTED FOR BAPTIZE AND BAPTISM.
"And were baptized <i>apo</i> , <i>by</i> , of him (<i>en</i>) in Jordan" (Matt. iii. 6).	And were immersed by him in the Jordan.	And were sprinkled of him in Jordan.	And were poured of him in Jordan.	And were cleansed of him in Jordan.	And were washed of him in Jordan.
"But when he saw many of the Pharisees and Sadducees come (<i>epi</i> , <i>upon</i> , <i>to</i>) to his baptism" (ver. 7).	come to his immersion.	come to his sprinkling.	come to his pouring.	come to his cleansing.	come to his washing.
"I indeed baptize you (<i>en</i> , <i>in</i>) with water. . . . He shall baptize you (<i>en</i> , <i>in</i>) with the Holy Ghost and with (<i>in</i>) fire" (ver. 11).	I indeed immerse you in water. . . . He shall immerse you in the Holy Ghost and fire.	I indeed sprinkle you with water He shall sprinkle you with the Holy Ghost and with fire.	I indeed pour you with water He shall pour you with the Holy Ghost and with fire.	I indeed cleanse you with water He shall cleanse you with the Holy Ghost and with fire.	I indeed wash you with water He shall wash you with the Holy Ghost and with fire.
"Then cometh Jesus (<i>apo</i> , <i>from</i>) from Galilee (<i>epi</i> , <i>upon</i> , <i>to</i>) to Jordan (<i>pros</i> , <i>towards</i> , <i>unto</i>) unto John to be baptized (<i>upo</i> , <i>by</i>) of him. But John forbade Him, saying, I have need to be baptized (<i>upo</i> , <i>by</i>) of Thee" (vers. 13, 14).	to be immersed by him. . . . I have need to be immersed by Thee.	to be sprinkled of him. . . . I have need to be sprinkled of Thee.	to be poured of him. . . . I have need to be poured of Thee.	to be cleansed of him. . . . I have need to be cleansed of Thee.	to be washed of him. . . . I have need to be washed of Thee.

* By this exhibition and classification every reader is at liberty to try immerse in every passage by the prepositions used in our authorized version, or to read sprinkle, pour, cleanse, or wash, along with a more literal, and, as we maintain, a more correct, translation of the prepositions. No alteration of the prepositions as rendered in the authorized English version is necessary to prove that New Testament baptism is immersion.

† We admit that sprinkle, pour, cleanse, and wash, would appear still more absurd as the meaning of *baptizo*, were the prepositions with which these words are connected correctly rendered. The reader may examine this.

‡ That *epi* is used in the sense of *to*, here and elsewhere, and *pros* in the sense of *unto*, is undeniably evident.

ENGLISH VERSION, ETC.	IMMERSE, ETC.	SPRINKLE, ETC.	POUR, ETC.	CLEANSE, ETC.	WASH, ETC.
"And Jesus, when He was baptized, went up straightway (<i>apo, from</i>) out of the water" (ver. 16).	... when He was immersed, went up straightway from the water.	... when He was sprinkled, went up straightway out of the water.	... when He was poured, went up straightway out of the water.	... when He was cleansed, went up straightway out of the water.	... when He was washed, went up straightway out of the water.
"Are ye able . . . to be baptized with (according to) the baptism that I am baptized with (according to) which I am baptized)? . . . Ye shall . . . be baptized with the baptism that I am baptized with" (according to the baptism according to which I am baptized) (xx. 22, 23).	Are ye able . . . to be immersed according to the immersion according to which I am immersed? . . . Ye shall . . . be immersed according to the immersion according to which I am immersed.	Are ye able . . . to be sprinkled with the sprinkling that I am sprinkled with? Ye shall . . . be sprinkled with the sprinkling that I am sprinkled with.	Are ye able . . . to be poured with the pouring that I am poured with? Ye shall . . . be poured with the pouring that I am poured with.	Are ye able . . . to be cleansed with the cleansing that I am cleansed with? Ye shall . . . be cleansed with the cleansing that I am cleansed with.	Are ye able . . . to be washed with the washing that I am washed with? Ye shall . . . be washed with the washing that I am washed with.
"The baptism of John, whence was it?" (xli. 25.)	The immersion of John, . . .	The sprinkling of John, . . .	The pouring of John, . . .	The cleansing of John, . . .	The washing of John, . . .
"Go ye, therefore, and teach all nations, baptizing them (<i>eis, into</i>) in the name" (xxviii. 19).	immersing them into the name.	sprinkling them in the name.	pouring them in the name.	cleansing them in the name.	washing them in the name.
"John did baptize (<i>en</i>) in the wilderness, and preach the baptism of repentance" (Mark i. 4).	John did immerse in the wilderness, and preach the immersion, &c.	John did sprinkle in the wilderness, and preach the sprinkling, &c.	John did pour in the wilderness, and preach the pouring, &c.	John did cleanse in the wilderness, and preach the cleansing, &c.	John did wash in the wilderness, and preach the washing, &c.
"And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized (<i>upo, by</i>) of him (<i>en</i>) in the river of Jordan" (ver. 5).	were all immersed by him in the river Jordan.	were all sprinkled of him in the river of Jordan.	were all poured of him in the river of Jordan.	were all cleansed of him in the river of Jordan.	were all washed of him in the river of Jordan.
"I indeed have baptized you (<i>en, in</i>) with water: but He shall baptize you (<i>en, in</i>) with the Holy Ghost.	I indeed have immersed you in water: but He shall immerse you in the Holy Ghost.	I indeed have sprinkled you with water: but He shall sprinkle you with the Holy Ghost.	I indeed have poured you with water: but He shall pour you with the Holy Ghost.	I indeed have cleansed you with water: but He shall cleanse you with the Holy Ghost.	I indeed have washed you with water: but He shall wash you with the Holy Ghost.
And it came to pass in those days that Jesus came (<i>apo</i>) from Nazareth of Galilee, and was baptized (<i>upo, by</i>) of John (<i>eis, into</i>) in Jordan † And straight-	was immersed by John into the Jordan. And straight-	was sprinkled by John into the Jordan.	was poured by John into the Jordan.	was cleansed by John into the Jordan.	was washed by John into the Jordan.

* Or, "Are ye able . . . to be immersed as to the immersion as to which I am immersed? . . . Ye shall . . . be immersed as to the immersion as to which I am immersed." Dr. G. Campbell gives the true sense in a less literal rendering of the original, in these words: "Can ye drink such a cup as I must drink, or undergo an immersion like that which I must undergo? They said unto Him, We can. He answered, Ye shall indeed drink such a cup, and undergo an immersion like that which I must undergo" (Matt. xx. 22, 23). In the original the noun is in the accusative case, governed by a preposition understood, which we presume will be admitted to be *kata*, or *para*, answering to the Latin *secundum*, and meaning *according to*, in regard to, as to. The preposition is similarly understood in Mark x. 38, 39; Luke vii. 29, xii. 50; and Acts xix. 4. *Kata*, in the sense of *as to*, *according to*, like the Latin *secundum*, is often understood. The common version is the same in import.

† On Christ's being baptized by John into the Jordan, Dr. Halley acknowledges himself a better Baptist than Dr. Carson, as Dr. C. maintains that the passage does not *require* that John went into the water for the immersion of Jesus; but Prof. J. H. Godwin dares to say: "Nor in any one of all the passages which mention Christian baptism, is the word construed with any word that accords with the sense of dipping" (p. 100). A most flagrant, however unintentional, falsehood!

ENGLISH VERSION, ETC.	IMMERSE, ETC.	SPRINKLE, ETC.	POUR, ETC.	CLEANSE, ETC.	WASH, ETC.
way coming up (<i>apo, from</i>) out of the water" (vers. 8-10).	way coming up from the water.	sprinkled of John in Jordan.	poured of John in Jordan.	cleansed of John in Jordan.	washed of John in Jordan.
"That John (<i>ho baptizon</i>)* the Baptist was risen" (vi. 14).	John, the person immersing.	John, the sprinkler.	John, the pouurer.	John, the cleanser.	John, the washer.
"And when they come from the market <i>can me</i> <i>baptizontai</i> , except they wash, they eat not. And many other things there be which they have received to hold, as <i>baptismous</i> , the washing of cups," &c. (vii. 4.)	except they immerse themselves.†	except they sprinkle.	except they pour.	except they cleanse.	except they wash.
"The washing of cups" (ver. 8).	the immersions of cups, &c.	the sprinklings of cups, &c.	the pourings of cups, &c.	the cleansings of cups, &c.	the washing of cups, &c.
"And [can ye] be baptized with the baptism that I am baptized with. † . . . And with the baptism that I am baptized withal shall ye be baptized" § (x. 38, 39).	The immersions of cups.	The sprinklings of cups.	The pourings of cups.	The cleansings of cups.	The washing of cups.
	immersed according to the immersion according to which I am immersed. . . . And according to the immersion according to which I am immersed shall ye be immersed.	sprinkled with the sprinkling that I am sprinkled with. . . . And with the sprinkling that I am sprinkled withal shall ye be sprinkled.	poured with the pouring that I am poured with. . . . And with the pouring that I am poured withal shall ye be poured.	cleansed with the cleansing that I am cleansed with. . . . And with the cleansing that I am cleansed withal shall ye be cleansed.	washed with the washing that I am washed with. . . . And with the washing that I am washed withal shall ye be washed.
"The baptism of John" (xi. 30).	The immersion of John.	The sprinkling of John.	The pouring of John.	The cleansing of John.	The washing of John.
"He that believeth and is baptized" (xvi. 16).	. . . and is immersed.	. . . and is sprinkled.	. . . and is poured.	. . . and is cleansed.	. . . and is washed.
"Preaching the baptism of repentance" (Luke iii. 3).	. . . the immersion of repentance.	. . . the sprinkling of repentance.	. . . the pouring of repentance.	. . . the cleansing of repentance.	. . . the washing of repentance.
"To the multitude that came forth to be baptized (<i>apo, by</i>) of him" (ver. 7).	. . . to be immersed by him.	. . . to be sprinkled of him.	. . . to be poured of him.	. . . to be cleansed of him.	. . . to be washed of him.
"Then came also publicans to be baptized" (ver. 12).	. . . to be immersed.	. . . to be sprinkled.	. . . to be poured.	. . . to be cleansed.	. . . to be washed.
"I indeed baptize you with (or, in) water: || . . . He shall baptize you (<i>en, in</i>) with the Holy Ghost and with (<i>in</i>) fire" (ver. 16).	I indeed immerse you with (or, in) water. . . . He shall immerse you in the Holy Ghost and fire.	I indeed sprinkle you with water. . . . He shall sprinkle you with the Holy Ghost and with fire.	I indeed pour you with water. . . . He will pour you with the Holy Ghost and with fire.	I indeed cleanse you with water. . . . He shall cleanse you with the Holy Ghost and with fire.	I indeed wash you with water. . . . He shall wash you with the Holy Ghost and with fire.

* Usually for the English words, "the Baptist," instead of any form of the verb *baptizo*, we have in Greek *ho baptistes*. It occurs in the following places:—Matt. iii. 1, xi. 11, 12, xiv. 2, 8, xvi. 14, xvii. 13; Mark vi. 24, 25, viii. 28; Luke vii. 20, 28, 33, ix. 19. In each of these places the reader can insert what from an examination of all other passages he concludes to be the true rendering.

† The words may be rendered, except they immerse themselves, or except they be immersed.

‡ For the rendering of the understood preposition, see note, p. 117.

§ Prof. J. H. Godwin, in perfect consistency with himself, says that Christ "was by His sufferings to be officially purified, . . . and that our Lord said, 'I have a purification wherewith to be purified, and how am I restrained until it be completed?'" (*Chr. Bap.*, p. 145). Speaking, subsequently, on the baptism in Matt. xxviii. 19, he says: "Was it the ritual purification of their persons by water? Or was it the moral purification of their souls, by the Gospel of Christ?" (p. 154.) We would inquire of the professor, Which of the two did Christ mean in Matt. xx. 22, 23; Mark x. 38, 39; and Luke xii. 50?

|| With water, or in water. There is no preposition before *hudati*, water, in this place, and in Acts i. 5, xi. 16. The parallel passages in the other gospels have the

ENGLISH VERSION, ETC.	IMMERSE, ETC.	SPRINKLE, ETC.	POUR, ETC.	CLEANSE, ETC.	WASH, ETC.
"Now when all the people were baptized, it came to pass that Jesus also being baptized," &c. (ver. 21).	... all the people were immersed, ... Jesus also being immersed.	... all the people were sprinkled, ... Jesus also being sprinkled.	... all the people were poured, ... Jesus also being poured.	... all the people were cleansed, ... Jesus also being cleansed.	... all the people were washed, ... Jesus also being washed.
"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized (<i>upo, by</i>) of him" (vii. 29, 30).	being immersed according to the immersion of John.	being sprinkled with the sprinkling of John.	being poured with the pouring of John.	being cleansed with the cleansing of John.	being washed with the washing of John.
"And when the Pharisee saw it, he marvelled that He had not first washed" (xi. 38).	being not immersed by him.	being not sprinkled of him.	being not poured of him.	being not cleansed of him.	being not washed of him.
"I have a baptism to be baptized with"* (xii. 50).	that He had not first immersed.	that He had not first sprinkled.	that He had not first poured.	that He had not first cleansed.	that He had not first washed.
"The baptism of John. Was it?" &c. (xx. 4.)	I have an immersion according to which to be immersed.	I have a sprinkling to be sprinkled with.	I have a pouring to be poured with.	I have a cleansing to be cleansed with.	I have a washing to be washed with.
"Why baptizest thou, then, if thou be not?" &c. (John i. 25.)	The immersion of John.	The sprinkling of John.	The pouring of John.	The cleansing of John.	The washing of John.
"I baptize (<i>en, in</i>) with water" (ver. 26).	Why immersest? &c.	Why sprinklest? &c.	Why pourest? &c.	Why cleansest? &c.	Why wastest? &c.
"These things were done (<i>en</i>) in Bethabara (<i>peran</i>), beyond Jordan, where John was baptizing" (ver. 28).	I immerse in water.	I sprinkle with water.	I pour with water.	I cleanse with water.	I wash with water.
"Therefore am I come, baptizing (<i>en, in</i>) with water" (ver. 31).	where John was immersing.	where John was sprinkling.	where John was pouring.	where John was cleansing.	where John was washing.
"He that sent me to baptize (<i>en, in</i>) with water, said unto me, Upon whom ... the same is he which baptizeth (<i>en, in</i>) with the Holy Ghost" (ver. 33).	immersing in water.	sprinkling with water.	pouring with water.	cleansing with water.	washing with water.
"He tarried with them, and baptized. And John also was baptizing (<i>en</i>) in Aenon, near to Salim, because there was much water there: and they came, and were baptized" (iii. 23, 23).	To immerse in water, ... which immerseth in the Holy Ghost.	To sprinkle with water, ... which sprinkleth with the Holy Ghost.	To pour with water, ... which poureth with the Holy Ghost.	To cleanse with water, ... which cleanseth with the Holy Ghost.	To wash with water, ... which washeth with the Holy Ghost.
"The same baptizeth," &c. (ver. 26).	... and immersed. And John also was immersing in Aenon, ... because there was much water there: and they came, and were immersed.	... and sprinkled. And John also was sprinkling in Aenon, ... because there was much water there: and they came, and were sprinkled.	... and poured. And John also was pouring in Aenon, ... because there was much water there: and they came, and were poured.	... and cleansed. And John also was cleansing in Aenon, ... because there was much water there: and they came, and were cleansed.	... and washed. And John also was washing in Aenon, ... because there was much water there: and they came, and were washed.
"That Jesus made and baptized more disciples than John (though Jesus himself baptized not, but His disciples)" (iv. 1, 2).	immerseth, &c.	sprinkleth, &c.	poureth, &c.	cleanseth, &c.	washeth, &c.
"Where John at first baptized" (x. 40).	immersed more disciples, ... though Jesus himself immersed not. ... at first immersed.	sprinkled more disciples, ... himself sprinkled not. ... at first sprinkled.	poured more disciples, ... himself poured not. ... at first poured.	cleansed more disciples, ... himself cleansed not. ... at first cleansed.	washed more disciples, ... himself washed not. ... at first washed.

preposition *en, in*, which in these passages appears only before Holy Spirit. We are not certain that *with* is here admissible, but we are certain that the translation we have given includes the utmost that can be yielded to objections.

* For the rendering of the understood preposition, see note, p. 117.

ENGLISH VERSION, ETC.	IMMERSE, ETC.	SPRINKLE, ETC.	POUR, ETC.	CLEANSE, ETC.	WASH, ETC.
"For John truly baptized with (or, in) water;* but ye shall be baptized (<i>en, in</i>) with the Holy Ghost not many days hence" (Acts i. 5).	immersed with (or, in) water. immersed in the Holy Ghost.	sprinkled with water. sprinkled with the Holy Ghost.	poured with water. poured with the Holy Ghost.	cleansed with water. cleansed with the Holy Ghost.	washed with water. washed with the Holy Ghost.
"Beginning (<i>apo</i>) from the baptism of John" (ver. 22).	... the immersion of John.	... the sprinkling of John.	... the pouring of John.	... the cleansing of John.	... the washing of John.
"Repent, and be baptized, every one of you" (ii. 38).	... and be immersed, &c.	... and be sprinkled, &c.	... and be poured, &c.	... and be cleansed, &c.	... and be washed, &c.
"Then they that gladly received his word were baptized" (ver. 41).	were immersed.	were sprinkled.	were poured.	were cleansed.	were washed.
"When they believed Philip . . . they were baptized, both men and women" (viii. 12).	they were immersed.	they were sprinkled.	they were poured.	they were cleansed.	they were washed.
"Then Simon himself believed also, and when he was baptized" (ver. 13).	when he was immersed.	when he was sprinkled.	when he was poured.	when he was cleansed.	when he was washed.
"Only they were baptized (<i>eis, into</i>) in the name of the Lord Jesus" (ver. 16).	immersed into the name, &c.	sprinkled in the name, &c.	poured in the name, &c.	cleansed in the name, &c.	washed in the name, &c.
"See here is water; what doth hinder me to be baptized?" (ver. 36.)	... to be immersed?	... to be sprinkled?	... to be poured?	... to be cleansed?	... to be washed?
"They went down both (<i>eis</i>) into the water, both Philip and the eunuch; and he baptized him. And when they were come up (<i>ek</i>) out of the water," &c. (vers. 38, 39).	They went down both into the water; . . . and he immersed him. And when they were come up out of the water.	They went down both into the water; . . . and he sprinkled him. And when they were come up out of the water.	They went down both into the water; . . . and he poured him. And when they were come up out of the water.	They went down both into the water; . . . and he cleansed him. And when they were come up out of the water.	They went down both into the water; . . . and he washed him. And when they were come up out of the water.
"And arose, and was baptized" (ix. 18).	... and was immersed.	... and was sprinkled.	... and was poured.	... and was cleansed.	... and was washed.
"(<i>Meta</i>) After the baptism which John preached" (x. 37).	After the immersion.	After the sprinkling.	After the pouring.	After the cleansing.	After the washing.
"Can any man forbid water that these should not be baptized, which have received the Holy Ghost, as well as we? And he commanded them to be baptized (<i>en</i>) in the name of the Lord" (vers. 47, 48).	that these should not be immersed. to be immersed.	that these should not be sprinkled. to be sprinkled.	that these should not be poured. to be poured.	that these should not be cleansed. to be cleansed.	that these should not be washed. to be washed.
"Then remembered I the word of the Lord, how that He said, John indeed baptized with (or, in) water,* but ye shall be baptized (<i>en, in</i>) with the Holy Ghost" (xi. 16).	John indeed immersed with (or, in) water, but ye shall be immersed in the Holy Ghost.	John indeed sprinkled with water, but ye shall be sprinkled with the Holy Ghost.	John indeed poured with water, but ye shall be poured with the Holy Ghost.	John indeed cleansed with water, but ye shall be cleansed with the Holy Ghost.	John indeed washed with water, but ye shall be washed with the Holy Ghost.
"The baptism of repentance" (xiii. 24).	The immersion.	The sprinkling.	The pouring.	The cleansing.	The washing.
"And when she was baptized" (xvi. 15).	... was immersed.	... was sprinkled.	... was poured.	... was cleansed.	... was washed.

* See note, pp. 118, 119.

ENGLISH VERSION, ETC.	IMMERSE, ETC.	SPRINKLE, ETC.	POUR, ETC.	CLEANSED, ETC.	WASH, ETC.
"And was baptized, he and all his" (ver. 33).	And was immersed.	And was sprinkled.	And was poured.	And was cleansed.	And was washed.
"And many of the Corinthians hearing, believed, and were baptized" (xviii. 8).	... and were immersed.	... and were sprinkled.	... and were poured.	... and were cleansed.	... and were washed.
"Knowing only the baptism of John" (ver. 25).	... the immersion.	... the sprinkling.	... the pouring.	... the cleansing.	... the washing.
"(<i>Eis, into</i>) Unto what, then, were ye baptized? And they said, (<i>Eis, into</i>) Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance" (xix. 3, 4).	Into what, then, were ye immersed? Into John's immersion. ... John verily immersed according to the immersion of repentance.	Unto what, then, were ye sprinkled? Unto John's sprinkling. ... John verily sprinkled with the sprinkling of repentance.	Unto what, then, were ye poured? Unto John's pouring. ... John verily poured with the pouring of repentance.	Unto what, then, were ye cleansed? Unto John's cleansing. ... John verily cleansed with the cleansing of repentance.	Unto what, then, were ye washed? Unto John's washing. ... John verily washed with the washing of repentance.
"When they heard this, they were baptized (<i>eis, into</i>) in the name of the Lord Jesus" (ver. 5).	they were immersed into the name, &c. ... be immersed, and wash away thy sins.	they were sprinkled in the name, &c. ... be sprinkled, and wash away thy sins.	they were poured in the name, &c. ... be poured, and wash away thy sins.	they were cleansed in the name, &c. ... be cleansed, and wash away thy sins.	they were washed in the name, &c. ... be washed, and wash away thy sins.
"Know ye not that so many of us as were baptized (<i>eis</i>) into Jesus Christ, were baptized (<i>eis</i>) into His death? Therefore we are buried with Him (<i>dia</i>) by baptism (<i>eis</i>) into death," &c. (Rom. vi. 3, 4.)	so many of us as were immersed into Jesus Christ, were immersed into His death? Therefore we are buried with Him by immersion into death, &c.	so many of us as were sprinkled into Jesus Christ, were sprinkled into His death? Therefore we are buried with Him by sprinkling into death, &c.	so many of us as were poured into Jesus Christ, were poured into His death? Therefore we are buried with Him by pouring into death, &c.	so many of us as were cleansed into Jesus Christ, were cleansed into His death? Therefore we are buried with Him by cleansing into death, &c.	so many of us as were washed into Jesus Christ, were washed into His death? Therefore we are buried with Him by washing into death, &c.
"Were ye baptized (<i>eis, into</i>) in the name of Paul? I thank God that I baptized none of you but Crispus and Gaius, lest any should say that I had baptized (<i>eis, into</i>) in my own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but," &c. (1 Cor. i. 13-17.)	Were ye immersed into? ... I immersed none of you, but ... lest ... I had immersed into. ... And I immersed also. ... whether I immersed. ... not to immerse, but, &c.	Were ye sprinkled in? ... I sprinkled none of you, but ... lest ... I had sprinkled in. ... And I sprinkled also ... whether I sprinkled. ... not to sprinkle, but, &c. Sprinkled unto Moses, in the cloud and in the sea.	Were ye poured in? ... I poured none of you, but ... lest ... I had poured in. ... And I poured also ... whether I poured. ... not to pour, but, &c. Poured unto Moses, in the cloud and in the sea.	Were ye cleansed in? ... I cleansed none of you, but ... lest ... I had cleansed in. ... And I cleansed also ... whether I cleansed. ... not to cleanse, but, &c. Cleansed unto Moses, in the cloud and in the sea.	Were ye washed in? ... I washed none of you, but ... lest ... I had washed in. ... And I washed also ... whether I washed. ... not to wash, but, &c. Washed unto Moses, in the cloud and in the sea.
"And were all baptized (<i>eis, into</i>) unto Moses, (<i>en</i>) in the cloud and (<i>en</i>) in the sea" (x. 2).	Immersed into Moses, in the cloud and in the sea.	Sprinkled unto Moses, in the cloud and in the sea.	Poured unto Moses, in the cloud and in the sea.	Cleansed unto Moses, in the cloud and in the sea.	Washed unto Moses, in the cloud and in the sea.

* See note, p. 117. If no preposition is here understood, we may read, John verily baptized the baptism, or immersed the immersion of repentance.

ENGLISH VERSION, ETC.	IMMERSION, ETC.	SPRINKLE, ETC.	POUR, ETC.	CLEANSE, ETC.	WASH, ETC.
"For (<i>en, in</i>) by one Spirit are we all baptized (<i>eis</i>) into one body" (xii. 13).	In one Spirit are we all immersed into one body.	By one Spirit are we all sprinkled into one body.	By one Spirit are we all poured into one body.	By one Spirit are we all cleansed into one body.	By one Spirit are we all washed into one body.
"Else what shall they do which are baptized (<i>uper,</i> <i>over, for</i>) for the dead, if . . . why are they then baptized (<i>uper</i>) for the dead?" (xv. 29.)	which are immersed for the dead, if. . . why are they then immersed? &c.	which are sprinkled for the dead, if. . . why are they then sprinkled? &c.	which are poured for the dead, if. . . why are they then poured? &c.	which are cleansed for the dead, if. . . why are they then cleansed? &c.	which are washed for the dead, if. . . why are they then washed? &c.
"For as many of you as have been baptized (<i>eis</i>) into Jesus Christ have put on Christ" (Gal. iii. 27).	as have been immersed into Jesus Christ. . . .	as have been sprinkled into Jesus Christ. . . .	as have been poured into Jesus Christ. . . .	as have been cleansed into Jesus Christ. . . .	as have been washed into Jesus Christ. . . .
"One Lord, one faith, one baptism" (Eph. iv. 5).	one immersion.	one sprinkling.	one pouring.	one cleansing.	one washing.
"Buried with Him (<i>en</i>) in baptism, (<i>en ho</i>) wherein also ye are risen with Him," &c. (Col. ii. 12.)	Buried with Him in immersion, in which also ye are risen, &c.	Buried with Him in sprinkling, wherein also ye are risen, &c.	Buried with Him in pouring, wherein also ye are risen, &c.	Buried with Him in cleansing, wherein also ye are risen, &c.	Buried with Him in washing, wherein also ye are risen, &c.
"Of the doctrine of baptisms" (Heb. vi. 2).	of immersions.	of sprinklings.	of pourings.	of cleansings.	of washings.
"Which stood only (<i>epi,</i> <i>upon, in</i> in meats and drinks, and divers washings, and carnal ordinances" (ix. 10.	divers immersions.	divers sprinklings.	divers pourings.	divers cleansings.	divers washings.
"The like figure whereunto even baptism doth also now save us, not," &c. (1 Peter iii. 21.)	immersion doth also now save us, not, &c.	sprinkling doth also now save us, not, &c.	pouring doth also now save us, not, &c.	sprinkling doth also now save us, not, &c.	washing doth also now save us, not, &c.

This is one mode of testing the import of a precept in God's blessed Book. And yet "a Churchman," in Bickersteth *on Baptism*, says, what also a multitude of Dissenters say: "To substitute immersion for baptism, and to immerse for to baptize, would turn some sentences in almost every page into mere nonsense" (p. 37). What can be more untrue and deceptive? In Mark vii. 4, 8, and in Heb. vi. 2, and ix. 10, the Greek noun is *baptismos*; in other places it is *baptisma*.

In justification of the rendering, *in* water, we will quote from the candid, learned, and justly celebrated Presbyterian professor, Dr. G. Campbell. Let his testimony have due weight, and, above all, let the Scriptures collated be compared, and candidly and thoroughly examined, in order to test whether any other meaning than immerse is not a pretended or mistaken meaning of *baptizo*.

Dr. G. CAMPBELL,—of whom Prof. Wilson says, "The fame of the Scottish divine and philologist has nothing to fear from the pen of detraction: it is too firmly established on the basis of acknowledged ability and extensive erudition" (p. 150); and of whom Dr. J. Morison says, that he "was the first Biblical philologist and critic of his day" (*Fathers and Founders*, &c., p. 223),—asserts, on Matt. iii. 11:—"In water, in the Holy Spirit, *en hudati—en hagio pneumati*. E. T., with water, with the Holy Ghost. Vul., *in aqua—in spirito sancto*. Thus also the Syriac and other ancient versions. All the modern translations from the Greek which I have seen render the words as our common version does, except L. Cl., who says,

dans l'eau—dans le Saint Esprit. I am sorry to observe that the Popish translators from the Vulgate have shewn greater veneration for the style of that version than the generality of the Protestant translators have shown for that of the original. For in this the Latin is not more explicit than the Greek. Yet so inconsistent are the interpreters last mentioned, that none of them have scrupled to render *en to Iordane*, in the sixth verse, *in Jordan*, though nothing can be plainer than that, if there be any incongruity in the expression *in water*, this *in Jordan* must be equally incongruous. But they have seen that the preposition *in* could not be avoided there without adopting a circumlocution, and saying, *with the water of Jordan*, which would have made their deviation from the text too glaring. The word *baptizein*, both in sacred authors and in classical, signifies to *dip*, to *plunge*, to *immerse*, and was rendered by Tertullian, the oldest of the Latin Fathers, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is *en hudati*, *en to Iordane*. But I should not lay much stress on the preposition *en*, which, answering to the Hebrew *Beth*, may denote *with*, as well as *in*, did not the whole phraseology, in regard to this ceremony, concur in evincing the same thing. Accordingly, the baptized are said, *anabainein*, to arise, or emerge, ascend (ver. 16), *apo tou hudatos*, and Acts viii. 39, *ek tou hudatos*, *from*, or *out of the water*. When, therefore, the Greek word is adopted, I may say, rather than translated into modern languages, the mode of construction ought to be preserved so far as may conduce to suggest its original import. It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partizan, of whatever denomination, always inclines to correct the diction of the Spirit by that of the party."

What a contrast betwixt the philology and candour of Dr. C., and the bigotry and blundering of Mr. R. Watson, who, on Matt. iii. 11, speaks of "the absurdity of translating the preposition *en* 'in'"! Instead of immersing in the Holy Spirit and fire being departed from in translations, it is the rendering both of latest and earliest translators and scholars. (See Dr. Conant, pp. 145–148.) The assertion of Dr. Hodge, "that *baptizesthai en pneumatì* cannot mean to be immersed in the Spirit, any more than *baptizesthai hudatì*, Luke iii. 16, Acts i. 5, can by possibility mean to be immersed in water" (On 1 Cor. xii. 13), does not require in reply that we may say, with Dr. W. L. Alexander, that a passage not "decidedly apparent by itself, may be confirmed and settled by others that can be shewn to be parallel" (*Cong. Lec.*, p. 143). The reader of the *English Hexapla* will perceive that Wicliff translates *en* in, before water and before the Holy Ghost, with undeviating consistency. Tyndale and Cranmer give *in water*, and *with the Holy Ghost*. The *Rheims* translation has, in Matt. iii. 11, *in water*, and *in the Holy Ghost*, but is not ever afterwards consistent with this. The Geneva, like the authorized, has *with*. Dr. Conquest follows the authorized version, saying *with water*, and *in the river*. S. Sharpe's translation of Griesbach's text invariably gives *in* as the translation of *en*, before water or before the Holy Spirit. Also, as does Dr. G. Campbell, he translates Luke iii. 16, where *hudatì* is without a preposition, "in water." He gives the same rendering in the parallel passages, Acts i. 5, xi. 16. "In water" is also given by Wakefield in these three passages; although we strongly dissent from some of his renderings.

We have no hesitation in saying that if the English *in* and *out of* are not synonymous with the Greek *en* and *ek*, no words in the English language are; and that no man of learning would risk his reputation by denying that *into* is the primary meaning of *eis*. We admit that these

Greek words (especially *en* and *eis*) are sometimes properly rendered by other words than those just given; but we maintain that an unnecessary departure from the meanings we have given is as unjust to the Greek as it would be to the English if a foreigner should say, because we speak of going into a mountain, the English word *into* does not include the idea of entering within, but merely of touching the surface, of coming upon it, and that, consequently, the English phrases, going into water, into a river, into the sea, into trouble, mean coming to or upon water, upon a river, upon the sea, upon trouble, but not entering within these.

Our translators say, in Matt. iii. 6, "were baptized of him *in* Jordan," and at the 11th verse, "I indeed baptize *with* water." In Mark i. 4, 5, 9, they say, "did baptize *in* the wilderness;" . . . "were all baptized of him *in* the river of Jordan;" . . . "was baptized of John *in* Jordan;" and yet in the 8th verse they say, "I indeed have baptized you *with* water, but he shall baptize you *with* the Holy Ghost." Nothing but freedom from prejudice is needed to see the injustice of the translation *with* water, and *with* the Holy Ghost, whilst the preposition *en* is the preposition in every one of these instances. Even prepossession cannot blind to the absurdity of saying—although it would not be more unjust to the original than is our translation, so much approved in this instance by some of the Pædobaptists—"were baptized of him *with* Jordan" (Matt. iii. 6); "did baptize *with* the wilderness" (Mark i. 4); "were all baptized of him *with* the river of Jordan" (ver. 5); "was baptized of John *with* Jordan" (ver. 9). In vindication of our assertions respecting prepositions, we may subsequently speak. The error of other meanings than immerse for *baptizo* is ascertainable, as we think, by everyone who will candidly read over all the occurrences of the word in the New Testament.

SECTION XII.

HISTORIC EVIDENCE OF A CHANGE FROM IMMERSION TO POURING AND SPRINKLING.

Prof. WILSON.—"The baptism referred to or administered during the early ages, we regard as a valuable auxiliary in ascertaining the character of apostolic baptism; beyond this point it has no valid claim on our acceptance" (p. 525).

Archb. WHATELY.—"If men apparently pious, and of far greater knowledge and ability than ours, find so many difficulties in agreeing as to the sense of Scripture, . . . what is to them a difficulty must be to us an impossibility, and Scripture therefore can contain no *Revelation* properly so called, or, at least, no revelation to the mass of mankind. . . . It is doubly important, therefore, to point out—where this can be done with truth—how far difficulties and disputes may have been created, or aggravated, by theologians themselves."—*Essays*, pp. 273, 274. 7th Ed.

W. THORN.—"His [Christ's] laws are not to be abridged nor enlarged; nor can they be improved by any human sagacity or care. What is written we are to receive as from God, in order to become perfect in every good word and work. Fearful penalties are denounced on those presumptuous mortals, of whatever political or ecclesiastical position, who attempt to mend the institutions of Jehovah, or who disregard His infallible and imperious declarations. It would not be more preposterous to attempt to re-arrange the movements of nature, re-gild the orbs of light, or remodel the perfect structure of human beings, than to labour to improve the laws of God."—*Inf. Bap.*, p. 374.

Dr. F. WAYLAND.—"We want Christianity, not Christian antiquities; and the latter only as they may subserve the illustration of the former." "Who will dare to change the constitution which Christ has given to His church? If we may do it in this case, we may do it in all cases, and we assume the very worst badge of the Papacy."—*Prin. of the Bap.*, pp. 250, 38, 39.

Dr. J. BENNETT.—"With the apostles, we inquire, 'What saith the Scripture, which is able to make the man of God perfect?' " "God has . . . placed a great gulf between inspired and uninspired writers." "Look around, or look back, where we may, we find no era, but the short one of virgin innocence, in which we can acquiesce; and even the apostles saw the apostacy commence."—*Cong. Lec.*, pp. 271, 272, 290, 299.

J. C. RYLE.—"No tradition or man-made institution can ever . . . justify disobedience to any plain commandment of God's Word."—*Expos.*; on Matt. xv. 1-9.

WE have already adduced, as we think, abundant evidence that the meaning of *baptizo* in the days of the apostles, also before and after their time, was to immerse. If doubts in the mind of any reader are not wholly removed, it is conceived that historic evidence of a change from immersion to pouring and sprinkling is at hand, evidence adapted to confirm our position, and to cause in all who will candidly examine it, a removal of any remaining doubt. We wish it to be distinctly understood that we do not admit the necessity of being acquainted with ecclesiastical history, any more than of being acquainted with the Jewish Talmuds, in order to know the mind of God relative to an ordinance of His appointment. We believe God's will to be clearly revealed in His own Word, and that nothing but prepossessions or other imperfections prevent ourselves or our opponents from discovering the Divine mind on this subject. That the study of uninspired ecclesiastical history, although the study of the progress of error, is not instructive and profitable, we do not maintain; but its testimony that Christian baptism is immersion, we accept only as confirmatory of the truth sufficiently revealed in the Sacred Oracles. So great is the importance which we attach to the sufficiency of Divine revelation, and so appropriate does it appear in connexion with historic evidence relative to immersion, that we shall, first, adduce a portion of the testimony of the Divine Spirit in regard to baptism in the days of our Saviour and His apostles. Secondly, we shall narrate a number of allusions to this ordinance by apostolic contemporaries or those immediately succeeding them, to prove that with them baptism was immersion. Thirdly, we shall remind the reader of the unvarying practice of the Greeks and the Greek church. Fourthly, we shall adduce the character of Ancient Baptisteries, Ritual Regulations and Confessions, in proof of a change having subsequently taken place from immersion to pouring and sprinkling. Fifthly, we shall record the clearest acknowledgments of a host of the most distinguished Pædobaptists that have adorned the Church of Christ in our own country and in other countries, during the present generation and some that have preceded. If they testify simply that immersion was the primitive practice, it is equal testimony that a change has taken place from immersion to pouring or sprinkling. Sixthly, we shall adduce the explicit testimony of historians, mostly Pædobaptist historians—and when this is not the case, it will be noted—to the fact and to the progress of a change from immersion to pouring and sprinkling.

1. We record a few portions of the Divine Word which in our judgment evince that *baptizo* had the sense of immerse when used by the inspired penmen, and, consequently, that immersion certainly is enjoined, and was the apostolic practice. Remembering what has been asserted and conceded respecting the import of the word, let the following be read: "The beginning of the Gospel of Jesus Christ, the Son of God. . . John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out to him all the land of Judea, and they of Jerusalem, and were baptized of him in the river of Jordan, confessing their sins. . . . And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens

opened," &c. (Mark i. 1-10.) The last particular record respecting John's baptism is in John iii. 23, 24: "And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came and were baptized. For John was not yet cast into prison." After the ascension of Christ, we read first of the baptism of the Spirit in these words: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (Acts ii. 1, 2). The next record is of a baptism, not by Christ himself, but by Christians. As the simple fact is recorded, we know nothing respecting it but what is taught us by the import of the word Divinely chosen to describe it, the definite and certain meaning of which we have already endeavoured to show. But we shortly read what is more particular. "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water. . . . And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water," &c. (Acts viii. 35-39.) We subsequently read what refers to all the baptized: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. vi. 3-5). In the spirit and after the example of apostolic teaching we would say, Let us believe all men to be erring on the ordinance of baptism, rather than reflect on the wisdom, goodness, or justice of Christ, by believing that He has given an obscure, unintelligible, or contradictory record.

2. We shall now narrate a number of allusions to this ordinance by Christian writers who were contemporary with the apostles, or who lived in the immediately succeeding period. As the writings of some of the Fathers were at an early period mutilated, interpolated, or otherwise corrupted, it would be hazardous, and otherwise improper, to maintain in every instance more than that we quote from the writings *attributed to them*.

The term Fathers is applied to eminent personages in ecclesiastical history, especially to those who lived prior to the sixth century. "About fifty individuals are honoured with this title. Five of them, Barnabas, Clement of Rome, Hermas, Ignatius, and Polycarp, are alleged to have been contemporary with the apostles, and are therefore called apostolic Fathers. Twenty more lived prior to Christianity becoming a State religion in the days of Constantine, and the remainder subsequently to that period." Excepting to the apostolic Fathers, we shall give to those who are cited the dates of their flourishing, to enable the reader to determine how near to apostolic times each lived. The works attributed to Barnabas and Hermas are certainly of very early origin.*

* Not possessing the originals of these Fathers, the learned reader may perceive that in some instances, as elsewhere, we extract from more than one who has given translated quotations.

BARNABAS.—“Blessed are they who, putting their trust in the Cross (*katabesan eis*), have gone down into the water.” Shortly after: “(*Hemeis men katabainomen eis*) We go down into the water full of sins and pollutions; but come up again bringing forth fruit; having in our hearts the fear and hope which is in Jesus, by the Spirit.”—*Epis.*, § 11; and *Wake’s Gen. Epis.*, pp. 180, 181.

HERMAS.—“The water [of baptism] into which men go down bound to death, but come up appointed unto life” (*Pastor.*, *Sim.* ix., § 16). Also speaking of the church under the emblem of a tower, he says of the stones which were to compose the building: “Some fell near the water, and could not be rolled into the water” (*Lib.* 1, vis. 3, § 2). Again: “But what are the rest which fell by the water side, and could not be rolled into the water? They are such as have heard the word,” &c. (§ 7.)

JUSTIN MARTYR, A.D. 140.—“Isaiah did not send you into the bath, that you might there wash away the murder and the other crimes which all the waters in the sea were insufficient to purge away; but as it was proper, anciently, the saving initiation was,” &c. (*Works*, Paris Ed., p. 229). “Therefore by the laver of repentance, and the knowledge of God, which on account of the sins of the people of God hath been instituted, as Isaiah proclaims, we believe and declare that this, the very baptism,” &c. (p. 231, C.) “But in what manner we, having been made anew through the Christ, devote ourselves to God, I will narrate, in order that I may not, by omitting this, seem to commit an error in the discourse. If such there be as believe that the things taught and spoken by us are true, obey them, and profess that they are able to live so (as these things require), these persons are instructed, fasting, to pray and beseech from God a pardon of all their former sins: we fasting and praying with them. After that they are led by us to where there is water,* and are born again in that kind of new birth by which we ourselves were born again. For upon the name of God the Father and Lord of all, and of Jesus Christ our Saviour, and of the Holy Spirit, the immersion† in water is performed; because the Christ hath also said, ‘Except a man be born again, he cannot enter into the kingdom of heaven’” (p. 93, D). “But this immersion is called an enlightening, since those who are learning these things are instructed as to the mind; and he who has been enlightened is immersed by the authority of Jesus Christ,” &c. (p. 94, D). “And as we have before written, it is stated by Isaiah in what way we who have sinned and repented may escape from sin. But it is stated thus, Wash you, make you clean, put away the evil from your souls. . . . But from the apostles we have learnt a reason for this; since being altogether ignorant of our first nativity, we were produced and born by a necessity of nature, . . . and continued in vain conversation and corrupt habits; but in order that we might not remain children of this ignorance and corrupt necessity of nature, but by choice and knowledge obtain in the water a forgiveness of the sins we have committed, the name of the Father and Lord of all is pronounced on him who chooses to be born again and has repented of his sin. Those who lead to the laver the individual to be immersed pronouncing this the name of God only” (p. 94, A). See Stovel’s *Disci.*, p. 360.

THEOPHILUS, A.D. 180.—“As we are by baptism buried in water, so Christ was buried in the earth.”—In Wallace, on *Bap.*, p. 12.

CLEMENT, OF ALEXANDRIA, A.D. 194.—“A Christian is one who knows God, who believes in Christ, who possesses the grace of God, and who has been dipped in the sacred laver.”—See Eusebius, b. 4, c. 62.

TERTULLIAN, who flourished in the former part of the third, and last part of the second century: “The person was brought down into the water without pomp, without any new ornament or sumptuous preparations, and dipped at the pronouncement of a few words. And there is no difference whether one is washed in the

* Did we ever read of persons being led to a place where there was water for the purpose of sprinkling? Dr. Bennett says: “Justin merely says, ‘We bring the candidate where there is water,’ which shows that they did not bring the water to him” (*Cong. Lec.*, p. 199). We admit the inference from Justin, but deny that he “merely says” this.

† Since this extract from Mr. Stovel was printed, we have seen that this word in the original is *loutron*, which we should have rendered *washing*. We have no doubt that Justin meant immersion; but neither in this extract, nor in those that succeed, do we wish to translate by words more strong or more explicit than the original.

sea or in a pool, in a river or in a fountain, in a lake or in a channel;* nor is any distinction to be made between those whom John (*in Jordane tinxit*) dipped in Jordan and those whom Peter dipped in the Tiber." Again: "We are immersed three times, fulfilling somewhat more than our Lord has decreed in the Gospel." And to some who denied baptism he said: "You act naturally, for you are serpents, and serpents love deserts, and avoid water; but we, like fishes, are born in the water, and are safe in continuing in it," that is, in the practice of immersion. (See Hinton's *His. of Bap.*, p. 151.) Elsewhere: "Our hands are clean enough, which, together with our whole body, we have once washed in Christ" (*De Ora.*, p. 133). Also: "(*Tinguimur*) We are immersed not once, but thrice into each person as he is named."—*Adv. Prax.*, c. 26.

The Author of the *Apostolic Constitutions*, of an uncertain period, but supposed to be of the second or third century: "Baptism was given to represent the death of Christ, the water His burial."—*Lib. iii.*, c. 17.

The Author of the *Recognitions*, also of an early though uncertain time, "represents Peter preaching to the people," says Bingham, "and telling them that they might wash away their sins in the water of a river, or a fountain, or the sea: and he describes his own baptism and some others as given them by Peter in certain fountains in Syria on the sea-shore."—*Origines Eccle.*, vol. i., b. 2., c. 6.

HIPPOLYTUS, A.D. 230.—"After the declaration of the catechumen, he was immersed into water in the name of the Father (God), the Son (Jesus Christ), and the Spirit, the Lifegiver of the church."—In Bunsen.

CYPRIAN, A.D. 248, will be afterwards quoted.

CORNELIUS, A.D. 250.—"He [Novatian] fell into a grievous distemper, and it being supposed that he would die immediately, he received baptism, being sprinkled [rather, 'poured around'] with water on the bed whereon he lay, if that can be termed a baptism."—*Epis. ad Fabium*, apud Euse. *His. Eccle.*, b. vi., c. xliii.

BASIL, A.D. 330.—"How can we be placed in a condition of likeness to His death? By being buried with Him in baptism. How are we to go down with Him into the grave? By imitating the burial of Christ in baptism; for the bodies of the baptized are in a sense buried in water."—In Robinson's *His. of Bap.*, p. 65. (See also Basil and Chrysostom, pp. 65, 66, 76, 77.)

JEROME, born A.D. 331, says: "And thrice we are immersed (*mergimur*), that there may appear one sacrament of the Trinity."—*Com. on Eph.*; on 4, 5.

CYRIL, of JERUSALEM, A.D. 370.—"As (*ho endunon en tois hudasi*) he who is plunged in water and baptized, is encompassed by the water on every side; so are they that are wholly baptized by the Spirit. There (under the Mosaic economy) the servants of God were partakers of the Holy Spirit; but here they were perfectly baptized or immersed of Him" (*Catech.* 17). In a sermon to the newly-baptized: "Then you were conducted to the font of the holy baptism, and every one of you was asked whether he believed in the name of the Father, Son, and Holy Ghost, and you were three times immersed into the water."—In Bunsen's *Hypol.*, vol. iii., p. 29.

AMBROSE, A.D. 374.—"Thou saidst, I do believe, and wast immersed; that is, thou wast buried."—In Wallace, p. 12.

CHRYSOSTOM, A.D. 398.—"(*To baptizesthai kai kataduesthai*) To be baptized and sunk (in the water), and then to arise out of it again, is a symbol of our descent into the grave, and of our ascent from thence: and, therefore, Paul calls baptism a burial" (*Hom.* 40, in 1 Ep. ad Cor.). "Our first man is buried (*etaphe ouk en ge, all' en hudati*): he is buried not in earth, but in water."—On Col. ii. 12.

ACTS OF THE FIRST NICENE COUNCIL (Fourth Century).—"He who is baptized descends (into the water) subject to sin; but he arises (out of it) freed from sin."—In *Actis Concilii Niceni* 1, par. 2, p. 173.

AUGUSTINE, A.D. 420.—"After you professed your belief three times (*demersimus*), did we submerge your heads in the sacred fountain."—In Wallace, p. 12.

3. We remind the reader of the admitted unvarying practice of the

* Mr. I. T. Hinton remarks: "What a pity, since the 'strong arguments in favour of affusion or sprinkling as the preferable mode have been in all ages distinctly appreciated,' that Tertullian, amidst his numerous baptisteries, forgot to mention a basin! Dr. Miller can perhaps explain this."—*His. of Bap.*, p. 151.

Greeks, and of the Greek church in all its branches. Assuredly this is no unimportant historical evidence in favour of immersion as the action which has been Divinely enjoined, and which ought to have been invariably practised. (See pp. 75-79.)

"It is true that the practice of immersing three times prevailed in a very early age; but surely this was no approximation to sprinkling. Tertullian admits that it was 'doing somewhat more than the Gospel required.' Basil (*De Spir. Sanc.*, c. xxvii.) and Jerome (*Hieron. cont. Lucif.*, c. iv.) place it among those rites of the church derived from apostolic tradition. Chrysostom seems rather to refer it to the words of the commission. (*Hom. de Fid.*, tom. vii., p. 290.) Theodoret was of the same opinion. (*Hæret. Tab.*, lib. iv., c. ii., p. 236.) The practice of trine immersion prevailed in the West as well as the East, till the fourth Council of Toledo, which, acting under the advice of Gregory the Great, in order to settle some disputes which had arisen, decreed that henceforth only one immersion should be used in baptism; and from this time the practice of one immersion only gradually became general through the Western or Latin Church."—Hinton's *His. of Bap.*, p. 152.

4. We adduce the character of Ancient Baptisteries, Ritual Regulations, and Confessions, in proof of immersion as the ancient practice. As these do not carry us back to apostolic times, they do not, *of themselves*, prove that immersion was the apostolic practice. They carry us back to a time when sprinkling and pouring were not in use except in cases of real or pretended weakness, and corroborate the priority of the practice of immersion to that of pouring or sprinkling. The writings of Justin, Tertullian, and others, prove that for some time baptism was performed by primitive Christians in any convenient place, in accordance with the records of the four Gospels and the Acts of the Apostles.

The varied testimony respecting a lengthened subsequent period clearly shows that immersion, throughout the professing church, continued to be the general practice, and that pouring and sprinkling, exceptions being at first made in favour of invalids, did not for a lengthened period become general even in the Western Church.

Here we shall quote at some length from Mr. Robinson, respecting whom, says Mr. I. T. Hinton: "Whatever may be said respecting his theological sentiments and his satirical style, no man can impugn the extent of his research, or the correctness of his quotations" (pp. 155, 156).

"Authors," says Mr. Robinson, "are not agreed about the time when the first baptisteries were built. All agree that the first were, like the manners and conditions of the people, very simple, and merely for use, and that in the end they rose to as high a degree of elegant superstition as enthusiasm could invent" (*His. of Bap.*, pp. 56, 57). "Writers of unquestionable authority affirm that the primitive Christians continued to baptize in rivers, pools, and baths, till about the middle of the third century. . . . About the middle of the third century, baptisteries began to be built: but there were none within the churches till the sixth century; and it is remarkable that, though there were many churches in one city, yet (with a few exceptions) there was but one baptistery" (p. 58). This "was lent to the other churches" (pp. 58, 59). "When the fashion of dedication came up, the church that owned the baptistery was generally dedicated to St. John the Baptist, and assumed the title of S. John *in fonte*, or S. John *ad fontes*" (p. 59). "These baptismal churches were generally built near rivers, or waters, as those of Milan, Naples, Ravenna, Verona, and many more" (p. 59). "By a baptistery, which must not be confounded with a modern font, is to be understood an octagonal building, with a cupola roof resembling the dome of a cathedral, adjacent to a church, but no part of it. All the middle part of this building was one large hall,

capable of containing a great multitude of people; the sides were parted off, and divided into rooms, and, in some, rooms were added without-side, in the fashion of cloisters. In the middle of the great hall was an octagon bath, which, strictly speaking, was the baptistery, and from which the whole building was denominated. This was called the pool, the pond, the place to swim in, besides a great number of other names of a figurative nature taken from the religious benefits which were supposed to be connected with baptism; such as the laver of regeneration, the luminary, and many more of the same parentage. Some had been natural rivulets before buildings were erected over them, and the pool was contrived to retain water sufficient for dipping, and to discharge the rest. Others were supplied by pipes, and the water was conveyed into one or more of the side rooms. . . . It was necessary they should be capacious, for as baptism was administered only twice a year, the candidates were numerous, and the spectators more numerous than they. Baronius relates an anecdote of a little boy falling, through the pressure of the crowd, into a baptistery in Rome. . . . It is an opinion generally received, and very probable, that these buildings took some of their names from the memorable pool of Bethesda, which was surrounded with porches, or cloistered walks. The Syriac and Persic versions call Bethesda a place of baptistery, or, laying aside Eastern idioms, plainly a bath. The Greek name *kolumbethra* signifies a swimming-place, a place to swim in; and the Latin name *piscina* simply signifies a dipping or diving-place" (pp. 59, 60). "There were in process of time baptisteries at most of the principal churches of Rome, as at those of St. Peter, St. Laurence, St. Agnes, St. Pancras, and others" (p. 61). The spacious and splendid church of St. Sophia was built by Constantine, and amplified and adorned by succeeding emperors. "The baptistery was one of the appendages of this spacious palace, something in the style of a convocation-room in a cathedral. It was very large, and councils were held in it, and it was called *Mega photisterion*, the great Illuminatory. In the middle was the bath, in which baptism was administered, and there were outer rooms for all concerned in the baptism of immersion, the only baptism of the place" (p. 63). On the Lateran baptistery at Rome, Mr. R. says: "A traveller entering Rome by the gate *Del Popolo* must go up the street *Strada Felice*, till he arrive at the church of St. John Lateran. Turning in, and passing along through the church, he must go out at the door behind the great choir, which lets him into a court surrounded with walls and buildings. On the left hand is a porch supported by two marble pillars, which leads into the octagon edifice called the baptistery. On entering, he will observe eight large polygonal pillars of porphyry support the roof, and there is a spacious walk all round between them and the wall. In the centre of the floor, under the cupola, is the baptistery properly so called, lined with marble, with three steps down into it, and about five Roman palms, that is, thirty-seven inches and a half deep" (p. 72). "The adjoining chapels, built by Hilary for the use of administrators and catechumens, were appendages to the baptistery, and are, as it were, inserted into it" (p. 73). "The indefatigable Ciampini, who took great pains to reconcile the different opinions of antiquaries, has concluded that the Latin baptistery was originally a bath in the precincts of the imperial palace; that it was begun to be converted into a baptistery by the Emperor Constantine; that the buildings were carried on by Pope Xystus Third, and finished and ornamented by Pope Hilary; and this reconciles inscriptions and pontificals" (p. 74). On the baptistery at Ravenna, Mr. R. says: "This edifice is octangular, as is the Arian baptistery, and as almost all baptisteries were; at present the two angles on the right and left hand sides, at the upper end, are carried out in a semicircular form, and parted off for oratories, or chapels. On entering the front door, you find yourself in an octangular room of about two-and-thirty English feet square. It is not necessary to be so exact as to introduce fractions. . . . Exactly in the centre of this hall is a vast bath of white Grecian marble, or, in other words, an octangular receptacle for water about nine feet square." It is not necessary to state more. A lengthened description of the baptisteries at Constantinople and Ravenna, at Venice, Florence, Novara, and Milan, is given, whilst quotations in Latin from numerous authors are given in the notes, all proving that these baptisteries were for the administration of immersion.

"A Saint John *ad fontes* was a sacred edifice, in which there was one baptistery or more, supplied by running water. The building was frequently called *ad fontes*, and so by degrees the bath itself obtained the name of a *font*. When the baptism

of infants became an established custom, it was unnecessary for the administrator to go into the water, and they contrived cisterns which they called fonts, in which they dipped the children without going into the water themselves. In the first baptisteries, both administrators and candidates went down steps into the bath. In after ages, the administrator went up steps to a platform, on which stood a small bath, which they called a font, into which they plunged children without going into the water themselves. In modern practice the font remains, but a basin of water set in a font serves the purpose, because it is not now supposed necessary either that the administrator should go into the water, or that the candidate should be immersed" (pp. 110, 111). Mr. R. next refers to the time of Queen Elizabeth, when in England churchwardens were required to "see that in every parish there be a holy founte, not a bason, wherein baptism may be ministered;" and "that the font be not removed, nor that the curate do baptize in *parish churches* in any *basons*, nor in any other form than is already prescribed" (p. 111). He says: "That all fonts, fixed and moveable, were intended for the administration of baptism by dipping, is allowed by antiquaries." "About the middle of the fourth century," says he, "during the pontificate of Liberius, Damasus, who was afterwards Pope, constructed a baptismal font in the old Vatican church at Rome. The spot had been a burial place, and stagnant waters rendered it offensive. Damasus caused the oozing waters to be traced to their spring, and by laying pipes underground, received and carried the whole in a stream into the church, where it fell into a large receptacle of beautiful alabaster marble, the undulated veins of which produced a pleasing effect in the water, as also did the reflection of the ornamented roof, the panels and the altars of the chapel, for the figures above seemed to live and move in the transparent fluid below" (pp. 111, 112). The Catholics say that "when Pope Damasus was baptizing here, the crowd was so great that a little boy was pushed into the font and was drowned: that it was an hour before they could get the corpse out: that Damasus lifted up his eyes to heaven, and prayed God to restore him to life: that the boy was restored to life," &c. (p. 112.)

In the year 1300, the poet Dante was prior of Florence. The baptistery at Florence was then an elegant and highly-ornamented building, remarkable for the number of baths in its floor, and the magnificence of its furniture; but a friend of the poet having been in danger of drowning, he ordered these baths to be broken up (p. 89).

"A font remarkable in ecclesiastical history is that belonging to the church of Notre Dame, in which Clovis, the first Catholic, if not the first Christian King of the Franks, was baptized." "In this font Clovis was dipped three times in water at his baptism. . . . More than three thousand Franks were baptized at the same season in the same manner" (p. 113).

Speaking of "fonts of necessity," Mr. R. says: "Paulinus baptized in a river, because he had no baptismal chapels: and he baptized King Edwin and his court in a temporary wooden oratory, because he had not any such baptistery as the wealth and elegance of the Greeks and Romans had erected. In the twelfth century, Otho, Bishop of Bamberg, baptized his converts in Pomerania in bathing-tubs let into the ground, and surrounded with posts, ropes from post to post, and curtains hanging on the ropes. Within the curtains the people undressed, were baptized, and afterwards dressed again. Many of these also were used for baptism in the depth of winter, and the baths and tents were warmed by stoves" (p. 116). "The font used at the baptism of the Princess Elizabeth was silver, probably the old one of Canterbury; that of Prince Edward, 'the most dearest sonne of the king,' was of silver gilt, and very likely a new one" (p. 122). The baptism of the princess and of the prince was their immersion, as all recorded preparations and circumstances unite to prove.

Some fonts, we are told, were designated *fancy* fonts, being decorated to serve the purpose of one baptism (p. 118). That fonts in parish churches were made and used for the immersion of children is evidenced by their size, as well as by the laws and rubrics of the church at the time. Further, speaking of fonts, Mr. R. says: "Grymbald was a native of French Flanders, and Ælfred, the glory of the Saxon kings, brought him into England in the year eight hundred and eighty-five, and placed him at Oxford. . . . The old church of St. Peter was built by Grymbald, and a part of it remains entire to this day. In this church there was until lately a very ancient baptismal font, of elegant sculpture for the time. Mr. Hearne

thought it was of the same date as that of Winchester, and he adds: After it had kept its place about five hundred years, it was ordered to be removed, and one much inferior to be put in its place. It was therefore turned out and put over a well. It is in circumference eleven feet, and of proportional depth. In separate niches the twelve apostles are represented. The upper part is bordered with a running sprig. The form is circular. The place, the size, and the sculpture, serve to inform a spectator that, in the opinion of the donor, the *dipping* of children, according to the prescribed form of the church, was apostolical baptism" (p. 124). "In the church of Bridekirk, near Cockermouth, in Cumberland, there is 'a large open vessel of greenish stone,' which antiquaries pronounce a Danish font. It is undoubtedly a very ancient, a very rude, and a very singular curiosity. That it was intended for a baptismal font *ab origine*, as Bishop Gibson observes, cannot be questioned; for on the east side the baptism of Christ is represented. Jesus stands naked 'in a kind of font or vase, with a nimbus almost defaced round His head, and over Him a dove.' On His right hand, near the font, stands John the Baptist, his left hand being behind the shoulders of Jesus, and his right on His side" (p. 125). Again: "Among the plates published by Mr. Strutt, there is one from a manuscript life of Richard, Earl of Warwick, which represents 'how he was baptized.' . . . Round a neat Saxon font the company stand. A bishop is holding the child, stark naked, and just going to be dipped, over the font. The hand of the royal godfather is on his head. The archdeacon, according to custom, stands by the bishop, holding up the service-book open, which implies that the baptism is performing according to the ritual. As the child's face is towards the water, this is the last of the three immersions, and the bishop may be supposed now uttering the last clause of the baptismal words: *And of the Holy Ghost, Amen*. The priest on the other side of the officiating bishop is holding the chrism. Fonts, like medals, form a history, and from a history of fonts incontestable evidence rises to prove that during the whole reign of Popery public ordinary baptism was administered: that the mode was not changed to sprinkling here, any more than on the continent, for such considerations as climate or timidity, rank or caprice; and that in the public opinion there was no hazard to health in dipping infants" (pp. 126, 127).

For more on the subject of fonts we refer the reader to Robinson's *History of Baptism*, and to a *Series of Ancient Baptismal Fonts, Chronologically Arranged*, drawn by F. Simpson, jun. Of the latter, Dr. S. S. Cutting thus speaks:—

"This superb volume, dedicated by permission to the Marchioness of Exeter, contains engravings of a large number of fonts, commencing with the Norman era, and extending down to the period of the Reformation. Connected with each engraving is a full explanation, giving the period to which each font belonged, with its materials, dimensions, &c. The dimensions are the important consideration in this connection, showing their capacity for immersion. For example, the font in the Lincoln Cathedral, a font belonging to the Norman era, is two feet eight inches in diameter in the inside, and one foot one inch in depth. To the Norman succeeded the early English style, the style of the thirteenth century, and here we have the font of All Saints, Leicester, two feet one inch in diameter, and one foot one inch in depth. The fourteenth century was the period of the Decorated Style, and belonging to this style is the font of Noseley, Leicestershire, two feet in diameter, and one foot three inches deep. The last font given in the work is that of St. Mary's, Beverley, Yorkshire, a very splendid one, bearing date of 1530, in the Perpendicular Style of that period, three feet two inches in diameter, and one foot two inches in depth. The sizes of the whole series range from one foot seven inches in diameter and ten inches in depth, to that of St. Mary's above-named, which is the largest—the more usual size being a little over two feet in diameter, and a little over one foot in depth; all being, however, of sufficient capacity for the immersion of infants, and intended for that purpose."—*His. Vind.*, p. 78.

In confirmation of much of the preceding, let the following from Pædobaptist authors be read.

ENCY. BRIT. — "Baptistery, in ecclesiastical writers, a place in which the ceremony of baptism is performed. In the ancient church it was one of the *œdæ*

or buildings distinct from the church itself, and consisted of a porch or ante-room where the persons to be baptized made their confession of faith, and an inner room where the ceremony of baptism was performed. Thus it continued until the sixth century, when the baptisteries began to be taken into the church porch, and afterwards into the church itself. The ancient baptisteries were commonly called *photisteria*, q.d., places of illumination; an appellation sometimes given to baptism. Or they might have the name for another reason, because they were the places of an illumination, or instruction, preceding baptism: for here the catechumens seem to have been trained up and instructed in the first rudiments of the Christian faith. Those baptisteries were anciently very capacious; because, as Dr. Cave observes, the stated times of baptism returning but seldom, there were usually great multitudes to be baptized at the same time, and then, the manner of baptizing, by immersion, or dipping under water, made it necessary to have a large font likewise."—*Art. Baptistry.*

LONDON ENCY.—"The Italian baptistry is not dissimilar to the octagon in Ely Cathedral."—*Art. Bap.*

PENNY CY.—"These buildings were of different forms, and some of them are of very high antiquity, as that of St. John, connected with the church of Constantinople, a very splendid and spacious edifice. This baptistry was very large, and was called the great illuminary. In the middle was the bath, in which baptism was administered; it was supplied with water by pipes, and there were outer rooms for all concerned in baptism. In Italy, although the churches were numerous in some of the most considerable cities, there was only one general baptistry, to which all resorted. Of the baptisteries in Rome, the Lateran is the most ancient. It was made out of an old mansion-house, given by Constantine to Bishop Sylvester, about the year 320, and was endowed with a handsome income. Before that time baptisms were performed 'either in private baths, or in subterraneous waters, or in any place without the city.'"—*Art. Bap.*

Dr. J. GARDNER.—"Baptistry was the name given to the whole building in which the font stood, and where the whole rite of baptism was performed; whereas the font was only the fountain or pool of water in which the immersion took place."—*Faiths of the World. Art. Baptistry.*

Dr. CAVE, having noticed on the authority of Justyn Martyr and Tertullian that the early converts to Christianity were taken to any place where there was water, and were baptized either in ponds or lakes, fountains or rivers, makes the following remarks:—"Afterwards they had *baptisteria*, or, as we call them, fonts, built at first near the church, then in the church porch, to represent baptism's being the entrance into the mystical church; afterwards they were placed in the church itself. They were usually very large and capacious, not only that they might comport with the general custom of those times, of persons baptized being immersed, or put under water, but because the stated times of baptism returning so seldom, great multitudes were usually baptized at the same time."—*Prim. Chris.*, p. 1., c. 10.

J. BINGHAM.—"In the apostolic age, and some time after, before churches and baptisteries were generally erected, they baptized in any place where they had conveniences, as John baptized in Jordan, and Philip baptized the eunuch in the wilderness, and Paul the gaoler in his own house. So Tertullian observes that Peter baptized his converts in the Tiber at Rome, as John had done in Jordan, and that there was no difference whether a man was baptized in the sea, or in a lake, in a river, or in a fountain. After this manner the author of *The Recognitions*, under the name of Clemens Romanus, represents Peter preaching to the people, and telling them that they might wash away their sins in the water of a river, or a fountain, or the sea; and he describes his own baptism, and some others as given them in certain fountains in Syria on the sea-shore. But in after ages baptisteries were built adjoining to the church, and then rules were made that baptism should ordinarily be administered nowhere but in them" (*Origines Eccle.*, vol. i., b. 2, c. 6). Again, when speaking of the construction of the baptisteries which were used in the early ages of the Christian church, Mr. Bingham says: "These baptisteries were anciently very capacious, because, as Dr. Cave truly observes, the stated times of baptizing returning but seldom, there were usually great multitudes to be baptized at the same time. And then the manner of baptizing by immersion, or dipping under water, made it necessary to have a large font likewise. Whence the author

of the *Chronicon Alexandrinum* styles the baptistery whither Basilicus fled to take sanctuary, *Mega photisterion*, the great illuminary, or school of baptism, which was indeed so capacious that we read sometimes of councils meeting and sitting there, as Du Fresne shows out of the *Acts of the Councils of Chalcedon*; and Suicerus has observed the same in the *Acts of the Councils of Carthage*, which speaks of a council at Constantinople held in the baptistery of the church. For the baptistery, properly speaking, was the whole house, or building, in which the font stood, and where all the ceremonies of baptism were performed; but the font was only the fountain or pool of water wherein the persons were immersed or baptized."—*Orig. Eccle.*, vol. i., b. 8, c. 7.

Also the distinguished antiquarian, Archdeacon NICHOLSON, afterwards Bishop of Carlisle, in his letter to Sir William Dugdale respecting the large Saxon font at Bridekirk, in Cumberland, says: "There is fairly represented on the font a person in a long sacerdotal habit, dipping a child into the water;" and then he remarks, "Now, sir, I need not acquaint you that the sacrament of baptism was anciently administered by plunging into the water, in the Western as well as the Eastern parts of the church; and that the Gothic word *daupjan*, the German word *tauffen*, the Danish word *dobe*, and the Belgic *doopen*, do as clearly make out that practice as the Greek *baptizo*."*—*Camden's Britannia*, by E. Gibson, p. 841.

Mr. CHAMBERS, respecting a baptistery, says: "It is a place or edifice where water is preserved for persons to be baptized in."

Dr. REES says: "The baptistery was a kind of pond where the catechumens were plunged; though in many places the next river served for a baptistery, which was the case in the time of Justin Martyr and of Tertullian."

M. PIOZZI, in *Observations in a Journey through Italy*, says: "The *baptisterio* is another structure close to the church [the Duomo, or Cathedral at Florence], and of surprising beauty. . . . The font has not been used since the days when immersion in baptism was deemed necessary to salvation: a ceremony still considered by the Greek church as indispensable. . . . The Romanists dropped the immersion at baptism of themselves, and in so warm a climate too! Very strange it is to think that, while other innovations have been resisted even to death, scarcely any among the many sects we have been divided into retain the original form in that ceremony so emphatically called christening."—Vol. i., pp. 312, 313.

J. GLYDE.—"The early Christians first baptized wherever a convenient place could be found, in ponds or running streams. Afterwards baptisteries, or covered baths, were erected near the place of worship, and in these the converts to Christianity, and their children, were immersed."—*On Bap.*, p. 10.

Such, then, in regard to baptisteries, is the testimony of those whose principles will screen them from the suspicion of favouring the cause of the Baptists. Let the impartial reader consider their statements, and inquire—Why did the first teachers of Christianity take their converts to large collections of water, as rivers, lakes, and ponds, for the purpose of baptizing them? Why, in subsequent ages, did the churches erect spacious baptisteries, furnished with distinct rooms and changes of raiment for the men and women, if they did not consider a total immersion of the body as essential to baptism?

On ritual regulations, or directions for the administration of baptism, and on confessions, we shall be very brief. Concerning the Greek church abundant testimony has already been afforded. Concerning the

* Mr. Booth, after citing Quenstedius, who assigns the following threefold reason for converting infant baptism into infant sprinkling,—"the *tenderness* of infants—*shame*, especially in regard to female catechumens—and because even in the very act of baptizing, *natura cursum suum tenet*," says: "In *A Specimen of the History of Oxfordshire*, the author says, 'It may be remarked in general, that fonts, originally intended for the immersion of the infant, are ancient in proportion as they are capacious. . . . It is recorded of King Etheldred, that at his baptism, in nine hundred and seven, he *defiled* the font. . . . On this ominous occasion, Archbishop Dunstan, who baptized the royal babe, with an oath exclaimed, *Per Deum et Matrem ejus, ignavus homo crit.*'"

Latin church, yea, and the church at large, it is intended shortly to adduce abundant, and principally Protestant, testimony. Rome's denial of the sufficiency of Scripture is well known. The exaltation of tradition by the Greeks is also a fact. And though the Church of England professes power to decree rites and ceremonies, but not in opposition to Scripture, we maintain both the unauthorized and inconsistent character of this pretension. Concerning the Greeks, it may be remarked, that they "divided their institutes into two classes, the Scriptural and the traditional. The division was merely speculative, for they thought both equally binding. Basil gives an instance in baptism: The Scripture says, 'Go ye, teach and baptize,' and tradition adds, Baptize by trine immersion; and 'if any bishop or presbyter shall administer baptism not by three dippings, but by one, let him be punished with deprivation.' At what time this canon was made, and by whom it was first called an apostolical canon, is uncertain; but it was early received for law by the established Greek church; it was in full force when the cathedral of St. Sophia was built, and no person durst baptize any other way in the Sophian baptistery."—Robinson's *His. of Bap.*, p. 63.

One of the duties of deacons and deaconesses (of the former of whom one hundred and fifty, and of the latter forty, have belonged to the church of Sophia) appears to have been to attend on the candidates for baptism. The office of deaconesses is said to have continued in all churches, Eastern and Western, till the eleventh century; then it fell into disuse, first in the Roman church, and then in the Greek, but it continued longer in the Oriental churches, and the Nestorian hath deaconesses to this day. The cessation of these female officers is thought by some to have arisen from a discontinuance of the immersion of believers.—See Robinson's *His. of Bap.*, p. 64.

There are bodies of Christians among the Eastern nations who are not under the dominion of either the Greek or Roman churches. Of these, the Nestorians, so denominated from Nestor, a Patriarch of Constantinople, who separated from the Greek church in the fifth century, are among the most interesting. Their liturgy is evidently taken from that of the ancient Greek church. Their method of baptizing is thus described:—

"The candidate goes into the baptistery, which they call Jordan, where the priest reads lessons and prayers, after which the auditors are dismissed, the gates shut, and the catechumen repeats the Nicene creed. Next the catechumen oil and the baptismal water are blessed, after which a deacon anoints the catechumen all over, and then leads him to the priest, who, standing on the west side of Jordan, turns the face of the catechumen to the east, and laying his hand upon his head, bows him forward into the water a first time, saying, *Such a one, the servant of God, is baptized in the name of the Father*; to which the company answer, *Amen*: then, bowing him a second time, he says, *And of the Son*;—answer as before, *Amen*: then a third time, saying, *And of the Holy Ghost. Amen*."—Robinson's *His. of Bap.*, pp. 485, 486; Hinton's *His. of Bap.*, pp. 177, 178.

"Mr. WOLFF, missionary, says that 'the priest (of Armenia) puts the child into the water, and washes the head with three handfuls of water, and prays, and saith, I baptize thee in the name, &c., and then dips the child,' &c. This is confirmed by missionaries Smith and Dwight, who say that, according to the rules of the Armenian church, baptism consists in plunging the whole body into water three times, as the sacred formula is repeated."—In Hinton, p. 178.

GOAR, in his *Euchologion, or Ritual of the Greeks*, after the mention of preliminary

ceremonies, says: "And when the whole body is anointed, the priest immerses* him [the child], holding him erect, and looking toward the east, saying, The servant of God [name] is immersed in the name of the Father, and of the Son, and of the Holy Spirit; now and ever, and to ages of ages. Amen. At each invocation bringing him down, and bringing him up. And after the immersing, the priest washes his hands, singing with the people, 'Happy they whose sins are forgiven,'" &c. The deviations from this practice, for convenience or other cause, are said to be occasional, exceptional, and without canonical authority.

VENEMA quotes Martene as declaring (in his *Antiq. Ecclæ. Rit.*, b. i., p. i., c. i.) "that in *all* the ritual books, or pontifical MSS., ancient or modern, that he had seen, immersion is required, except by the Cenomanensian, and that of a more modern date, in which pouring on the head is mentioned." After assurances that baptism was immersion in apostolic times, and in immediately succeeding centuries, Venema adds: "In the Council of Ravenna also, held in the year 1311, both immersion and pouring are left to the determination of the administrator: and the Council of Nismes, in the year 1284, permitted pouring, if a vessel could not be had; therefore only in case of necessity. . . . The Council of Celichith, in the beginning of the 9th century, forbade the pouring of water on the heads of infants, and commanded that they should be immersed in the font. . . . In the 13th century, baptism was administered by immersion thrice repeated; yet so, that one immersion was esteemed sufficient, as appears from Augerius de Montfaucon. That was a singular synodical appointment under John de Zurich, Bishop of Utrecht, in the year 1291, which runs thus: 'We appoint that the head be put three times in the water, unless the child be weak or sickly, or the season cold; then water may be poured by the hand of the priest, lest by plunging, or coldness, or weakness, the child should be injured and die.'" (See his *His. Ecclæ. Secu. i. § 138, ii. § 100, iii. § 51, iv. § 110, vi. § 251, viii. § 206, xii. § 45, xiii. § 164.*) The Order of Sacraments, composed by Gregory the First, thus reads: "The font being blessed, and he holding the infant by whom it is to be taken up, let the priest inquire thus: What is thy name? *A. . . .* Dost thou believe in God, the Father Almighty, Creator of heaven and earth? *A. I believe.* And in Jesus Christ, His only Son our Lord, who was born and suffered? *A. I believe.* Dost thou also believe in the Holy Spirit, the holy Catholic Church, the remission of sins, the resurrection of the body? *A. I believe.* Then let the priest baptize with a trine immersion (*baptizet sub trina mersione*), once only invoking the holy Trinity, saying, And I baptize thee in the name of the Father (and let him immerse (*mergat*) once), and of the Son (and let him immerse a second time), and of the Holy Spirit (and let him immerse a third time)." Mr. Hinton says that Father Mabillon collated sixteen *ordines*, of various dates from the ninth to the fourteenth century, in none of which is there "a trace of sprinkling or pouring." And after asserting that "none dare affirm that the papacy introduced immersion," he appeals to those who affirm or believe that sprinkling, as the preferable mode, has been in all ages duly appreciated." So in the Confession of Helvetia, drawn up by the direction of Bucer in 1536, ten years before the death of Luther, and re-published in 1566 by the pastors of Zurich, it is said: "Baptism was instituted and consecrated by God; and the first that baptized was John, who dipped Christ in the water in Jordan" (*Harm. of Confess.*, p. 395). Thus in the Danish Catechism: "What is Christian dipping? Water in conjunction with the word and command of Christ. What is that command which is in conjunction with water? 'Go, teach all nations,' &c. (Matt. xxviii. 19; Mark xvi. 15, 16.) What is implied in these words? A command to the dipper and the dipped, with a promise of salvation to those that believe. How is this Christian dipping to be administered? The person must be deep-dipped in water, or overwhelmed with it, in the name of God the Father," &c. So the Articles of Smalcald: "Baptism is no other than the word of God, with plunging into water according to His appointment and command" (*Kromayeri Epitom. Lib. Concor. Chris.*, p. 107). Thus the confession of faith adopted by the Saxon churches, and written by Melancthon in 1551: "Baptism is an entire action, to wit, a dipping and a pronouncing these words, 'I baptize thee,' &c." (In Dr. A. Campbell's *De.*,

* That Goar uses *baptizo* in the sense of immerse, we presume no Pædobaptist will doubt.

pp. 316, 317. See also Confessions of Bohemia, &c., in the *Harmony of Confessions*, § 13.) Thus the Shorter Catechism of the Assembly of Divines (Presbyterian): "What is baptism? Baptism is a sacrament, wherein the washing with water, in the name of the Father," &c.* Thus Dr. Wall says: "In the case of sickness, weakness, haste, want of quantity of water, or such like extraordinary occasions, baptism by affusion of water on the face was by the ancients counted sufficient baptism." "France seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health, and in the public way of administering it." "There had been, as I said, some synods in some dioceses of France that had spoken of affusion, without mentioning immersion at all, that being the common practice; but for an office or liturgy of any church, this [referring to Calvin's *Form of Administering the Sacraments*] is, I believe, the first in the world that prescribes aspersion absolutely;" and "for sprinkling, properly called, it seems it was at 1645 just then beginning, and used by very few. It must have begun in the disorderly times after forty-one." "But then came *The Directory*, which . . . says, 'Baptism is to be administered, not in private places, or privately, but in the place of public worship, and in the face of the congregation,' &c.; and 'not in the places where fonts, in the time of Popery, were unfitly and superstitiously placed.' So they reformed the font into a basin" (*His. of Inf. Bap.*, part ii., c. ix.). Thus the Catechism of the Church of England: "What is the outward visible sign or form in baptism? Water: wherein† the person is baptized in the name of the Father," &c. And in the Baptismal Service: "If they shall certify him that the child may well endure it, he shall dip it in the water, discreetly and warily, saying, I baptize," &c. The American Episcopal church has thus altered it: "Then shall the priest dip the child into the water discreetly, or shall pour water upon it." Also that the Church of England's words are not precisely what they were in the days of Archb. Cranmer and King Edward the Sixth, we may now show by the aid of Dr. Ryland, who, in his *Candid Statement*, &c., says: "In the library at Bristol we have a copy of *The Booke of the Common Prayer and Administration of the Sacramentes and Ceremonies of the Church: after the use of the Church of England. Londini in Officina Edouardi Whitchurche. Cum privilegio ad imprimendum solum. ANNO DO. 1549. Mense Junij*, in which trine immersion is enjoined in these words: *Then the prieste shall take the childe in his handes, and aske his name: and namyng the childe, shall dyppe it in the water thryce. First dipping the right side: seconde, the left side: the third time, dipping the face towarde the fonte: so it bee discretely and warely done, saying, &c.*

"It is also directed, that after baptism the priest shall put upon the child his white vesture, commonly called the *Chrysom*, and say, *Take thys white vesture for a token of the innocency, whiche by God's grace in this holy sacrament of baptisme, is given unto thee: and for a sygne whereby thou art admonished, so long as thou livest, to geve thyself to innocencie of living, that after thys transytory hyfe, thou mayest be partaker of the lyfe everlasting.*

"It is also directed, fol. cxxxi.: *The water in the fonte shall be chaunged every moneth once at the leaste; and afore any child be baptized in the water so chaunged, the priest shall saye at the fonte these prayers following:—*

"O most merciful God, our Saviour Jesu Christe, who hast ordeyned the element of water for the regeneration of Thy faythful people, upon whom, beyng in the river of Jordan, the Holy Goste came downe in the likeness of a doove: send downe, we beseeche Thee, the same Thy Holy Spirite to assist us, and to be present at thys our invocation of Thy holy name: Sanctifie, Christe, this fountain of baptisme, Thou that art the sanctifier of all thinges, that by the power of Thy Worde all those that shall be baptized therein, may be spiritually regenerated, and made the children of everlasting adoption. Amen.

* The assembly of divines who composed the Presbyterian Catechism also published Annotations on the Scriptures, elsewhere cited.

† The rubric of the Church of England, in speaking of water wherein the child is baptized, now that immersion is not the practice, is as incongruous as the priest's prayer quoted by Soame in his *Anglo-Saxon Church History*. "Some priests," says Ælfric, "mingle wine with the font-water, very improperly, contrary to the institution: thus one saith to God in the font-blessing, *Tu has simplias aquas tuo ore benedicto*: thus in English, Bless thou, Lord, these simple waters with Thy holy mouth" (p. 274).

"O merciful God, graunt that the old Adam, in them that shall be baptized in this fountayne, may so be buried, that the newe man may be raised up again. Amen." &c.

It appears from the reprinting of this Prayer Book, by the Parker Society, in a volume called *Liturgies of King Edward VI.*, that it also contained this provision: "And if the child be weak, it shall suffice to pour water upon it."

The second book of Edward the Sixth, 1552; the first book of Queen Elizabeth, 1559; and that of James, 1604, called *The Hampton Court Book*, thus direct: "Then the priest shall take the child in his hands, and naming the child, shall dip it in the water, so it be discreetly and warily done. . . . And if the child be weak, it shall suffice to pour water upon it." The same, revised and settled at the Savoy Conference, under Charles the Second, 1662, directs: "(If they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily. . . . But if they certify that the child is weak, it shall suffice to pour water upon it." That immersion was as rigidly required by the Church in England before the Reformation, appears, among other things, from a canon of the Council of Calchuth, A.D. 816: "Let the presbyters also know, when they administer the holy baptism, that they may not pour the holy water over the infants' heads, but let them always be immersed in the font, as the Son of God furnished by himself an example to every believer," &c. (c. xi. See *Liturgies of King Edward the Sixth*, by the Parker Society, pp. 111, 112, 289; and Dr. Conant, on BAP., pp. 138, 139.)

The tendency to sprinkling, in preference to immersion, and the gradual introduction of pouring or sprinkling, is evident from these quotations. Also Simpson, in his work on *Founts*, referring to rituals preceding the Prayer Book of Edward VI., says: "Not one of the rituals which we have examined contains any permission to use pouring or sprinkling when the child is brought to the church. In the Prayer Books of Edward VI., the exceptional affusion was first put in the rubric. In the first of these Prayer Books *three* dippings were commanded; in the second, *one* dipping. And in both it was then added, 'And if the child be weake, it shall suffice to pour water upon it.'" "This," says Simpson, "was the first instance of pouring being allowed in public baptism." Treating, then, of private baptism, the Prayer Book prescribes the ceremony of baptizing infants in danger of death, still again preferring dipping, but allowing pouring, if necessity requires.

Bp. HORN, writing to Henry Bullinger on the order of Common Prayer and the Sacraments in the Church of England in the time of Edward VI., says: "The minister examines them concerning their faith, and afterwards dips the infant in the water, saying," &c. (In Dr. Cutting, p. 77.) The Presbyterian petition in the time of Charles II., was that pouring might be used for dipping, if the child "cannot be safely or conveniently dipt."

Let the reader judge whether the facts adduced respecting Ancient Baptisteries, and Ritual Regulations and Confessions, are not confirmatory of immersion as the primary and ancient baptism, and of a change having taken place from immersion to pouring and sprinkling.

5. We shall now cite from a considerable number of the most distinguished Pædobaptists of our own country, and of other countries, of the present age and of several preceding ages, the clearest acknowledgments of a change from primitive immersion to subsequent pouring and sprinkling. We believe that such acknowledgments from Protestant Pædobaptists nothing could have extracted but the undeniable evidence and undoubting assurance of their truthfulness. Of Roman Catholic divines we shall quote very few. We shall commence with a number of eminent continental divines of a former age, with the names of some of whom every one versed in theological literature is acquainted. We do not wish it to be understood that all the divines believed that the apostles so invariably practised immersion as utterly to exclude pouring and sprinkling. But hear their concessions.*

* Chronological order is not here observed, but the reader will perceive that the first extracts are from divines of a former age, whilst some that are living are among the last quoted.

LUTHER AND POMERANUS.—J. B. Pomeranus, a fellow and successor of Luther at Wittenburgh, affirms: "That he was desired to be a witness of a baptism in the year 1529; that when he had seen the minister only sprinkle the infant, wrapt in swathing-clothes, on the top of the head, he was amazed; because he neither heard nor saw any such thing, nor yet read in any history, except in the case of necessity, in bed-ridden persons. In a general assembly, therefore, of all the ministers of the Word, that was convened, he did ask of a certain minister, John Fritz by name, who was sometime minister of Lubeck, how the sacrament of baptism was administered at Lubeck? who for his piety and candour did answer gravely, that the infants were baptized naked at Lubeck, after the same fashion altogether as in Germany. But from whence and how that peculiar manner of baptizing hath crept into Hamburg, he was ignorant." Dr. Du Veil (in *Com. on Acts viii. 38*) adds: "At length they did agree among themselves that the judgment of Luther, and of the divines at Wittenburgh, should be demanded about this point: which thing being done, Luther did write back to Hamburg, 'that this sprinkling was an abuse which they ought to remove.'"

WITSIUS.—"It is certain that both John the Baptist, and the disciples of Christ, ordinarily practised immersion; whose example was followed by the ancient church, as Vossius has shown, by producing many testimonies from the Greek and Latin writers."—*Æcon. Fœd.*, b. iv., c. xvi., § 13.

M. MORUS.—"Baptism was formerly celebrated by plunging the whole body in water, and not by casting a few drops of water on the forehead: *that* representing the death and resurrection much better than *this*."

DEYLINGIUS.—"It is manifest that while the apostles lived, the ordinance of baptism was administered not out of a vessel, or a baptistery, which are the marks of later times, but out of rivers and pools: and that not by sprinkling, but by immersion."—*Obs. Sa.*, pars. ii., obs. xlv., § 3.

KECKERMANN.—"We cannot deny that the first institution of baptism consisted in immersion, and not sprinkling."—*Sys. Theo.*, b. iii., c. viii., p. 369.

SALMASIUS.—"The ancients did not baptize otherwise than by immersion, either once or thrice, except clinics, or persons confined to their beds, who were baptized in a manner of which they were capable; not in the entire laver, as those who plunge the head under water; but the whole body had water poured upon it. (*Cypr. iv.*, Epis. 7.) Thus Novatus, when sick, received baptism, being *perechuthesis*,* poured around, not *baptistheis*, baptized."—*Apud Witsium, Æcon. Fœd.*, b. iv., c. xvi., § 13.

CURCELLÆUS.—"Baptism was performed by plunging the whole body into water, and not by sprinkling a few drops, as is now the practice. For 'John was baptizing in Ænon, near to Salim, because there was much water; and they came, and were baptized.' Nor did the disciples that were sent out by Christ administer baptism afterwards in any other way: and this is more agreeable to the signification of the ordinance (Rom. vi. 4). . . . They are now ridiculed who desire to be baptized, not by sprinkling, but as it was performed by the ancient church, by an immersion of the whole body into water."—*Rel. Chris. Inst.*, b. v., c. ii. *Libert. Chris. a Lege Cib. Veh.*, c. xiv., § 3.

VOSSIUS.—"That John the Baptist and the apostles immersed persons whom they baptized, there is no doubt (Matt. iii. 3, 6, 16; John iii. 23; Acts viii. 38). And that the ancient church followed these examples, is very clearly evinced by innumerable testimonies of the Fathers."—*Dispu. de Bap.*, Disp. i., § 6.

TURRETINE.—"Immersion was used in former times and in warm climates. But now, especially in cold countries, when the church began to extend itself toward the north, plunging was changed into sprinkling, and aspersion only is used."

J. A. TURRETINE (on Rom. vi. 3, 4).—"Baptism was performed in that age, and in those countries, by immersion of the whole body into water."—In Dr. Conant, on *BAP.*, p. 155.

HEIDEGGER.—"Plunging or immersion was commonly used by John the Baptist and by the apostles."—*Cor. Theol. Chris.*, loc. xxv., § 35.

* The correct rendering of this word is "poured around," which Salmasius opposes to *baptistheis*, "baptized;" who also says that "baptism is immersion," and that sprinkling is *rhantism*.

TILENUS.—“The ceremony in baptism is threefold: immersion into the water, a continuance under the water, and a rising out of the water.”—In Booth’s *Pæd. Ex.*, vol. i., p. 142.

VENEMA speaks of “the rite of immersion, in which way it used to be administered by the apostles and first Christians” (*Diss. Sac.*, b. ii., c. xiv.). From his *Eccle. His.* we shall subsequently quote.

QUENSTEDIUS.—“It is highly probable, if not certain, that John the Baptist and the apostles immersed the persons to be baptized into water. . . . Both the Eastern and the Western churches were very observant of the rite of immersion for a great number of years.”—*Antiq. Bib.*, part i., c. iv., § 2.

WOLFIIUS.—“That baptismal immersion was practised in the first ages of the Christian church, many have shown from the writings of the ancients. . . . Some learned Christians, therefore, have judged that the same rite of immersion should be recalled into practice at this day, lest the mystical signification of the ordinance should be lost. . . . Here the apostle alludes to immersion in baptism, practised of old.”—*Curæ*, ad Rom. vi. 4, et Col. ii. 12.

ALTMANN.—“In the primitive church, persons to be baptized were not sprinkled, but entirely immersed in water; which was performed according to the example of John the Baptist. Hence all those allusions: seeing, by immersion, they plainly signified a burial; by the following emersion out of the water, a resurrection; and agreeably to these ideas are those passages of Scripture to be explained which refer to this rite (See Rom. vi. 3-5; Col. ii. 12; and Gal. iii. 27).”—*Melet. Phil. Rit.*, tom. iii., Exerc. in 1 Cor. xv. 29, § 8.

VITRINGA.—“The act of baptizing is the immersion of believers in water. This expresses the force of the word. Thus also it was performed by Christ and the apostles.”—*Aphor. Sanct. Theol.*, Aph. 884.

RAVANELLUS.—“In the first institution of baptism, when adult persons were chiefly baptized, and that in a warm country, immersion was used, as appears from Matt. iii. 16; Acts viii. 36, 38, 39; Rom. vi. 4, 5. But in the present age, in which infants are generally baptized, and that in cold countries, aspersion is practised.”—*Bibliotheca*, sub voce, *Baptismus*.

LIMBORCH.—“Baptism, then, consists in ablution, or rather in immersion (*immersione*) of the whole body into water. For, formerly, those who were to be baptized, were accustomed to be immersed (*immergi*), with the whole body, in water.”—*Chr. Theol.*, b. v., c. 67.

HOORNBECK.—“We do not deny that in the first examples of persons baptized they went into the water, and were immersed.”—*Socin. Confut.*, b. iii., c. ii., § i., tom. iii., p. 268.

HEIDANUS.—“That John the Baptist and the apostles immersed, there is no doubt, whose example the ancient church followed, as is most evident from the testimony of the Fathers.”—*Corp. Theol. Chris.*, loc. xiv., tom. ii., p. 475.

BUDDEUS.—“Concerning baptism, it is particularly to be observed, that in the apostolic church it was performed by immersion into water; which, not now to mention other things, is manifest from this: The apostle seeks an image in this immersion, of the death and burial of Christ, and of mortifying the old man, and raising up of the new (Rom. vi. 3, 4). There are, indeed, some authors who think otherwise, and contend that sprinkling was practised in the apostolic church: to convince us of which, Dr. Lightfoot has left no stone unturned. But what may be said in answer to his arguments, has already appeared in my *Institu. Theol. Dog.*, b. v., c. i., § 5.”—*Eccle. Apos.*, c. vii., pp. 825, 826.

H. ALTING.—“This baptismal washing, in warm countries and ancient times, was performed by immersion into water, a continuance under the water, and an emersion out of the water; as the practice of John the Baptist (Matt. iii. 6, 16; John iii. 23), of Christ’s apostles (John iii. 22, iv. 1, 2), and of Philip (Acts viii. 38), and also the signification of these rites teach. (Rom. vi. 4).”—*Loc. Commun.*, pars i., loc. xii., p. 199.

J. ALTING.—“Formerly in the Christian church they put on Christ, being immersed.”—*Opera*, tom. iv., p. 242. (See his *Comm.*, Heb. ix. 10.)

GROTIUS.—“That this rite was accustomed to be performed by immersion, and not by pouring, appears both from the propriety of the word, from the places chosen for its administration (John iii. 23; Acts viii. 38), and from the many allusions of the apostles, which cannot be referred to sprinkling. (Rom. vi. 3, 4;

Col. ii. 12.) The custom of pouring or sprinkling appears to have obtained some time later, for the sake of those who, lying dangerously ill, desired to dedicate themselves to Christ: whom the rest called clinics. (See Cyprian's Epistle to Magnus.) Nor ought we to wonder that the ancient Latins used *tingere* for baptizare, since the Latin word *tingo* properly and generally signifies the same as *merso* (to immerse, to overwhelm).—*Anno.*, on Matt. iii. 6.

HOLLAZIUS.—“In the beginning of the primitive church, baptism was administered by immersion.”—*Theol.*, part iii., § ii., c. iv.

JURIEU.—The ancients “used to plunge themselves into the water, calling on the adorable Trinity” (*Pas. Let.*, Let. v., p. 36). “Because baptism was then administered by immersion” (Let. vi., p. 42). “He that was baptized was plunged into the water.”

LE CLERC.—“The manner of baptizing at that time, by plunging into the water those whom they baptized, was an image of the burial of Jesus Christ.”—On Rom. vi. 4.

ROELL.—“It is certain that immersion into water, and emersion out of it, were practised in Christian baptism in the beginning.”—*Exec. Epis. ad Col.*, c. ii. 12.

PAMELIUS.—“Whereas the sick, by reason of their illness, could not be immersed or plunged, which, properly speaking, is to be baptized, they had the saving water poured upon them, or were sprinkled with it. For the same reason, I think, the custom of sprinkling now used first began to be observed by the Western church; namely, on account of the tenderness of infants, seeing the baptism of adults was now very seldom practised.”—*Apud Forbesium, Instr. His. Theol.*, b. x., c. v., § 57.

PICTETUS.—“As to the manner of administering baptism, it was usual in ancient times for the whole body to be immersed in water. . . . It must be confessed that such a rite most happily represented that grace by which our sins are, as it were, drowned, and we raised again from the abyss of sin.”—*Theol. Chris.*, l. xiv., c. iv., § 17.

GURTLEUS.—“The action in this element of water is immersion; which rite continued for a long time in the Christian church, until, in a very late age, it was changed into sprinkling: of which an example is hardly to be found in ancient history, except what relates to the clinics, or sick persons, who, when confined to their beds, were to be initiated by the sign of the covenant of grace. Hence baptized persons are said to have ‘descended into the water, and to be buried with Christ into death’ (Matt. iii. 16; Acts viii. 38; Rom. vi. 4); for they who are immersed in water are covered with it, and, as it were, buried in it, until they arise out of it.”—*Inst. Theol.*, c. xxxiii., § 117, 118.

MOMMA.—“They were wont to go down into the water. Philip and the eunuch went down into the water.”—*De Statu. Eccle.*, tom. ii., c. v., § 193.

BOEIMER.—“The place of administering baptism was not the church, but a river, in which people were dipped in the presence of witnesses.”

CLIGNETUS.—“In the primitive times, persons baptized were entirely immersed in water.”—*Thesau. Dispu. Sedan.*, tom. i., p. 769.

CASTALIO AND CAMERARIUS.—“And were baptized; that is, they were immersed in water.”—In Poole's *Synop.*, on Matt. iii. 6.

BEZA.—“Ye have put on Christ.’ This phrase seems to proceed from the ancient custom of plunging the adult, in baptism.”—*Anno.*, ad Gal. iii. 27.

MASTRICHT.—“The sign representing, or the element in baptism, is water; the sign applying is washing, whether it be performed by immersion, which *only* was used by the apostles and primitive churches, . . . or whether it be performed by sprinkling.”—*Theol.*, b. vii., c. iv., § 9.

CALVIN.—“Here we perceive how baptism was administered among the ancients; for they immersed the whole body in water” (*Com.*, on Acts viii. 38). Again: “It is certain that immersion was the practice of the ancient church.”—*Ins.*, c. xv., § 19.

ZEPPERUS.—“It appears from the very signification and etymology of the term what was the custom of administering baptism in the beginning; whereas we now for baptism have rhanism, or sprinkling.”—In Leigh's *Crit. Sac.*, under *Baptismos*.

HASEUS.—“Though in the time of the apostles the custom was not known which prevailed in the following ages, namely, that persons, immediately after their baptism, were clothed with white garments, which they wore for a week afterward, and thence were called Albati, Candidati; yet, seeing they were entirely

immersed in water, they could not be baptized without putting off, and again putting on, their clothes."—*Bibli. Bremens.*, class iv., pp. 1042, 1043.

LEIGH.—"The ceremony used in baptism is either dipping or sprinkling: dipping is the more ancient. At first, they went down into the rivers; afterwards they were dipped in the fonts" (*Body of Div.*, b. viii., c. viii., p. 665). Also, in his *Crítica Sacra*, he says, under *baptismos*, that "in accordance with the derivation of the word, the custom in the beginning was to immerse, and not to sprinkle, as with us."

DIODATI.—"In baptism being dipped in water according to the ancient ceremony, it is a sacred figure unto us, that sin ought to be drowned in us, by God's Spirit."—*Anno.*, on Rom. vi. 4.

DOUTRIN.—"How is this water administered to the baptized? Formerly it was done by dipping quite in; but in our climate only by sprinkling."—*Scheme of Di. Truths*, c. xxii., ques. 24.

DAILLE.—"It was a custom heretofore in the ancient church to plunge those they baptized over head and ears in the water."—*Right Use of the Fathers*, b. ii., p. 148.

BOSSUET.—"The baptism of St. John the Baptist, which served for a preparative to that of Jesus Christ, was performed by plunging. . . . In fine, we read not in the Scripture that baptism was otherwise administered; and we are able to make it appear by the acts of councils, and by the ancient rituals, that for thirteen hundred years baptism was thus administered throughout the whole church, as far as was possible."—In Stennett's *Ans. to Russ.*, pp. 175, 176.

WEEMSE.—"When [in the primitive times] they were baptized, they went down into the water, and were baptized all over the body."—*Expo. of Laws of Moses*, b. i., c. xlv.

SIR THOMAS RIDLEY.—"The rites of baptism in the primitive times were performed in rivers and fountains; and this manner of baptizing the ancient church entertained from the example of Christ, who was baptized of John in Jordan."—In T. Lawson's *Baptis.*, p. 105.

BOWER.—"Baptism by immersion was undoubtedly the apostolical practice, and was never dispensed with by the church, except in case of sickness, or when a sufficient quantity of water could not be had. In both these cases, baptism by aspersion or sprinkling was allowed, but in no other."—*His. of the Popes*, vol. ii., p. 110. Note.

HARDY.—"They were baptized,' that is, they were immersed in water. That this rite was commonly performed by plunging, and not by pouring, is indicated both by the proper meaning of the word, and by the passages relating to the ordinance; for the custom of sprinkling seems to have prevailed somewhat later in favour of those who desired to give up themselves to Christ, or to be baptized, when lying ill of disease; whom others called clinics."—*Anno.*, on Matt. iii. 6.

Dr. LIGHTFOOT.—"That the baptism of John was by plunging the body (after the same manner as the washing unclean persons and the baptism of proselytes was), seems to appear from those things which are related of him; namely, that he baptized in Jordan, that he baptized in *Enon*, because there was much water there; and that Christ being baptized, came up out of the water; to which that seems to be parallel, Acts viii. 38, *Philip and the eunuch went down into the water*, &c. Some complain that this rite is not retained in the Christian church, as though it something derogated from the truth of baptism, or as though it were to be called an innovation, when the sprinkling of water is used instead of plunging" (In Dr. A. Clarke's *Com.*, at the end of Mark; and this is commended by Dr. Clarke). Is there no justice in the complaint that a Divine appointment is superseded by a human invention?

Dr. TOWERSON.—"The third thing to be inquired concerning the outward visible sign of baptism is, how it ought to be applied; whether by an immersion, or an aspersion, or effusion;—a more material question than it is commonly deemed by us, who have been accustomed to baptize by a bare effusion, or sprinkling of water upon the party. For in things which depend upon the mere will and pleasure of Him who instituted them, there ought, no doubt, great regard to be had to the commands of Him who did so; as without which there is no reason to presume we shall receive the benefit of that ceremony, to which He hath been pleased to annex it. Now, what the command of Christ was in this particular cannot well be doubted

of by those who shall consider the words of Christ (Matt. xxviii. 19) concerning it, and the practice of those times, whether in the baptism of John, or of our Saviour. For the words of Christ are, that they should baptize, or *dip*, those whom they made disciples to him (for so, no doubt, the word *baptizein* properly signifies); and which is more, and not without its weight, that they should baptize them *into* the name of the Father, and of the Son, and of the Holy Ghost: thereby intimating such a washing as should receive the party baptized within the very body of the water which they were to be baptized with. Though if there could be any doubt respecting the signification of the words in themselves, yet would that doubt be removed by considering the practice of those times, whether in the baptism of John, or of our Saviour. For such as was the practice of those times in baptizing, such in reason are we to think our Saviour's command to have been concerning it, especially when the words themselves incline that way; there being not otherwise any means, either for those or future times, to discover His intention concerning it." "What the practice of those times was . . . will need no other proof than resorting to rivers, and other such like receptacles of water, for the performance of that ceremony, and that, too, 'because there was much water there.' For so the Scripture doth not only affirm concerning the baptism of John (Matt. iii. 5, 6, 13; John iii. 23), but both intimate concerning that which our Saviour administered in Judea (because making John's baptism and His to be so far forth of the same sort, John iii. 22, 23), and expressly affirm concerning the baptism of the eunuch, which is the only Christian baptism the Scripture is in any way particular in the description of. The words of St. Luke (Acts viii. 38) being, that 'both Philip and the eunuch went down into a certain water,' which they met with in their journey, in order to the baptizing of the latter. For what need would there have been either of the Baptist's resorting to great confluxes of water, or of Philip and the eunuch's going down into this, were it not that the baptism both of the one and the other was to be performed by an immersion? A very little water, as it doth with us, sufficing for an affusion, or sprinkling." Again: "But, therefore, as there is so much the more reason to represent the rite of immersion as *the only legitimate* rite of baptism, because the only one that can answer the ends of its institution, and those things which were to be signified by it; so especially if (as is well known, and undoubtedly of great force) the general practice of the primitive church was agreeably thereto, and the practice of the Greek church, to this very day. For who can think either the one or the other would have been so tenacious of so troublesome a rite were it not that they were well assured, as they of the primitive church might very well be, of its being the only instituted and legitimate one." "The first mention we find of aspersion in the baptism of the elder sort was in the case of the *clinici*, or men who received baptism upon their sick beds: and that baptism is represented by St. Cyprian as legitimate upon account of necessity that compelled it, and the *presumption* there was of God's gracious acceptance thereof because of it. By which means the lawfulness of any other baptism than by immersion will be found to lie in the necessity there may sometimes be of another manner of administration of it."—*Of the Sac. of Bap.*, part iii., pp. 53–56, 58–60.

Would that our present Pædobaptist professors, doctors, and others, before publishing their fallacies respecting the import of *baptizo*, and the practice of apostolic and subsequent times, would read these concessions from the candid and learned belonging to their own party.

CHAMIERUS.—"Immersion of the whole body was used from the beginning, which expresses the force of the word *baptize*; whence John baptized in a river. It was afterwards changed into sprinkling, though it is uncertain when or by whom it commenced."—*Panst. Cath.*, tom. iv., b. v., c. ii., § 6.

DU FRESNE.—"From the custom of baptizing by pouring or sprinkling the sick, who could not be immersed (which is properly baptism), was introduced the custom which now prevails in the Western church."—*Lat. Glos.*, on the word *Clinici*.

DR. R. WETHAM (a Roman Catholic writer).—"The word baptism signifies a washing, particularly when it is done by immersion, or by dipping or plunging a thing under water, which was formerly the ordinary way of administering the sacrament of baptism. But the church, which cannot change the least article of

the Christian faith, is not so tied up in matters of discipline and ceremonies. Not only the Catholic church, but also the pretended reformed churches, have altered this primitive custom in giving the sacrament of baptism, and now allow of baptism by pouring or sprinkling water on the persons baptized. Nay, many of their ministers do it now-a-days by fillying a wet finger and thumb over a child's head, or by shaking a wet finger or two over the child, which is hard enough to call a baptizing in any sense."—*Anno, on N. T.*, Matt. iii. 6.

BOEHMER.—"The place of administering baptism was not a church, but a river, in which persons were dipped in the presence of witnesses."—In Jones's *Eccle. His.*, vol. i., p. 277.

Dr. PRIESTLEY.—"This rite appears to have been generally, though probably not always, performed by dipping the whole body in water. . . . It is certain that in very early times there is no particular mention made of any person being baptized by sprinkling only, or a partial application of water to the body."—*His. Corrup.*, vol. ii., pp. 66, 67.

Dr. D. SCOTT.—"The verb *baptizo* expresses the form of admitting a proselyte into the Christian church, which tradition assures us was by a trine immersion, or plunging under water. But of late, aspersion, or sprinkling, is admitted by the Church of England instead of immersion, or dipping."—*New Version of St. Matt.'s Gos.*, note on Matt. xxviii. 19.

D. ROGERS.—"None of old were wont to be sprinkled; and I confess myself unconvinced by demonstration of Scripture for infants' sprinkling. It ought to be the church's part to cleave to the institution, which is dipping; and he betrays the church, whose officer he is, to a disorderly error, if he cleave not to the institution, which is to dip. That the minister is to dip in water, as the meetest act, the word *baptizo* notes it: for the Greeks wanted not other words to express any other act besides dipping, if the institution could bear it. What resemblance of the burial or resurrection of Christ is in sprinkling? All antiquity and Scripture confirm that way. To dip, therefore, is exceeding material to the ordinance; which was the usage of old, without exception of countries, hot or cold."—In Dr. Russell's *Just Vind. of Doc. and Prac. of John*, &c. Epis. Dedi., p. 5.

Archb. TILLOTSON.—"Anciently those who were baptized, . . . were immersed and buried in the water."—*Works*, vol. i., Ser. vii.

Bp. SHERLOCK.—"Baptism, or our immersion into water, according to the ancient rite of administering it, is a figure of our burial with Christ, and of our conformity to His death, and so signifies our dying to sin and walking in newness of life."—*Kno. of Christ*, c. iv., § i., p. 127.

Dr. S. CLARKE.—"*We are buried with Christ in baptism.* In the primitive times, the manner of baptizing was by immersion, or dipping the whole body into the water; and this manner of doing it was a very significant emblem of the dying and rising again referred to by St. Paul in the above-mentioned similitude."

Bp. NICHOLSON.—"The sacrament of baptism was anciently administered by plunging into the water, in the Western as well as the Eastern part of the church."—*Let. to Sir W. Dugdale*, in Camden's *Britannia*, p. 841.

W. GILPIN (Prebendary of Salisbury).—"They used immersion in baptizing."—*Lec. on the Ch. Cat.*, vol. ii., p. 170.

Archb. SHARP.—"Whenever a person in ancient times was baptized, he was not only to profess his faith in Christ's death and resurrection, but he was also to look upon himself as obliged to mortify his former carnal affections, and so enter upon a new state of life; and the very form of baptism did lively represent this obligation. For what did his being plunged under water signify, but his undertaking, in imitation of Christ's death and burial, to forsake his former evil courses, as his ascending out of the water did his engagement to lead a holy, spiritual life?"—*Sermon*, March 27th, 1692.

Bp. BURNET.—"We know that the *first* ritual of baptism was by going into the waters, and being laid as dead backwards all along in them: and then the persons baptized were raised up again, and so they came out of them." "The danger of dipping, in cold climates, may be a very good reason for changing the form of baptism to sprinkling." (?)

Dr. R. NEWTON.—"It must be confessed that in the primitive times, and in those hot countries where the Gospel was first preached, baptism for the most part was administered by dipping or plunging the person baptized into water."—*Prac. Expo. of Cat.*, p. 294.

Bp. TAYLOR.—“The custom of the ancient churches was not sprinkling, but immersion; in pursuance of the sense of the word in the commandment, and the example of our blessed Saviour. Now this was of so sacred account in their esteem, that they did not account it lawful to receive him into the clergy who had been only sprinkled in his baptism, as we learn from the epistle of Cornelius to Fabius of Antioch, apud Euse., b. vi., c. xliii. ‘It is not lawful that he who was sprinkled on his bed, by reason of sickness, should be admitted into holy orders.’ Nay, it went farther than this: they were not sure that they were *rightly* christened, yea or no, who were only sprinkled; as appears in the same epistle of Cornelius in Eusebius, *eige chre legein tou toiouton eilephenai*, which Nicephorus thus renders, *If at least such a sprinkling may be called baptism*. And this was not spoken in diminution of Novatus, and indignation against his person; for it was a formal and solemn question, made by Magnus to Cyprian, whether they are to be esteemed *right Christians* who were only sprinkled with water, and not washed or dipped. He [Cyprian] answers, that the baptism was good when it was done in the case of necessity; God pardoning and necessity compelling.”—*Ductor Dub.*, b. iii., c. iv., r. xv., p. 644.

Archb. USHER.—“Some there are that stand strictly for the particular action of diving or dipping the baptized under water, as the only action which the institution of the sacrament will bear; and our church allows no other, except in case of the child’s weakness; and there is expressed in our Saviour’s baptism both the descending into the water, and the rising up.”—*Sum and Subs. of the Chris. Rel.*, p. 413. 6th Edition.

Dr. HAMMOND.—“John baptized in a river, in Jordan (Mark i. 5), in a confluence of much water (John iii. 23), *because*, as it is added, *there was much water there*; and, therefore, as the Jews, writing in Greek, call those lakes wherein they wash themselves *kolumbethrai*; so in the Christian church, the *baptisterion*, or vessel which contained the baptismal water, is oft called *kolumbethra*, a swimming or diving place.”—*Anno.*, on Matt. iii. 1.

If these quotations are considered too numerous, will the reader regard himself as being favoured with a sprinkling of them, or as being immersed in them?

Bp. STILLINGFLEET.—“Rites and customs apostolical are altered; therefore men do not think that apostolical practice doth bind: for if it did, there could be no alteration of things agreeable thereunto.”—*Irenicum*, part ii., c. vi., p. 345.

EVANS.—“In the church of Cranbrook is a large dipping-place, in which the persons, agreeable to the primitive mode, are to be immersed on the profession of Christianity.”—*Juve. Tourist*, p. 434.

J. MEDE.—“There was no such thing as sprinkling, or *rhantismos*, used in baptism in the apostles’ days, nor for many ages after.”—*Disc.*, on Titus iii. 5.

T. STACKHOUSE.—“Several authors have shown that we read nowhere in Scripture of any one’s being baptized but by immersion; and from the acts of councils and ancient rituals have proved that this manner of immersion continued (as much as possible) to be used for thirteen hundred years after Christ. But it is much to be questioned whether the prevalence of custom, and the overfondness of parents, will, in these cold climates especially, ever suffer it to be restored.”—*His. of the Bible*, b. viii., c. i., pp. 1234, 1235. Note.

Dr. CHEYNE.—“I cannot forbear recommending cold-bathing, and I cannot sufficiently admire how it should ever have come into such disuse, especially among Christians, when commanded by the greatest lawgiver that ever was, under the direction of God’s Holy Spirit, to His chosen people, and perpetuated to us in the immersion at baptism, by the same Spirit; who, with infinite wisdom in this, as in everything else that regards the temporal and eternal felicity of his creatures, combines their duty with their happiness.”—*Essay on Health*, p. 100.

It is not maintained that every writer adduced has been eminent as a theologian, although very few are the exceptions. The one now quoted, and the one next cited, were eminent in another capacity; whilst the authors of encyclopædias, &c., may be, or may have been, more eminent in literature than in theology. This is no diminution of qualification to

bear testimony to an historical fact. Besides, like the eminent theologians whom we quote, they belong not to the Baptists, but to the Pædobaptists.

Sir JOHN FLOYER.—“It must be accounted an unreasonable nicety in the present age to scruple either immersion or cold-bathing as dangerous practices. We must always acknowledge that He that made our bodies would never command any practice prejudicial to our health; but, on the contrary, He best knows what will be most for the preservation of our health, and frequently takes care of our bodies and souls in the same command” (*His. of Cold Bathing*, pp. 11, 51). Writing, in 1702, he says: “Since the baptismal immersion continued till the beginning of the last century” (p. 8). “The Christian baptism,” says he, “was performed by immersion in England, and all parts, at the first planting of Christianity” (p. 16). Addressing the Dean and Canons, Residentiaries of the cathedral church of Lichfield, he expresses his “design to prove” “that immersion continued in the Church of England till about the year 1600” (p. 23). His advocacy of immersion and cold-bathing as conducive to health and to the removal of some diseases, we need not quote.

Bp. SANDERSON.—“According to this principle, that nothing can be lawfully performed, much less required, in the affairs of religion, which is not either commanded by God in the Scripture, or, at least, recommended by a laudable example, the baptism of infants, and the sprinkling of water in baptism, must be exterminated from the church.”—*De Obliga. Cons., Prælec. iv., § 17, 18.*

BAILEY.—“Baptism, in strictness of speech, is that kind of ablution or washing which consists in dipping; and when applied to the Christian institution so-called, it was used by the primitive Christians in no other sense than that of dipping, as the learned Grotius and Casaubon well observe. But as new customs introduce new significations of words, in process of time it admitted the idea of sprinkling, as in the case of clinical baptism.”—*Dict. Dr. Scott's Edition.*

WILSON.—“Baptism was performed in the primitive times by immersion.”—*Archæol. Dic. Art. Baptism.*

CHAMBERS.—“In the primitive times this ceremony was performed by immersion, as it is to this day in the Oriental churches, according to the original signification of the word.”—*Cyclo. Art. Bap.*

ENCY. METROPO.—“We readily admit that the literal meaning of the word baptism is immersion, and that the desire of resorting again to the most ancient practice of the church, of immersing the body, which has been expressed by many divines, is well worthy of being considered. The origin of sprinkling with water, instead of dipping, must be derived from regard to health.” “In England, the custom of sprinkling has, in great measure, arisen from the principles laid down in the directory, 1644, when the Presbyterian power had gained the ascendant over the church.”—*Art. Bap.*

EDIN. ENCY.—“In the time of the apostle the form of baptism was very simple. The person to be baptized was dipped in a river or vessel, with the words which Christ had ordered; and, to express more fully his change of character, generally assumed a new name. The immersion of the whole body was omitted only in the case of the sick who could not leave their beds. In this case, sprinkling was substituted, which was called *clinic baptism*. The Greek church, as well as the schismatics in the East, retained the custom of immersing the whole body; but the Western church adopted, in the thirteenth century, the mode of baptism by sprinkling, which has been continued by the Protestants, Baptists only excepted.” “It was not till 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent.” “In this country (Scotland), however, sprinkling was never practised in ordinary cases before the Reformation. From Scotland it made its way into England, in the reign of Elizabeth, but was not authorized by the Established Church. In the Assembly of Divines, held at Westminster in 1643, it was keenly debated whether immersion or sprinkling should be adopted; twenty-five voted for sprinkling, and twenty-four voted for immersion; and even that small majority was obtained at the earnest request of Dr. Lightfoot, who had acquired great influence in the Assembly.”—*Art. Baptism.*

ENCY. ECCLESIASTICA.—“Whatever weight may be in these reasons as a defence for the practice of sprinkling, it is evident that during the first ages of the church, and for many ages afterwards, the practice of immersion prevailed; and it seems,

indeed, never to be departed from except when it was administered to a person at the point of death, or upon the bed of sickness."

ENCY. PERTHENSIS.—"In performing the ceremony [of baptism], the usual custom (except in clinical cases, or where there was scarcity of water) was to immerse and dip the whole body. . . . To prevent any indecency, men and women were baptized apart; and either the baptisteries were divided into two apartments, one for the men, the other for the women, as Bingham has observed, or the men were baptized at one time, and the women at another, as is shown by Vossius, from the *Ordo Romanus*, Gregory's *Sacramentarium*, &c. There was also an order of deaconesses, one part of whose business was to assist at the baptism of women. These precautions, however, rather indicate a scrupulous attention to delicacy than imply any indecency in the circumstance of immersion itself. From the candidates being immersed, there is no reason to infer that they were naked. The present Baptists never baptize naked, though they always immerse." Referring to our own country, it is said: "The custom of sprinkling children, instead of dipping them in the font, which at first was allowed in the case of the weakness or sickness of the infant, has so far prevailed that immersion is quite excluded. What principally tended to confirm the practice of affusion or sprinkling, was that several of the Protestant divines, flying into Germany and Switzerland during the bloody reign of Queen Mary, and returning home when Queen Elizabeth came to the crown, brought back with them a great zeal for the Protestant churches beyond the sea, where they had been sheltered and received; and having observed that at Geneva and some other places baptism was administered by sprinkling, they thought that they could not do the Church of England a greater piece of service than by introducing a practice dictated by so great an oracle as Calvin. This, together with the coldness of our northern climate, was what contributed to banish entirely the practice of dipping infants in the font."

NATI. CYCLO.—"The manner in which the rite was performed appears to have been at first by complete immersion." "It was the practice of the English, from the beginning, to immerse the whole body."

ENCY. BRIT.—"In performing the ceremony of baptism, the usual custom, except in clinical cases, or where there was scarcity of water, was to immerse the whole body. Thus St. Barnabas, describing a baptized person, says: 'We go down into the water full of sin and filth, but we ascend bearing fruit in our hearts.' And this practice of immersing the whole body was so general, that we find no exception made, from respect either to the tenderness of infants or the bashfulness of the other sex, unless in case of sickness or disability." "What principally tended to confirm the practice of affusion or sprinkling was, that several of our Protestant divines, flying into Germany and Switzerland during the bloody reign of Queen Mary, and returning home when Queen Elizabeth came to the crown, brought back with them a great zeal for the Protestant churches beyond the sea, where they had been sheltered and received; and having observed that at Geneva and other places baptism was administered by sprinkling, they thought they could not do the Church of England a greater piece of service than by introducing a practice dictated by so great an authority as Calvin."—Art. *Baptism*.

PENNY CYCLO.—"The manner in which it was performed appears to have been at first by a complete immersion." "It was the practice of the English church from the beginning to immerse the whole body. Tyndale, writing at the eve of the Reformation, speaks of it as a general practice, and says that the exceptions were in cases of sickness, when the water was only poured on the head of the infant. Dr. John Jones, writing in 1579, notices the fact that some of the old priests of that time were accustomed to dip the child very zealously to the bottom of the font. A few years later the practice was giving way, and the custom of sprinkling only becoming general."

Dr. JOHNSON.—"As to giving bread only to the laity, they [the Papists] may think that, in what is merely ritual, deviations from the primitive mode may be admitted on the ground of convenience: and I think they are as well warranted to make this alteration as we are to substitute sprinkling in the room of the ancient baptism."—*Life*, by Boswell, vol. ii., p. 499.

Dr. REES.—"In primitive times this ceremony was performed by immersion." He nevertheless, without evidence, believed in a deviation from this when great numbers were baptized at the same time. He acknowledges that, "in the reign of

King Edward, the Established Church practised in ordinary cases trine immersion; and pouring or sprinkling was allowed only in cases of danger, in private."—Art. *Bap.*

VICECOMES, of Milan, says: "I will refute that false notion that baptism was administered in the primitive church by pouring or sprinkling."

BAXTER.—"We grant that baptism then [in the primitive times] was by washing the whole body; and did not the differences of our cold country, as to that hot one, teach us to remember, 'I will have mercy, and not sacrifice;' it should be so here." "It is commonly confessed by us to the Anabaptists, as our commentators declare, that in the apostles' times the baptized were dipped over head in the water, and that this signified their profession, both of believing the burial and resurrection of Christ; and of their own *present* renouncing the world and flesh, or dying to sin and living to Christ, or rising again to newness of life, or being buried and risen again with Christ, as the apostle expoundeth in the forecited texts of Col. and Rom. And though (as is before said) we have thought it lawful to disuse the manner of dipping, and to use less water, yet we presume not to change the use and signification of it." "For my own part, I may say as Mr. Blake, that I never saw a child *sprinkled*; but all that I have seen baptized had water *poured* on them, and so were washed."—*Para.* on the N.T., at Matt. iii. 6. *Dispu. of Right to Sac. Plain Scrip. Proof*, p. 134.

POOLE.—"A great part of those who went out to hear John, were baptized, that is, dipped in Jordan." "It is true the first baptisms of which we read in Holy Writ were by dippings of the persons baptized."—*Com.*, on Matt. iii. 6; xxviii. 19, 20.

WHITBY (on Rom. vi. 4).—"It being so expressly declared here, and Col. ii. 12, that we are *buried with Christ in baptism* by being buried under water; and the argument to oblige us to a conformity to His death, by dying to sin, being taken hence; and this immersion being religiously observed by all Christians for thirteen centuries, and approved by our church, and the change of it into sprinkling even without any allowance from the author of this institution, or any licence from any council of the church, being that which the Romanist still urges to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of the *clinic*, or in present danger of death."—*Com.*

It may be a relief to the monotonous but not unimportant character of these extracts, to introduce the following from the same author. Having pleaded, in his *Protestant Reconciler*, for some condescension to be made to Dissenters in order to reconcile them to the church, he adds:

"And, on the other hand, if, notwithstanding the evidence produced, that baptism by immersion is suitable both to the institution of our Lord and His apostles, and was by them ordained to represent our burial with Christ, and so our dying unto sin, and our conformity to His resurrection by newness of life, as the apostle doth clearly maintain the meaning of that rite,—I say if, notwithstanding this, all our *Dissenters* [meaning Pædobaptists] do agree to *sprinkle* the baptized infant, why may they not as well submit to the significant ceremonies imposed by our church? For since it is as lawful to add unto Christ's institutions a significant ceremony as to diminish a significant ceremony which He or His apostles instituted, and use another in its stead which they never did institute, what reason can they have to do the latter, and yet refuse submission to the former? And why should not the peace and union of the church be as prevailing with them to perform the one as is their mercy to the infant's body to neglect the other?" (p. 289.)

Dr. DODDRIDGE (on Rom. vi. 4).—"It seems the part of candour to confess that here is an allusion to the manner of baptizing by *immersion* as most usual in these early times" (*Exp.*). Also, in his *Lectures*: "The most considerable argument in favour of immersion is that it was practised in the primitive ages. Several texts in the New Testament plainly declare this: Matt. iii. 6, 16; John iii. 23; Acts viii. 36-39. And it appears by the Fathers that this was at least generally retained till *clinic* baptism, *i.e.*, a baptism of the sick in their beds, took place." "It will appear, hence, that they who practise baptism by immersion are by no means to be condemned on that account, since, on the whole, that mode of baptism is evidently favoured by scriptural examples" (Lec. 202).

BURKITT.—“Observe the manner of the administration of baptism to the eunuch: he went down into the water, and was baptized by Philip. In those hot countries it was usual so to do.”—*Expo.*, on Acts viii. 38.

DR. G. CAMPBELL.—“I have heard a disputant of this stamp, in defiance of etymology and use, maintain that the word rendered in the New Testament baptize, means more properly to sprinkle than to plunge; and, in defiance of all antiquity, that the former method was the earlier, and for many centuries the most general practice in baptizing.”—*Lec. on Sys. Theol. and Pul. Eloqu.*, p. 480.

WESLEY.—“Mary Welsh, aged eleven days, was baptized, according to the custom of the first church, and the rule of the Church of England, by immersion. The child was ill then, but recovered from that hour.”—*Journal*, p. 11.

DR. A. CLARKE (on Rom. vi. 4).—“It is probable that the apostle here alludes to the mode of administering baptism by immersion.” “Baptism among the Jews, as it was performed in the coldest weather, and the persons were kept under water for some time,” &c.—*Com.*, on Matt. xx. 22.

J. LINGARD (Roman Catholic), writing to Dr. Barrington, the Bishop of Durham, says: “From the expressions of Scripture, and the practice of the first Christians, it is evident that the sacrament of baptism was, in the first institution, conferred by immersion.”—In Peng., p. 71. Note.

ELSLEY, on Matt. iii. 6, refers to “a long and curious note of Lightfoot” on this passage, for “reasons why sprinkling may properly have taken place of total immersion.”—*Anno.*, on Matt. iii. 6.

J. GLYDE.—“Except in cases of sickness, when sprinkling was substituted for it, immersion, regarded as being the most exact and complete fulfilment of the command of Christ, was the only mode of administering baptism for many centuries” (On *Bap.*, pp. 9, 10). We naturally ask, If sprinkling had been regarded as of apostolic origin, why should it have been limited to the sick?

S. BROMLEY (on Christ's baptism).—“Now, while going out of the water (in which he had doubtless been immersed) in the act of prayer, the heavens opened above his head,” &c.—*Life of Christ*.

URNER.—“In the apostolic age, baptism was by immersion, as its symbolic action shows.”—In Wal., on *Bap.*, p. 39.

DR. G. HILL.—“In one circumstance respecting the mode of administering baptism, the greater part of Christians have departed from primitive practice.” “There is reason to believe that immersion was more commonly practised at the beginning.”—*Lec. in Div.*, vol. ii., p. 334.

Bp. HEBER, in his *Life of Jeremy Taylor*.—“He evidently regretted, as Wesley afterwards did, the discontinuance of the ancient practice of immersion, and even of dipping three times in honour of the Trinity. Like Wesley, he condemns the practice of sprinkling altogether, as contrary both to the analogy of the ceremony, the apostolic tradition, and the canons of the English and Irish Church.”—In *Tes. of Em. Pæ.*, p. 33.

BRETSCHNEIDER.—“The apostolic church baptized only by immersion.”—*Theol.*, vol. i., p. 684.

AUGUSTI.—“The word baptism, according to the etymology and usage, signifies to immerse, submerge, &c., and the choice of the word betrays an age in which the latter custom of sprinkling had not been introduced.”—In Wal., on *Bap.*, p. 37.

HAHN.—“According to apostolic instruction and example, baptism was performed by immersing the whole man.”—*Theol.*, p. 556.

THOLUCK (on Rom. vi. 4).—“For the explanation of this figurative description of the baptismal rite, it is necessary to call attention to the well-known circumstance that in the early days of the church, persons, when baptized, were first plunged below, and then raised above the water.”

RHEINWALD.—“Baptism was administered by immersion; only in case of necessity by sprinkling.” “Immersion was the original apostolical practice.”—*Archæol.*, pp. 302, 303.

FRITSCHÉ.—“With infant baptism still another change in the outward form of baptism was introduced, that of sprinkling with water, instead of the former practice of immersion.”—*Bib. Theol.*, vol. iii., p. 507.

STORR AND FLATT.—“The disciples of our Lord could understand His command in no other manner than as enjoining immersion; for the baptism of John, to which Jesus himself submitted, and also the earlier baptism (John iv. 1) of the disciples

of Jesus, were performed by dipping the subject into cold water, as is evidenced from the following passages:—Matt. iii. 6, 'were baptized in Jordan;' ver. 16, 'Jesus ascended out of the water;' John iii. 23, 'because there was much water there.'" "And that they actually did understand it so is proved partly by those passages of the New Testament which evidently allude to immersion:—Acts viii. 36, 'when they had come up out of the water;' ver. 39; Rom. vi. 4, 'are buried with Him (Christ) by baptism, so that as Christ was raised up from the dead,' &c.; comp. Col. ii. 12, and partly from the fact that immersion was so customary in the ancient church, that even in the third century the baptism of the sick, who were merely sprinkled with water, was entirely neglected by some, and by others was thought inferior to the baptism of those who were in health, and who receive baptism not merely by aspersion, but who actually bathe themselves in water." The same writers add: "Moreover, the old custom of immersion was also retained a long time in the Western church, at least in the case of those who were not indisposed. And even after aspersion had been fully introduced in a part of the Western churches, there yet remained several who for some time adhered to the ancient custom. Under these circumstances, it is certainly to be lamented that Luther was not able to accomplish his wish with regard to the introduction of immersion in baptism as he had done in the restoration of wine in the eucharist."—*Bib. Theol.*, p. 216.

KNAPP.—"Immersion is peculiarly agreeable to the institution of Christ, and to the practice of the apostolic church, and so even John baptized, and immersion remained common for a long time after; except that in the third century, or perhaps earlier, the baptism of the sick (*baptisma clinicorum*) was performed by sprinkling or affusion. Still, some would not acknowledge this to be true baptism, and controversy arose concerning it, so unheard of was it at that time to baptize by simple affusion. Cyprian first defended baptism by sprinkling, when necessity called for it, but cautiously and with much limitation. By degrees, however, this mode of baptism became more customary, probably because it was found more convenient; especially was this the case after the seventh century and in the Western church; but it did not become universal until the commencement of the fourteenth century. Yet Thomas Aquinas had approved and promoted this innovation more than a hundred years before. In the Greek and Eastern churches they still held to immersion. It would have been better to have adhered generally to the ancient practice, as even Luther and Calvin allowed."—*Chr. Theol.*, p. 428.

WINER.—"In the apostolic age, baptism was by immersion, as its symbolical explanation shows." "Affusion was at first applied *only to the sick*, but was gradually introduced for others after the seventh century, and in the thirteenth became the prevailing practice in the West. But the Eastern church has retained immersion alone as valid."—*M.S. Lec. on Archæol.*

OLSHAUSEN.—"John's baptism was in all probability like Christian baptism, not only in this, that in it the baptizing party performed the immersion on the baptized," &c. "The one-half of the action—the submersion—represents the negative aspect, viz., the taking away of the old man (Rom. vi. 4); in the other part—the emersion—the positive aspect, . . . is denoted."—*Com.*, on Matt. iii. 1, 16, 17.

CHALMERS.—"The original meaning of the word baptism is immersion; and though we regard it as a point of indifference whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of the administration in the apostles' days was by an actual submerging of the whole body under water."—*Lec. on Rom.* On Rom. vi. 4.

DR. WOODS.—"Our Baptist brethren undertake to prove from ecclesiastical history that immersion was the prevailing mode of baptism in the ages following the apostles. I acknowledge that ecclesiastical history clearly proves this. And I am very willing to acknowledge, also, that immersion might be one of the modes of baptism, and perhaps the prevailing one, used in the time of Christ and the apostles, and that the Christians in the following ages probably derived it from them."—In Hinton's *His. of Bap.*, p. 36.

DR. STUART, after quoting a number of the Fathers, says: "But enough. It is, says Augusti, a thing made out, namely the ancient practice of immersion. So, indeed, all the writers who have thoroughly investigated this subject conclude. I know of no one usage of ancient times which seems to be more clearly and certainly

made out. I cannot see how it is possible for any candid man, who examines the subject, to deny this" (On *Bap.*, p. 359). Elsewhere he says: "In what manner, then, did the churches of Christ from a very early period, to say the least, understand the word *baptizo* in the New Testament? Plainly, they understood it as meaning immersion."—*Bib. Rep.*, p. 662.

Dr. BUNSEN.—"In the East, people adhered to immersion. The Western church, which evidently commenced her career under the guidance of Rome, . . . abolished . . . immersion, and introduced sprinkling in its stead" (*Hippol.*, vol. iii., p. 203). Also, in his letters to Arndt, on the *Signs of the Times*, he says, respecting "the modern Baptists:" "As regards their form of government, they are, as every one knows, Independents, who perform the rite of baptism, like the primitive Christians, by immersion."*

Dr. LANGE.—"Baptism, in the apostolic age, was a proper baptism—the immersion of the body in water."—On *Inf. Bap.*, p. 81.

E. H. LANDON.—"Baptism. . . . Originally it was always conferred by immersion. . . . The universal practice of the church for nearly twelve centuries was to baptize by immersion: but in two cases a mitigation of this rule was allowed: first, when sick persons were to be baptized; in their case affusion was allowed. This was called clinic baptism. And, secondly, in cases where sufficient water for immersion could not be obtained."—*Eccle. Dic. Art. Bap.*

THE QUARTERLY REVIEW, for June, 1854, on Milman's Latin Christianity, says: "There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that for at least four centuries any other form was either unknown, or regarded as an exceptional, almost a monstrous case. To this form the Greek church still rigidly adheres, and the most illustrious and venerable portion of it, that of the Byzantine empire, absolutely repudiates and ignores any other mode of administration as essentially invalid. The Latin church, on the other hand, doubtless in deference to the requirements of a northern climate, to the change of manners, to the convenience of custom, has wholly altered the mode, surrendering, as it could fairly say, the letter to the spirit—preferring mercy to sacrifice; and with the exception of the cathedral of Milan, and the sect of the Baptists, a few drops of water are now the Western substitutes for the three-fold plunge into the gushing river or the wide baptisteries of the East."

J. HEWLETT.—"Baptism was at first performed by immersing the whole body."—*Com.*, on Rom. vi. 3.

Dr. HOOK.—"The place of baptism was at first unlimited, being some pond or lake, some spring or river." "Afterwards, the baptistery was built, at the entrance of the church, or very near it; which had a large basin in it, that held the persons to be baptized, and they went down by steps into it. Afterwards, when immersion came to be disused, fonts were set up at the entrance of churches." "Though immersion was the usual practice, yet sprinkling was in some cases allowed, as in clinic baptism, or the baptism of such persons as lay sick in bed" (*Dic. Art. Bap.*). "Clinical perfusion," says Dr. Carson, "could never have been introduced as a substitute for baptism had not Puseyism been previously introduced."

I. TAYLOR says that, "instead of a regular and slow development of error, there was a very early expansion of false and pernicious notions in their mature proportions, and these attended by some of their worst fruits."—*Anc. Chris.*, pp. 103, 104.

Bp. COLENSO.—"In holy baptism, the 'outward visible sign' of water, in which the person in those days [apostolic times] was immersed, or, as it were, buried, is the sign, indeed, of our dying and rising again" (*Trans. and Exp. of Rom.*; on vi. 4). Grievously heretical on the Pentateuch, yet Dr. C. makes truthful assertions on the historic fact of immersion.

Dr. MACBRIDE.—"Immersion, . . . which so significantly represents 'our death unto sin, and our rising to newness of life,' was that of the primitive Christians."—*Lec. on the Diat.*, p. 187.

* "This is not a question in which German neology or philosophy spoils the value of the opinion given; it is a question of exact knowledge of antiquity. In this knowledge the scholars of no other country equal the Germans." Historic quotations are given in some Pedobaptist concessions previously adduced. The reader who chooses can re-peruse them.

Dr. E. ROBINSON.—“In the primitive churches, where, according to Oriental habits, bathing was to them what washing is to us, the rite appears to have been ordinarily, though not necessarily, performed by immersion.”—*Lex. Art. Bap.*

Dr. BLOOMFIELD (on Matt. iii. 6).—“*Ebaptizonto*. This, with the Jews, was always effected, not by sprinkling, but by immersion.”—*Crit. Dig.*, on Matt. iii. 6.

Dr. HALLEY.—“Their practice of immersion forbids us to account for their language by supposing that a conventional use of the term had grown up in accordance with the customs of the church. They did immerse, for they seem as if they could not have made too much use of the holy water. With one immersion not content, they observed the trine immersion as the sacramental emblem of the Trinity” (p. 340).

Dean ALFORD.—“The baptism was administered by the immersion of the whole person.”—*Gr. Tes.* Matt. iii. 6.

Dean STANLEY.—“If from the general scene we turn to the special locality of the river banks, the reason of John’s selection is at once explained. He came ‘baptizing,’ that is, signifying to those who came to him, as he plunged them under the rapid torrent, the forgiveness and forsaking of their former sins.” “There began that sacred rite which has since spread throughout the world, through the vast baptisteries of the southern and oriental churches, gradually dwindling to the little fonts of the north and west, the plunges beneath the water diminishing to the few drops which by a wise exercise of Christian freedom are now in most churches the sole representative of the descending river” (*Sinai and Pales.*, pp. 304–306). “There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that for at least four centuries any other form was either unknown, or regarded as an exceptional, almost a monstrous case” (*East. Church*, p. 44). How accordant the above with Milton’s speaking of Christ’s “burial, in which He was immersed, as it were, for a season.” Also, in his treatise on Christian Doctrine, Milton says: “Under the Gospel, the first of the sacraments, commonly so-called, is baptism, wherein the bodies of believers who engage themselves to pureness of life are immersed.”

Bp. BROWNE.—“The language of the New Testament, and of the primitive Fathers, sufficiently points to immersion as the common mode of baptism.”

CONYBEARE AND HOWSON.—“It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water, to represent his death to the life of sin, and then raised from this momentary burial, to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism . . . has rendered obscure to popular apprehension some very important passages of Scripture.”—*Life and Epis. of Paul*, vol. i., c. xiii.

It is matter for thankfulness that all Pædobaptists are not like some who in immersion appear to think of nothing but a *putting into* the water, as if a covering with it and an emerging from it were nonentities. When the words “buried” and “raised up” are mentioned, although by an inspired apostle, they are confused, if not confounded. Their thoughts seem never to reach to the man *in* the water, or *rising up out of* the water. They stick fast in the idea of putting into. If the blinding influence of prepossessions will not allow an inspired apostle, whose language is so lucidly explained and forcibly expressed by some of their own brethren adduced, to direct their thoughts further, what can insignificant mortals like ourselves accomplish in this matter!

That we subscribe to everything in the writers quoted, it will not be believed. We accept their testimony to the fact of immersion being meant whenever baptism in Holy Writ is mentioned; or their testimony to the fact of immersion being the practice of the church for some ages after the apostles, without admitting that the alteration which has taken place is a wise exercise of Christian freedom. Similarly we accept their

testimony to the fact that affusion or aspersion (we believe affusion) was first adopted instead of immersion in the case of afflicted or dying persons who desired the Christian ordinance, and that this baptism, if it might be so called, was at first deemed imperfect, and was exclusively administered to the afflicted, and that the first record of such a departure from primitive immersion is in the case of Novatian, about A.D. 250; and that exceptional cases increased, until at length, throughout the Western or Romish church, in the 13th or 14th century, pouring or sprinkling was a common practice. But after giving a few lines from the *Friends*, whose testimony, we conceive, should be regarded as impartial, we shall extract from writings more directly historical.

WM. PENN.—There is “not one text of Scripture to prove that sprinkling in the face was the water baptism, or that children were the subjects of water baptism in the first times.”—*Def. of Gos. Truths*.

THOS. LAWSON.—“John the Baptist, that is, John the dipper, so called because he was authorized to baptize in water. . . . Such as rhantize, or sprinkle infants, have no command from Christ, nor example among the apostles, nor the first primitive Christians, for so doing. . . . See the author of *rhantism*, that is, sprinkling; not Christ, nor the apostles, but Cyprian; not in the days of Christ, but some two hundred and thirty years after.”—*Bap.*, pp. 7, 75, 117.

These Friends, whose testimony accords with that of Grattan, Ellwood, and, as we believe, with that of every other Friend who has alluded to this, are not only historically, but philologically, correct. How different from the Pædobaptist quoted by Hanbury, who says that “no one is fully baptized without pouring, sprinkling, and washing.”—*His. Memo.*, vol. ii., p. 271.

6. We shall cite a few of those whose works are professedly historic. A brief extract we shall first give from three Baptist historians. The reader may judge of their correctness by comparing them with Pædobaptist preceding or succeeding testimony.

CROSBY.—“I have traced the practice of the *British* churches relative to baptism, from their commencement to the time that sprinkling was first introduced among them; and I find that in the first three centuries no other rite was used as baptism but that of *immersion*; and no other subjects were baptized but those of adults upon a profession of their faith; and after the subjects were changed, and infant baptism was introduced by a massacre of almost all those that refused to comply with the change, yet immersion was continued for about twelve hundred years.”

ROBINSON.—“Immersion, in the Church of Rome, stood by law established till the latter end of the eighth century. Then pouring was tolerated in cases of necessity. In this country, sprinkling was never declared valid, ordinary baptism, till the Assembly of Divines, in the time of Cromwell, influenced by Dr. Lightfoot, pronounced it so. Prince Arthur, eldest son of Henry the Eighth; Prince (afterwards King) Edward the Sixth; and Princess (afterward Queen) Elizabeth, were all baptized by immersion” (*His. of Bap.*, p. 525). He mentions even mockeries of baptism as evidence in favour of immersion. “In an history of the Byzantine theatre, it is said that, in the year 297, the players at a theatre in a city of Asia diverted the pagan spectators with a mock baptism. For this purpose, they provided a large bathing-tub, filled it with water, and plunged Gelasinus into it, to the no small diversion of the company.” “It is also recorded of one Porphyry, a pagan player, that he grew to such an height of impiety, that he adventured to baptize himself in jest upon the stage, on purpose to make the people laugh at Christian baptism, and so to bring both it and Christianity into contempt; and for this purpose he *plunged* himself into a vessel of water which he had placed on the stage, calling aloud upon the Trinity, at which the spectators fell into great

laughter. But lo! the goodness of God to this profane miscreant! It pleased God to show such a demonstration of His power and grace upon him, that this sporting baptism of his became a serious laver of regeneration to him, inasmuch as from that of a graceless player he became a gracious Christian; and not long after he received the crown of martyrdom" (pp. 433, 437, &c.). "The administration of baptism by sprinkling was first invented in Africa in the third century, in favour of clinics, or bed-ridden people; but even the African Catholics, the least enlightened, and the most depraved of all Catholics, derided it, and reputed it no baptism" (p. 449). "The absolute necessity of dipping, in order to a valid baptism, and the indispensable necessity of baptism, in order to salvation, were two doctrines which clashed. Therefore, a thousand ingenious devices have been invented to administer baptism by sprinkling in extraordinary cases. It would shock the modesty of people unused to such a ceremony to relate the law of the case. . . . A humane doctor of divinity and laws, of Palermo, in 1751, published at Milan, in the Italian tongue, a book of 320 pages in quarto, dedicated to all the guardian angels, to direct priests and physicians how to secure the eternal salvation of infants by baptizing them when they could not be born" (p. 430).

HINTON.—"It is true that the practice of immersing three times prevailed in a very early age; but surely this was no approximation to sprinkling. Tertullian admits that it was doing somewhat more than the Gospel required. Basil (*De Sp. Sanc.*, c. xxvii.) and Jerome (*Contra Lucif.*, c. iv.) place it among those rites of the church derived from apostolic tradition. Chrysostom (*Hom. de Fide.*, tom. vii., p. 290) seems rather to refer it to the words of the commission. Theodoret (*Hæret. Tab. Lib. iv.*, c. ii., p. 236) was of the same opinion. The practice of trine immersion prevailed, in the West as well as the East, till the fourth Council of Toledo, which, acting under the advice of Gregory the Great, in order to settle some disputes which had arisen, decreed that henceforth only one immersion should be used in baptism; and from this time the practice of one immersion only gradually became general through the Western or Latin church." "It is as needless, as it would be endless, to multiply quotations from the Fathers relating to the uniform practice of immersion, *excepting only in case of danger of death.* Because some instances of this kind are found, they have been spoken of as though they sustained the position that it was immaterial whether sprinkling or immersion were performed; while, on the contrary, they present the clearest evidence that immersion was dispensed with only because, while the ordinance was deemed essential to salvation, immersion was in these cases impracticable. The case of Novatian, as stated by Eusebius, will serve as an instance. Literally translated, it reads thus: 'Who, assisted by the exorcists (having fallen into a dangerous disease, and being supposed near to death), received [baptism], being poured round (*perikytheis*) on the bed on which he lay; if, indeed, it is proper to say that such a one could receive [baptism].' There is no word in the original for baptism, nor is it at all certain that this word ought to be supplied; indeed, there is the strongest probability that it ought not to be supplied, for baptism, when Eusebius wrote, meant immersion; and, consequently, there was a manifest reason for omitting the word altogether. The sense would be given by inserting after received '*the ordinance*,' or some word of like import. This passage is a proof that, in the time of Eusebius, baptism was still understood to describe an act, as well as to designate a rite; and, therefore, Novatian could not be said to be baptized. The following is a translation of a note of Valetius on the word *perikytheis*: 'Rufinus rightly translates this *perfusum* (poured about). For those who were sick were baptized in bed; since they could not be immersed by the priest, they were only poured about (*perfundibantur*) with water. Therefore, baptism of this kind was not customary, and was esteemed imperfect, as being what appeared to be received by men labouring under delirium, not willingly, but from fear of death. In addition, since baptism properly signifies immersion, a pouring of this sort could hardly be called baptism. Wherefore clinics (for thus were they called who had received baptism of this sort) were forbidden to be promoted to the rank of the Presbytery by the twelfth canon of the Council of Neo Cæsarea.'" "Nothing can be more striking, as evidence of immersion being deemed the only legitimate baptism except in cases of the greatest emergency, than the expression used by Eusebius—*perikytheis*, poured about: clearly an application of water generally to the body, and not to the face only; which, had it been the case with Novatian, would have been sure to have been mentioned, as it was designed to

invalidate his baptism as much as possible, and no term limiting the application of water to the face is employed. Baronius observes of cases of this kind, that 'those who were baptized upon their beds were not called *Christians*, but *clinics*.' All the exceptions to immersion which are to be found, are upon the principle of *danger of death*, or other *absolute necessity*, and do, therefore, but confirm the rule. Even the reasonings of Cyprian on this point, with which Dr. Miller is so delighted, are entirely founded on the cases of those who had been baptized on their sick beds. The sole reason why the Fathers 'poured about' individuals on sick beds was, that they fully believed baptism to be essential to salvation; those who follow their *practice* certainly encourage the *belief* from which that practice arose. The Scriptures contain no intimation that either of the ordinances is to be introduced to the chamber of sickness and death. Each is a public commemorative act; not a 'viaticum,' a passport to heaven."—*His. of Bap.*, pp. 152–155.

BEDE, the Saxon historian, born A.D. 672—the venerable Bede, who lived before the controversy between Baptists and Pædobaptists had assumed its present shape,—after giving an account of Paulinus's baptizing King Edwin at York, in the year 627, informs us that the king's sons, and many of the nobles, and a great number of other persons, were baptized at various times, by the said Paulinus, in the river Glen, and in the river Swale, and in the river Trent (*Eccle. His.*, pp. 158, 159, 164. Steven's Edition). Along with the following we might have introduced some of the previous Pædobaptist concessions in the archaeological extracts.

SYMSON, a Scotch historian, in the account he gives of the Fourth Council of Toledo, which was held in the year 639, says: "Concerning the rites used in baptism,—some using the ceremony of thrice dipping in water, others once dipping only,—it was thought expedient to be content with one dipping, because the Trinity is so lively represented in the name of the Father, Son, and Holy Ghost, that there is no necessity for three dippings in water to represent the Trinity."—*His. of the Church*, cent. 7, p. 527.

TURNER. — "The Anglo-Saxons baptized by immersion. Prince (afterwards King) Ethelred was plunged."—*His. of the Anglo-Saxons*, vol. ii., p. 34.

SIBBALD, in his *History of Fife*, referring to the Culdees, who first planted the Gospel there, says: "And without the ceremonies used by the Romanist, they baptized in any water they came to, as the same Bede shows (lib. ii., c. xiv.)." And Maule (quoted by Sibbald) says: "The Culdees had no certain settlement, but travelled on foot through the provinces, preaching the Gospel and administering the sacraments after the manner of the primitive church."

Dr. JAMIESON, in his account of the Culdees, referring to Sibbald's words given above, says: "It has been supposed from the language of Bede, that 'without the ceremonies used by the Romanist, they baptized in any water they came to.' This is confirmed by the complaint which Lanfranc, Archbishop of Canterbury, makes concerning the Irish Christians who were taught by the Culdees. 'Infants,' he says, 'are baptized by immersion without the consecrated chrism'" (Lanfranc died in 1089). Also, Dr. Jamieson, on *Primitive Christians*, says: "The place where the rite was performed was long as unsettled and fluctuating as the time; the ordinance being administered indifferently in a house or a prison, by a river-side or the sea-shore [this expression we regard as somewhat equivocal], in salt water or in fresh, according to the convenience or situation of the party. But in after-times, when the form of Christian worship was duly established, it was usual to administer the ordinance in a baptistery or font belonging to the church, situated at first in the porch, as emblematical of the rite being the entrance into the society of the faithful; but afterwards fenced in the body of the church itself. It was a spacious receptacle, contrived as well for the accommodation of several persons at a time, which the number of the candidates often made necessary, as adapted to the mode of baptizing then generally adopted. In situations where there was a scarcity of water, or in cases of sickness or imminent danger, the ordinance was administered by sprinkling; and this being in the latter circumstances generally performed at the bed-side of the convert, received the name of clinic baptism,—a form which, however necessary it was considered, was yet looked upon as imperfect, and as interposing an obstacle to the future advancement of the person so baptized to any of the offices of the ministry. With the exception of such cases, however, the mode which seems to have been most prevalent was by immersion; and while, from the greatest number of the primitive Christians being natives of the warm

climates of the East, it was most suited to their habits to plunge the whole body under water, it was thought that this practice more fully answered to the idea of *being buried with Christ in baptism*; and their coming out of the element, to that of *rising with Him to newness of life*. The wooden structure in which it was performed, was divided by a partition wall, for the orderly and decent accommodation of the persons about to be baptized. The men were waited upon by deacons, the women by deaconesses" (pp. 138, 139). Since we have in Scripture no command respecting the places or days of baptism, we are assuredly at perfect liberty to accept suitable accommodation for the decent and orderly administration of this ordinance whenever and wherever we please.

HALES, in *Annals of Scotland*, states that in Canons of Councils, held at Perth in 1242 and 1296, there were instructions for the administration of baptism in which the following words occur:—"Before the immersion, the foresaid words are to be said."

GODEAU, in his *History*, informs us that in the times of Charles the Great, baptism was conferred by plunging into the water, and not by pouring it on the head, or by sprinkling.—In Stennett's *Answer to Russen*, p. 160.

Dr. GREGORY, speaking of the first century, says: "The initiatory rite of baptism was publicly performed by *immersing the whole body*."—*His. of the Church*, vol. i., p. 53.

MAGDEBURG CENTURIATORS.—"The Son of God was dipped in the water of Jordan by the hand of John the Baptist."—Cent. i., l. i., c. iv., p. 118.

J. LINGARD, in *History and Antiquities of the Anglo-Saxon Church*, says: "The regular manner of administering it was by immersion; the time, the two eves of Easter and Pentecost; the place, a baptistery, a small building contiguous to the church, in which had been constructed a convenient bath called a font. When an adult solicited baptism, he was called upon to profess his belief in the true God, by the repetition of the Lord's Prayer, and the Apostles' Creed; and to declare his intention of leading a life of piety, by making a threefold renunciation of the devil, his works and pomps. He then descended into the font; the priest depressed his head three times below the surface, saying, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. In the baptism of children the same rites were observed, with a few necessary variations. . . . The priest himself descended into the water, which reached to his knees. Each child was successively delivered undressed into his hands, and he plunged it thrice into the water, pronounced the mysterious words, and then restored it to its sponsors. . . . Such were the canonical regulations with respect to the administration of baptism."—Vol. i., p. 317.

BINGHAM, having described the accommodations with which the ancient baptisteries were provided, such as distinct apartments for the men and the women, the vestments to be worn by the candidates after baptism, the attendance of deaconesses upon the females, says: "They were usually baptized by immersion, or dipping of their whole bodies under water, to represent the death, burial, and resurrection of Christ, together and therewith to signify their own dying unto sin, the destruction of its power, and the resurrection to a new life. There are a great many passages in the Epistles of St. Paul which plainly refer to this custom. And as this was the original apostolical practice, so it continued to be the universal practice of the church for many ages, upon the same symbolical reasons as it was first used by the apostles. Indeed, the church was so punctual to this rule, that we never read of any exception being made to it in ordinary cases; no, not in the baptism of infants. For it appears from the *Ordo Romanus*, and Gregory's *Sacramentarium*, that infants, as well as others, were baptized by immersion; and the rules of the church, except in cases of danger, do still require it. But in two cases, a mitigation of this rule was allowed: in cases of sickness and extreme danger of life."—*Orig. Eccle.*, vol. i., b. xv., c. xi.

VENEMA.—"It is without controversy that baptism in the primitive church was administered by immersion into water, and not by sprinkling; seeing John is said to have baptized in *Jordan*, and where there was *much water*, as Christ also did by His disciples in the neighbourhood of those places (Matt. iii. and John iii.). Philip also *going down into the water*, baptized the eunuch (Acts viii.). To which also the apostle refers (Rom. vi.). . . . Nor is there any necessity to have recourse to the idea of sprinkling in our interpretation of Acts ii. 41, when three thousand souls

are said to be added to Christ by baptism; seeing it might be performed by immersion equally as by aspersion, especially as they are not said to have been baptized at the same time. . . . The essential act of baptizing, in the second century, consisted not in sprinkling, but in immersion into water, in the name of each person in the Trinity. Concerning immersion, the words and phrases that are used sufficiently testify; and that it was performed in a river, a pool, or a fountain. . . . To the essential rite of baptism, in the third century, pertained immersion, and not aspersion; except in cases of necessity, and it was accounted a *half*-perfect baptism. . . . Immersion, in the fourth century, was one of those acts that were considered as essential to baptism; nevertheless, aspersion was used in the last moments of life, on such as were called clinics, and also where there was not a sufficient quantity of water. . . . Beveridge, on the fiftieth *apostolical canon*, asserts that the ceremony of sprinkling began to be used instead of immersion about the time of Pope Gregory, in the sixth century, but without producing any testimony in favour of his assertion; and it is undoubtedly a mistake."—*His. Eccle.*, sec. i., § 138; ii., § 100; iii., § 51; iv., § 110; viii., § 206.

Dr. WALL—"Their [the primitive Christians] general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant, or grown man, or woman, into the water. This is so plain and clear by an infinite number of passages, that as one cannot but pity the weak endeavours of such Pædobaptists as would maintain the negative of it, so also we ought to disown and show a dislike of the *profane scoffs* which some people give to the English Anti-Pædobaptists, merely for their use of dipping. It is one thing to maintain that that circumstance is not absolutely necessary to the essence of baptism, and another, to go about to represent it as ridiculous and foolish, or as shameful and indecent; when it was, in all probability, the way by which our blessed Saviour, and, for certain, was the most usual and ordinary way by which the ancient Christians did receive their baptism. . . . It is a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true, and may be proved so. It creates a jealousy of all the rest that one says. . . . It is plain that the ordinary and general practice of St. John, the apostles, and primitive church, was to baptize by putting the person into the water, or causing him to go into the water. Neither do I know of any Protestant who has denied it; and but very few men of learning that have denied that, where it can be used with safety of health, it is the most fitting way. . . . John iii. 23, Mark i. 5, Acts viii. 38, are *undeniable proofs* that the baptized person went ordinarily into the water, and sometimes the baptist too. We should not know by these accounts whether the whole body of the baptized was put under water, head and all, were it not for two later proofs,* which seem to me to put it out of question. One, that St. Paul does twice, in an allusive way of speaking, call baptism a burial; which allusion is not so proper, if we conceive them to have gone into the water only up to the arm-pits, &c., as it is if their whole body was immersed. The other, the custom of the near-succeeding times. . . . As for sprinkling, I say as Mr. Blake, at its first coming up in England, *Let them defend it that use it*. . . . They [who are inclined to Presbyterianism] are hardly prevailed on to leave off that *scandalous* custom of having their children, though never so well, baptized out of a basin, or porringer, in a bed-chamber; hardly persuaded to bring them to church; much farther from having them dipped, though never so able to endure it." Again: "France seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health, and in the public way of administering it." "It being allowed to weak children" (in the reign of Queen Elizabeth) "to be baptized by aspersion, many fond ladies, and gentlewomen, first, and then, by degrees, the common people, would obtain the favour of the priest to have their children pass for weak children, too tender to endure dipping in the water. As for sprinkling, properly called, it seems it was, at 1645, just then beginning, and used by very few. It must have begun in the disorderly times after forty-one. They [the Assembly of Divines in Westminster] reformed the font into a basin. This learned assembly could not remember that fonts to baptize in had always been used by the primitive Christians long before

* In our judgment, the evident meaning of *baptizo* is sufficient proof. We accept as *confirmatory* what he designates "two later proofs."

the beginning of Popery, and ever since churches were built; but that sprinkling, for the common use of baptizing, was really introduced (in France first, and then in other Popish countries) in times of Popery. And that, accordingly, *all those countries in which the usurped power of the Pope is, or has formerly been owned, have left off dipping of children in the font; but that all other countries in the world, which had never regarded his authority, do still use it; and that basins, except in cases of necessity, were never used by papists or any other Christians whatsoever, till by themselves.* . . . What has been said of this custom of pouring or sprinkling water in the ordinary use of baptism, is to be understood only in reference to these western parts of Europe; for it is used ordinarily nowhere else. The Greek church, in all the branches of it, does still use immersion; and they hardly count a child well baptized without it: and so do all other Christians in the world, except the Latins. That which I hinted before, is a rule that does not fail in any particular that I know of; namely, all the nations of Christians that do now or formerly did submit to the authority of the Bishop of Rome, do ordinarily baptize their infants by pouring or sprinkling. And though the English received not this custom till after the decay of Popery, yet they have since received it from such neighbour nations as had begun it in the time of the Pope's power. But all other Christians in the world, who never owned the Pope's usurped power, do, and *ever did*, dip their infants in the ordinary use" (*His. of Inf. Bap.*, part ii., c. ix.; and *Def.*, pp. 129, 131, 140). Referring to Calvin, he says: "It was his admirers in England who, in Queen Elizabeth's time, brought *pouring* into ordinary use, which before was used only to weak children. But the succeeding Presbyterians in England, about the year 1644 (when their reign began), went further yet from the ancient way, and instead of *pouring*, brought into use in many places *sprinkling*." Referring to the coldness of the climate alleged as a reason for the change, he says: "Our climate is no colder than it was for those thirteen or fourteen hundred years from the beginning of Christianity here, to Queen Elizabeth's time; and not near so cold as MUSCOVY, and some other countries where they do still dip their children in baptism, and find no inconvenience in it." Also by Dr. Wall is quoted Mr. Walker, who says: "Mr. Rogers was for retaining the use of dipping, as witnessed to by antiquity, approved by Scripture, required by the church (as then it was, except in case of weakness), and symbolical with the things signified in baptism: which I could wish as heartily as he, in order to making of peace in the church, if that would do it. If I may speak my thoughts, I believe the ministers of the nation would be glad if the people would desire, or be but willing, to have their infants dipped, without fear of being destroyed" (part ii., c. ix.). Again: "The way that is now ordinarily used, we cannot deny to have been a novelty, brought into this church by those that learned it in Germany or at Geneva. And they were not contented to follow the example of pouring a quantity of water (which had there been introduced instead of immersion), but improved it, if I may so abuse that word, from pouring to sprinkling, that it might have as little resemblance to the ancient way of baptizing as possible."—*Def. of His.*, p. 403.

LORD KING.—"To me it seems evident that their usual custom was to immerse, or dip the whole body."—*Inquiry into the Cons. of the Prim. Church*, part ii., c. iv., § 5.

DR. CAVE.—"The party to be baptized was wholly immersed, or put under water, which was the almost constant and universal custom of those times."—*Prim. Chris.*, part i., c. x., p. 203.

DR. W. HURD.—"As to the form of baptizing, it seems to have been by dipping the whole body, except in cases of sickness, when the life of the person might have been in danger" (*His. of All Religions*, p. 141). He is speaking of apostolic and the immediately subsequent times. "Lord King," says he, "has made it appear, and perhaps to a demonstration, that it never was used in any other sense than by immersion till after the time of Constantine the Great. One objection his lordship admits of, and that is, that when people were converted from paganism on their death-beds, and desired to be baptized, they were only sprinkled" (p. 718).

MOSHEIM.—"The form of initiation which he [John] adopted, in regard to all those who promised amendment of heart and life, was to immerge them in the river. Jesus himself, before He entered on His ministry, condescended to comply with this rite, and was solemnly baptized by John in the river Jordan" (*Com. on the First Three Cent.*, Vidal's Edition, p. 114). Respecting the first century of the

Christian era, he says: "The sacrament of baptism was administered in this century, without the public assemblies, in places appointed for that purpose, and was performed by immersion of the whole body" (*Eccl. His.*, cent. i., c. iv., § 8). In speaking of the second century, he says: "The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, were immersed under water" (Cent. ii., c. iv., § 13). Concerning the action in baptism for some subsequent centuries, he does not particularize; but under 17 Cent., sec. ii., part ii., c. vii., § 1, referring to persons to whom the appellation of *Collegiants* was given, he says respecting them: "Those adult persons that desire to be baptized, receive the sacrament of baptism, according to the ancient and primitive manner of celebrating that institution, even by immersion."

BRENNER, a Roman Catholic, after a full investigation of original authorities, closes his work with a summary of the results, of which the first paragraph is as follows:—"Thirteen hundred years was baptism generally and regularly an immersion of the person under water, and only in extraordinary cases a sprinkling or pouring with water; the latter was, moreover, disputed as a mode of baptism, nay, even forbidden" (In Dr. Conant, on BAP., pp. 140, 141). This testimony accords with that of the late scholar and linguist, Mr. J. B. Lindsay, who says: "We have found that all the ancient churches practise immersion at the present day, with the exception of the Roman Catholics, who introduced sprinkling in 1311." About this time, what had been the exception became the rule.

STARCKE.—"In regard to the mode, there can be no doubt that it was not by sprinkling, but by immersion."—*His. of Bap.*, p. 8.

VON COELLN.—"Baptism was by immersion; only in cases of the sick was it administered by sprinkling. It was held necessary to salvation, except in cases of martyrdom." "Immersion in water was general until the thirteenth century, when among the Latins it was displaced by sprinkling, but was retained by the Greeks."—*His. Theol. Opin.*, vol. i., pp. 459, 203.

THIERSCH.—"Baptism was performed by immersion in the sea or in other waters."—*Ch. His.*, Apos. Age, vol. i., p. 279.

SCHAFF.—"Finally, as to the outward mode of administering the ordinance, immersion, and not sprinkling, was unquestionably the original normal form. This is shown by the very meaning of the Greek words *baptizo*, *baptisma*, *baptismos*, used to designate the rite. Then, again, by the analogy of the baptism of John, which was performed in the Jordan (Matt. iii. 6; compare with 16th; also, *eis ton Iordanen*, Mark i. 9). Furthermore, by the New Testament comparisons of baptism with the passage through the Red Sea—with the flood—with a bath—with a burial and resurrection. Finally, by the general usage of ecclesiastical antiquity, which was always immersion (as it is to this day in the Oriental and also the Græco-Russian churches); pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness or approaching death."—*His. of the Apos. Church*, vol. ii., pp. 256, 257.

GUERICKE.—"Baptism was originally administered by immersion."—*Ch. His.*, vol. i., p. 100.

GIESELER.—"For the sake of the sick, the rite of sprinkling was introduced."—*Ch. His.* Gen. Ed., vol. ii., p. 274.

Concerning Prof. Gieseler, Dr. J. Campbell says: "Of all, during the present century, who have laid themselves out in that field [the field of history], there is, we believe, none who have brought to their task a larger amount of the necessary qualification—judgment, candour, integrity, and learning."—*Chris. Wit.*, p. 441. 1855.

Dr. C. HASE.—"Baptism was administered usually by immersion three times; to the sick by sprinkling."—*His. of the Chris. Ch. from A.D. 100 to 312*, p. 691.

ISLAY BURNS, respecting the second period of the first three hundred years, says that the approved candidate for baptism "approaches the mystic waters, and after solemnly renouncing the 'devil and all his works,' and articulately expressing the confession of his faith, is, by trine immersion, anointing with oil, and laying on of hands, consecrated to the service of the Father," &c.—*Ch. His.*, p. 198.

Dr. G. WADDINGTON.—"The sacraments of the primitive church were two—those of baptism and the Lord's Supper. The ceremony of immersion (the oldest form of baptism) was performed in the name of the three persons of the Trinity."—*Ch. His.*, p. 27.

COLEMAN, in the Chronological Index, at the conclusion of his *Christian Antiquities*, opposite A.D. 50, inserts "Baptism by immersion." "*Immersion, or dipping.* In the primitive church this was undeniably the common mode of baptism. The utmost that can be said of sprinkling in that early period is, that it was, in case of necessity, permitted as an exception to a general rule." "It is a great mistake to suppose that baptism by immersion was discontinued when infant baptism became prevalent. This was as early as the sixth century; but the practice of immersion continued until the thirteenth or fourteenth century." "*Aspersio, or sprinkling.* After the lapse of several centuries, this form of baptism gradually took the place of immersion, without any established rule of the church, or formal renunciation of the rite of immersion." "Aspersio did not become general in the West until the thirteenth century, though it appears to have been introduced some time before that period" (*Antiq.*, pp. 122, 123). Like others, he speaks of allowed deviation from immersion "in case of severe sickness" (p. 29).

KURTZ—"Baptism was administered by complete immersion." Speaking, subsequently, of baptism in the third century, he says: "Baptism was performed by thrice immersing." "Immersion was followed by anointing." Speaking of A.D. 323-692, he says: "The practice of sprinkling was confined to the *baptismus clinicorum*."—*His. of the Chr. Ch.*, pp. 72, 119, 226, 227. Clark's Edition.

NEANDER—"Baptism was originally administered by immersion; and many of the comparisons of Saint Paul allude to this form of its administration: the immersion is a symbol of death, of being buried with Christ; the coming forth from the water is a symbol of resurrection with Christ; and both taken together represent the second birth, the death of the old man, and a resurrection to a new life." Speaking of the early church, he says: "Baptism was by immersion; only in cases of the sick by sprinkling. It was held necessary to salvation, except in cases of martyrdom" (*Ch. His.*, vol. i., p. 429. *His. of the Planting*, vol. i., p. 262). In a letter to Mr. Judd, he says: "As to your question on the original rite of baptism, there can be no doubt whatever that in the primitive times it was performed by immersion, to signify a complete immersion into the new principle of the Divine life which was to be imparted by the Messiah" (In Judd's *Reply to Stuart*, p. 194). Speaking of the time when in the case of the afflicted Novatus there was a departure from the Divine precept of immersion, he says: "The first unequivocal trace of exorcism in baptism is found in the acts of the council of eighty-five or eighty-seven bishops which met at Carthage in the year 256." But on baptism at this period he says: "In respect to the form of baptism, it was in conformity with the original institution and the original import of the symbol, performed by immersion."

After reading this historic evidence of a change from immersion to pouring and sprinkling, will any hesitate to approve of the doubt expressed by Cornelius when speaking of the so-called baptism of Novatian? He says: "He (Novatian) fell into a grievous distemper, and it being supposed that he would die immediately, he received baptism, being poured round with water on the bed whereon he lay, if that can be termed baptism."*—Apud Euse. *His. Eccle.*, l. vi., c. 43.

Well does Dr. W. H. Stowell say: "Those who have added to the devout reading of the New Testament an intelligent study of Christian history, will remember the insidious process by which the human in religion has stealthily encroached on the Divine" (*Cong. Lec.*, p. 150).

* Dr. Wall thus renders the reference to the baptism of Novatus by Cornelius: "He received it by affusion in his bed, as he lay, if it be fit to say that such a one as he received it at all." The words of Cyprian to Magnus are thus rendered by Dr. W.: "You inquire also, dear son, what I think of such as obtain the grace in the time of their sickness and infirmity; whether they are to be accounted lawful Christians: because they are not washed all over with the water of salvation, but have only some of it poured on them" (p. ii., c. ix.). Bishop Taylor says: "Nicephorus thus renders, If at least such a sprinkling may be called baptism" (*Duc. Dub.*, b. iii., c. iv.). That it was more than sprinkling, however, the original words testify.

Because circumfusion, which subsequently diminished to sprinkling, was first adopted in case of danger of death, when immersion was deemed impracticable, and baptism deemed essential to salvation, it has at length been maintained to be immaterial in all cases whether sprinkling or immersion be performed! Does not Soames say truly: "This was, however, a case of sudden emergency; but almost anything will do for a precedent" (*Ang. Sax. Ch. His.*, p. 233). Even Prof. Wilson adroitly endeavours to draw an argument from clinic baptism, "baptism by pouring, or circumfusion," in favour of pouring or sprinkling as baptism. Because they called this baptism—as just now we have done, and often must if we avoid circumlocution and attain but needful precision—which he teaches they could not consistently do if baptism were "immersion, and nothing but immersion;" although it is said, respecting this first clinic baptism of which we have a record—as we at times say respecting all such—if this may be called baptism, and although it is frankly avowed "that the validity of this mode gave rise to doubts and discussions;" yet because they called this baptism, baptism is not immersion and that alone. Surely a drowning man may clasp a straw. The learned professor might as well have maintained, Because among the Fathers "the term enlightened being then commonly regarded as interchangeable with baptized," therefore to baptize means to *enlighten*, as well as to immerse, to pour, and to sprinkle. It is a cogent argument, in which there can be some glorying, that in the year of our Lord 250, the pouring or circumfusion of the clinic with water—an acknowledged substitute for immersion through the necessity of the case—should be called baptism, if, indeed, it may be so called! This learned professor is greatly in love with this "Divine abridgment or compend," which Cyprian, says our informant, "not only maintains to be perfectly sufficient, but in defence of which he adduces Scripture testimony, particularly Eze. xxvi. 25, 'Then will I sprinkle clean water upon you, and ye shall be clean.'" What matter for thankfulness that the prophet Ezekiel has so clearly and Divinely sanctioned this Divine abridgment! "We have found Cyprian quoting this lovely prophecy in support of perfusion as valid ecclesiastical baptism" (*Inf. Bap.*, pp. 319–324.) "Hear, O heavens, and give ear, O earth"!

On the case of Novatian, the *Christian Review*, apparently a Baptist publication, says: "Eusebius informs us that when he received baptism by pouring, it was 'on account of his sickness.' It is natural to inquire, why aspersion, if it was of apostolical origin, should be limited to the sick? What objection could there be that any one in health should be so baptized? Magnus inquired of Cyprian (see Epis. 76) whether persons thus baptized 'were to be regarded as *legitimate Christians*, inasmuch as they were not baptized by *bathing*, but by *affusion*.' Cyprian is not prepared to give a decisive answer, but expresses his opinion, and says each one must settle this question for himself. His own views are stated thus: 'When there is a *pressing necessity*, with *God's indulgence*, the holy ordinances, though *outwardly abridged*, confer the entire blessing upon those who believe.'* We have given Neander's translation, as the last two words cannot be expressed in English without a paraphrastic rendering. . . . In the same letter, Cyprian, speaking of those who supposed themselves 'empty and devoid of a blessing because they were not immer-

* *Necessitate cogente, et Deo indulgentiam suam largiente, totam credentibus conferunt divina compendia.*

sed, but merely sprinkled,' says, 'Let them not imagine that they can be re-baptized when they recover.'

"We ask, could all these remarkable circumstances have existed, if the whole church regarded sprinkling as apostolical in its origin, and, consequently, of equal authority with immersion? Could Magnus have proposed *such* a question? Could Cyprian have given *such* an answer? Why did not the practice and tradition of the church satisfy Magnus? Why did not Cyprian bring it up in reply? Why, in his long argument to show the validity of sprinkling, did he not attempt to prove it from the practice of the primitive church, or from the New Testament, either directly or indirectly? The case *required* such a defence, and Cyprian *felt* it; and, not being able to demonstrate anything, he left every one to his own views, and yet, wishing to find *some support*, he resorted to the *Old Testament*, and to the *nature of purification*. To these, *these alone*, and nothing else, did he appeal. Besides, if *sprinkling* was a Divine ordinance, what need of any 'urgent necessity,' or (what is still more strange) 'Divine indulgence,' in order to make it pass? What does he mean by that *antithesis* of an *abridged form* but a *total result*? In his time, antiquity had not thrown sufficient obscurity around primitive usages to have it ever enter his thoughts that the apostles *must* have sprinkled for want of water in some cases, and of time in others. Let it be observed, too, that, even in clinic baptism, an effort was made to *imitate*, as far as possible, the act of immersion. It was not the aspersion of a few drops of water on the face, but pouring water all around the body, as the words *perichythis* and *perfusus* show.

"Our readers can now perceive some of the reasons which have induced almost the entire body of German critics, our teachers and guides in Biblical learning and antiquities, to decide, though against their own practice, in our favour. The reasoning adopted in this country by the abettors of sprinkling is ridiculed openly in the German universities."—Vol. iii., pp. 106–108.

It were easy to add many more to the number of Pædobaptist testimonies, both respecting the meaning of *baptizo* as being to immerse, and respecting apostolic and primitive practice as being accordant with this its undoubted meaning. It will, however, be generally conceded, that if these are insufficient, more of the same character would not suffice. So many would not have been quoted had not language of an opposite character so strong, and in some instances so contemptuous, been used by our opponents. For instance, Dr. Miller, of Princeton, has the audacity to say: "There is not the smallest probability that he [John] ever baptized an individual in this manner [by immersion]." "The sacred writers have not stated a single fact, or employed a single term, which evinces that they either preferred or practised immersion in a single case." More of the same kind appears, which we cannot but regard as a gross outrage upon inspired, ecclesiastical, and profane writings. Also our Wesleyan brother, who begins with a simple plea for *liberty* to sprinkle, to pour, or to immerse, proceeds to attempt to prove that the passages which are most strongly urged in proof of immersion, fail "in *every* particular. No critical violence can coerce them into a single utterance in its favour" (p. 236), whilst "the characteristic incidents of the several examples [of apostolical baptism recorded in the Acts] are such as to establish by the strongest presumptive evidence that the mode actually adopted was either pouring or sprinkling" (p. 226). In one place he assures his readers that "even imagination requires some material out of which to fashion its theories; and a love for truth demands that its flights shall be restricted within the range of at least apparent probability" (p. 224). In one instance he says: "A greater improbability cannot well be imagined" (p. 222). Elsewhere, speaking of the operation of "dipping," he says: "It lacks

all the elements of convenience and propriety, facility and delicacy" (p. 219). In another instance, the faith of the Baptists "requires a most sovereign disregard of probability" (p. 213). But enough. How far short of Dr. Miller, Mr. Thorn, and some others, he comes, we wish to be seriously considered by himself. Verily "there is ground for an attempt of showing men to themselves." We do not disapprove of strong language in certain cases, especially if, instead of being used in application to a mere figment of the bewildered imagination, it is used in support of what is clearly demonstrable. We all use it in regard to things which we deem almost self-evident. We regard the expressions to which we have referred as a proof of the extent to which prejudice has blinded our estimable brother; and as a call from ourselves to adduce facts of which, as we presume, through a one-sided—a most partial examination of this subject, the worthy author, and many others who share with him in the dishonour and culpability of the most unfounded assertions on the import and history of baptism, from the same cause are ignorant.

Dr. Halley labours hard to convince us that we have insuperable difficulties in believing that *baptizo* was not diluted and changed in its import, if not immediately on being touched by the pen of inspiration, at least whilst it was being held; and he is sufficiently severe with Dr. Carson, and he sufficiently animadverts on the Baptists as not being consistent with themselves; but whilst he wishes all supposed and supposable difficulties in the way of immersion to be considered, he makes many more candid confessions in favour of immersion than our wary brethren Stacey and Wilson. It is not intimated, it is not believed, that there is any design on the part of these and other brethren to deceive. It is believed that they are so blinded by prejudice, and that some are on this subject so ignorant through their partial and prejudiced reading, as to require varied evidence from varied sources before they can see that baptism is immersion; whilst it is believed that, if they were free from this prejudice, nothing but God's Word would be needed. We shall conclude this part in the words of Dr. Chalmers, Dr. Stuart, and Mr. I. T. Hinton:—

Dr. CHALMERS.—"When a hundred facts exhibit one and the same phenomenon, the expression of this phenomenon in its generality is the expression of a principle in philosophy: when a hundred verses speak one and the same truth, this truth, sustained on the basis of a multiple testimony, may by means of one brief and comprehensive affirmation become the article of a creed."—*Inst.*, vol. i., pp. 291, 292.

Dr. STUART.—"We have collected facts enough to authorize us now to come to the following general conclusion respecting the practice of the Christian church in general with regard to the mode of baptism, viz., that from the earliest ages of which we have any account subsequent to the apostolic age, and downward for several centuries, the churches did generally practise baptism by immersion, perhaps by immersion of the whole person; and that the *only exceptions* to this mode which were usually allowed, were cases of urgent sickness, or other cases of immediate and imminent danger, where immersion could not be practised. It may also be mentioned here, that *aspersion* and *affusion*, which had in particular cases been now and then practised in primitive times, were gradually introduced, and became, at length, quite common, and, in the Western church, almost universal, before the reformation." *

* I. T. Hinton (pp. 183, 184), from whom this is quoted, designates the clause,

I. T. HINTON.—“Can any historical evidence be more complete respecting the time and the causes of the introduction of the innovation of sprinkling? May I respectfully ask the Pædobaptist who reads this volume (Episcopalian, Presbyterian, Congregationalist, or Methodist), 1. Whether he has not been kept in ignorance of these facts? 2. Whether those clergy * who withhold these facts from their flocks do not take upon themselves an undue and dangerous responsibility? 3. Whether he will have independence enough to take any adequate means to ascertain if these statements can be denied? And, finally, whether, if they cannot be gainsaid, he will remain *unbaptized*, and in a state of disobedience to the King of kings?”

SECTION XIII.

ON EVIDENCE FROM THE FUTILITY OF ALL KNOWN OBJECTIONS.

GILBERT WEST.—“Objections built on popular notions and prejudices are easily conveyed to the mind in few words; and so conveyed, make strong impressions; but whoever answers the objections must encounter all the notions to which they are allied, and to which they owe their strength; and it is well if with many words he can find admittance.”—*The Trial*, &c., p. 57.

ROBERT HALL.—“As we no longer live in times (God be thanked) when coercion can be employed, or when any individual, or when any body of men, is invested with that Divine authority which could silence disputation by an oracular decision, there appears to be no possibility of maintaining the interests of truth without having recourse to temperate and candid controversy.”

Dr. J. PARKER.—“As there are millions of men who must be instructed upon the questions which are involved, and as every year more exactly circumscribes and defines the battle-ground, there is no course so just, so wise, so useful, as an open and conscientious statement of the argument on both sides.”—*Ch. Ques.*, p. 8.

Dr. J. P. SMITH.—“We believe that God, the fountain of all truth and goodness, has furnished us with *means* for the obtaining of evidence, *sufficient* for a rational satisfaction, upon all objects which it concerns us to know.” But, alas! “the suspicion and disapprobation—I might even say horror—with which some excellent persons view any deviation from those interpretations which they have been accustomed to hear and read.”—*Cong. Lec.*, pp. 16, 17, 154.

IN adducing objections, we feel a delicacy, if not a difficulty, from the fact that in several instances, if not in all, what one Pædobaptist has adverted to as an objection to our sentiments, another has acknowledged to be invalid; or even to favour our views, if considered apart from other facts or considerations. It is therefore impossible to notice all objections without adducing those that by some of our opponents are, as objections, deemed altogether irrelevant. We might, therefore, appear to some Pædobaptist readers, if this fact were not stated, as if we were adducing objections for the purpose of holding up the entire body to contempt for what one or another has foolishly advanced in opposition to the sentiments of the Baptists. Yet, if we overlooked certain objections which to us appear contemptible, and overlooked certain authors of celebrity, we might be regarded by some as shrinking from the work we have undertaken, and by others as overlooking some of the strongest supports of sprinkling or pouring. We are not sure, indeed, that some of the most groundless objections, some of the most unsubstantiated assertions, and most improbable hypotheses, have not proceeded from some of the Pædobaptists of note in their respective denominations. Unless we mistake, certain names to which diplomatic honours belong, occupy a most unen-

“perhaps by an immersion of the whole person,” a literary curiosity. Also he says: “The reader will be able to correct Prof. Stuart, by substituting the words *soon after*, for before.”

* *Clergy*, in the United States of America, is applied to ministers of the Gospel of all denominations.

viable position in the character of their objections. Perhaps it is to be expected that the most learned, under the blinding influence of prejudice, and being driven to extremities, will advance and applaud first one and then another supposition, which will temporarily please or satisfy, till the unsoundness of these hypotheses is exposed, and one after another is abandoned. Believing our sentiments on baptism to accord with Holy Writ, to be based on sound philology, and to be confirmed by every historical fact, we doubt not their ultimate adoption, notwithstanding the many objections which of late years by one and another have been brought against them. We will neither deny nor affirm the correctness of Mr. Okely's opinion: "We must wait for the more general effusion of the Holy Spirit, in the latter days, and then the right use of this ordinance will be restored, as well as other things, as surely as the trees will bud forth at the return of spring."*

The objections which we shall now notice are objections to certain positions which we have before maintained. The first objections which we shall notice are objections to our philology and philological deductions in proof of immerse as the import of the Greek *baptizo*. In some instances, our reasoning is examined and referred to by our opponents, and in other instances a false philology supplies arguments to establish their sentiments.

§ 1.—FUTILITY OF PÆDOBAPTIST PHILOLOGICAL OBJECTIONS.

Prof. GOLDWIN SMITH.—"I do not believe controversy to be an evil if it be conducted fairly, temperately, and with a determination to come to a decisive issue. I believe that it is the only mode we have of settling disputed questions." "The only security against the bad consequences of human speculation is discussion; and, as discussion is necessary, it must not be taken as an offence."—*Rat. Rel. and Rat. Obj.*, pp. v., vi., 146.

Dr. EADIE.—"Foolish is it for any person first to imagine that the Bible ought to contain what he thinks is true, and then to come to it resolved to find in it nothing else than his own cherished opinions." "He will not allow the Bible to speak its own meaning, but he imposes his favourite sense upon it. He tries to bribe the oracle; he is determined that it shall not teach him certain truths; he twists and perverts all the texts opposed to his own view, and so 'handles the Word of God deceitfully.'" "Ever aim at clear and just conceptions of the Word of God." "Remember that every word has a meaning." "The sense of a verse is only the united signification of all the words contained in it. Never, then, pass lightly or lazily over any word which you may not at the moment comprehend." "The smallest words and particles have each its own signification."—*Lec. on the Bible*, pp. 38-44.

T. H. HORNE.—"Although in every language there are very many words which admit of several meanings, yet in common parlance there is only *one true sense* attached to any word; which sense is indicated by the connexion and series of the discourse, by its subject-matter, by the design of the speaker or writer, or by some other adjuncts, unless any ambiguity be purposely intended. That the same usage obtains in the sacred writings, there is no doubt whatever. In fact, the perspicuity of the Scriptures requires this unity and simplicity of sense, in order to render intelligible to man the design of their great Author, which could never be comprehended if a multiplicity of senses were admitted. In all other writings, indeed, besides the Scriptures, before we sit down to study them, we expect to find one single determinate sense and meaning attached to the words; from which we may be satisfied that we have attained their true meaning, and understand what the authors intended to say. Further, in common life, no prudent and conscientious person, who either commits his sentiments to writing, or utters anything, intends that a diversity of meanings should be attached to what he writes or says; and, consequently, neither his readers nor those who hear him affix to it any other than the true and obvious sense. Now, if such be the practice in all fair and upright intercourse between man and man, is it for a moment to be supposed that God, who has graciously vouchsafed to employ the ministry of men in order to make known His will to mankind, should have departed from this way of simplicity and truth?" "Since no text of Scripture has more than one meaning, we must endeavour to find out that *one true sense* precisely in the same manner as we would investigate the sense of Homer or any other ancient writer." "1. Ascertain the *usus loquendi*, or notion affixed to a word by the persons in general by whom the language is now or formerly was spoken." "2. The received signification of a word is to be retained, unless weighty and necessary reasons require that it should be abandoned

* Mr. Okely was a Moravian minister at Northampton, who was baptized at Blunham, in Bedfordshire, and who retained his opinion on baptism, though he returned to his connection with the United Brethren.

or neglected." "Of any particular passage, the most simple sense, or that which most readily suggests itself to an attentive and intelligent reader, possessing competent knowledge, is in all probability the genuine sense or meaning."—*Intro.*, vol. ii., pp. 357–368.

WE have maintained that philologically we are required to regard immersion as the import, and only import, of the Greek word chosen by the Spirit of inspiration to describe the Christian's initiatory ordinance. We shall now notice some objections of good and learned men; show some of the fallacies and absurdities into which they are unconsciously drawn by the unfounded hypotheses to which their prepossessions cling with unenviable tenacity; and further establish our own position. We shall not be lengthened in exposing every objection and supposition. We remember the declaration, To propose this is all but to refute it.

I.—*On baptizo as meaning to dip for the purpose of sprinkling, and on ascertaining its import from the occurrences of tabal.*

The assertion of the well-known commentator, Dr. A. Barnes, that the import of baptism is to be obtained from a careful examination of the passages in the Old Testament in which the word *tabal* occurs, we will not combat at length. He comes by this route to the very sage conclusion, "that its radical meaning is not to sprinkle or to immerse. It is to dip, commonly for the purpose of sprinkling, or for some other purpose" (*Com.*, on Matt. iii. 6). That *tabal* and *bapto*, or *tabal* and *baptizo*, are univocal, we are far from maintaining. Let Dr. Barnes, however, and those who in this agree with him, if there be such, have a practice accordant with their belief. Let them "dip for the purpose of sprinkling, or for some other purpose," if they believe this to be the import of what Christ has enjoined.

II.—*On baptizo as meaning to purify.*

In the estimation of the late Prof. Beecher, we are greatly at fault in regarding *baptizo*, when occurring in the New Testament, as meaning to immerse. We shall, however, say less in opposition to *purify*, as the meaning of *baptizo*, than in opposition to pour and sprinkle as supposed meanings of the Greek word, because to purify, we believe to be an import less generally embraced, or more generally abandoned, and because those who advocate this import of the word, so far as we know, practise sprinkling.

That the Greeks had another word for to purify, is as evident as that they had another word for to sprinkle or to talk. That sprinkling and immersion were Divinely-appointed means of purification under the law of Moses, we fully admit. But when purification resulted from immersion or sprinkling, it did not follow that the words meaning to immerse and to sprinkle, meant to purify. The result of immersion and sprinkling has often been a defilement, and that of immersion has been a dyeing; but who says that the meaning of to immerse or to sprinkle, is to defile, or to dye? That John the Baptist was "a purifying priest," as asserted by Dr. W., is no more asserted in Holy Writ than that he was a sacrificing priest, or that his baptism was an expiation. If John was a purifier, why was he called the Baptist? Was the accomplishment of purification a new thing, or a new ordinance from heaven? Or was

John's baptism, and not our Lord's death, "the substitute for all ceremonial purification"? Is it an idea generally entertained by Pædobaptists, that baptism is "purification by water"? "the Christian purification"?

Prof. J. H. Godwin,—of whose work on Baptism *The Watchman* says, "We fully concur in much of what has been advanced: his arguments in defence of infant baptism, and of baptism by sprinkling, are most solid and satisfactory,"—also teaches that "it is highly probable that *baptizo* denotes to purify," although "the classic sense of *baptizo*" is "to immerse," which, he says, "commonly denotes continued subjection to a liquid." He says that "if the subject were left for a while in the water, then the effect would be rightly called an immersion." He calls into requisition all his available logic and learning in the vain attempt to prove that the classical *baptizo* would immerse a man unto *drowning*, whilst the scriptural *baptizo* would just sprinkle the same! He also teaches that "the sense of *purifying* agrees with the peculiarity of sense belonging to *baptismos*; and that of *purification*, with the peculiarity of sense belonging to *baptisma*." John's baptism, according to Prof. G., was "a corporeal purification," and "a spiritual purification," as "baptism and repentance coincide," repentance being represented as a purification both in Isaiah i. 16, and James iv. 8! (See pp. 35, 36, 42, 43, 90, 91, 132, 141, &c.) Prof. Wilson says of *baptizo*, "Never, even in a solitary instance, have we encountered it in the sense of purification" (p. 184).

Some of our Pædobaptist friends plead for three or four distinct, opposite, and unproved meanings, and in every particular instance take what meaning they like. It has been asserted, and, in substance, reasserted, in favour of *purify*, that the word *baptizo* "denotes 'to put or keep under water for a considerable time,' and would be inappropriate to a transient dipping." We believe not that this is correct; nor that, if correct, it would favour sprinkling or pouring. Dr. Beecher's assertion wants nothing but *proof* when he says, "*Baptizo*, as a religious term, means neither to dip nor sprinkle, immerse nor pour, nor any other external action in applying a fluid to the body, or the body to a fluid, nor any action which is limited to one mode of performance; but as a religious term it means at all times to 'purify, or cleanse.'" He also asserts: "In this usage it is in every respect a perfect synonyme of the word *katharizo*." Let any reader peruse the passages in the New Testament where the Christian ordinance is mentioned, and adopt purify instead of baptize as one means of testing the accuracy of his statement.*

* Mr. Wallace thus replies to Mr. A. G.:—"Dr. M'Crie's meaning is, to *cleanse*. He takes no account of the means, but only of the effect. He looks not at *how* the thing is done, but at the thing when done. As he states in the last clause of your quotation, 'It has no reference to any mode of cleansing whatever.' True, he says that cleansing may be indicated by sprinkling. But while we may indicate one thing by another, it does not follow that the one includes the other. The thermometer indicates heat, and the barometer the weather; but surely heat does not include thermometer, nor weather barometer. Cleansing, you say, includes sprinkling; then it must also include rubbing in all its forms, and rinsing, and blowing, and brushing,—real means of cleansing; for I am not aware that people cleanse by sprinkling. You might thus indicate the ordinance by any one of these; and I put it to yourself, if any of them would not be more significant of cleansing than sprinkling. The Baptist does literally what he considers God commands, and the word imports: he immerses; you only cleanse by figure. I know you

Also, let any one re-peruse the occurrences of the word in Greek writings in order to satisfy himself whether or not the meaning of *baptizo* is "to place under water *permanently*." Further, let the reader decide whether the classical sense of immerse does not completely meet all the facts of every New Testament case; whether alleged probabilities of another import are not imaginary; whether it is not opposed to all probability that our Lord would use *baptizo* and mean *katharizo*; whether ritual defilement is at all recognized as belonging to Christianity; whether moral defilement can be cleansed by an outward ceremony, can be cleansed by any human being, by any other than the Lord himself; and whether the legitimate inference from the hypothesis that baptism is purification, is not, like that of some of our opponents on the inspired phrases, "buried with Him by baptism," and "buried with Him in baptism," that external baptism is a nonentity. Indeed, were we to predict on this subject, we should predict that the nonentity of the external ordinance will be the next discovery of those whose prepossessions prevent their seeing that baptism is immersion. Such a discovery on this "vexed question" would be less perplexing to many than the idea entertained by one learned brother, that the Greek word *means* to *purify*, and to *stand*, whilst it allows the *practice* of *sprinkling*.

III.—On *Baptizo* as meaning to wash, in order to cleansing.

Dr. J. A. Alexander says that "baptism is neither washing nor immersion simply, but symbolical or ceremonial washing" (*Com.*, on Matt. iii. 6). Amongst other things written by the amiable and learned Dr. J. P. Smith of which we approve, we may quote the following, which should have an application to baptism as much as to geology:—

"Our great object is to understand them [the Holy Scriptures] in their true meaning, *i.e.*, to take them in the sense in which they were intended by the Spirit of truth, from whose inspiration, mediately or immediately, they have proceeded. This true sense and meaning must be brought out by an impartial application of the same means which men use, from a conviction of their necessity and adequacy, in order to obtain a just understanding of any writings composed in long-past times and in ancient languages." "The testimony of the Word of Heaven does not lie at our disposal. We have not the power of conceding anything from it." "Interpretation, as well of the Bible as of other ancient writings, is to be conducted by a rigorous process of examination into words and phrases."⁵—*Cong. Lec.*, pp. 23, 153.

We are, however, prepared, partly in the doctor's own words, to say, "I present, then, my solemn protest against the assumption which runs throughout and characterizes the whole structure of the" statements on baptism which Dr. W. Farrer has given as Dr. Smith's in his *First Lines of Theology*. Dr. F. has on baptism incorporated with Dr. Smith's

do not like that word; but surely you will not affirm that you literally cleanse in sprinkling! Again, if cleansing includes sprinkling,—cleansing the generic word, and sprinkling the specific,—then we may use cleanse in the place of sprinkle. You know we can always use the generic in the place of any of its specifics. Let us try in this case. Job's friends 'cleansed dust upon their heads.' 'Then will I cleanse clean water upon you.' 'Moses cleansed the ashes towards heaven.' You will thus see that this universal law of language does not hold good here. And I would have you further to bear in mind, that we can sprinkle soot, as well as water, and that sprinkle is far more effectual to dirty than to cleanse. You may, therefore, with more propriety, say that sprinkle is included in the word dirty than in the word cleanse."—*Rejoi.*, p. 7.

syllabus another manuscript and some notes of a sermon. The whole represent the doctor as teaching that *baptizein*, "in classical use, denotes any sort of dipping or wetting, partial or total." The incorrectness of this as a classical use of the word, we trust, has already appeared. That dipping may be partial, we have admitted, without admitting that the import of dipping is altered, whether applied to an object large or small, to the whole or to a part thereof. If the dipping is *partial*, we learn it not from *baptizo*, but from other words in the sentence. In regard to "sacred usage," he examines "cases in which the terms occur," and first adduces Heb. ix. 10. Adopting *washings* as the rendering of *baptismois* in this verse, he thus most fallaciously (we had actually written sophistically) proceeds: "Having examined all the instances of washings which occur in the Pentateuch, I am brought to these positions: (1.) In some cases (*e.g.*, Lev. xiii. 58), immersion is signified. . . . (2.) In some (*e.g.*, Lev. xiii. 58), immersion *might* be used. . . . (3.) In some it is *more probable* that *not* immersion, but *some other* more ready and easy mode was employed (*e.g.*, Ex. xxix. 4). (4.) In many cases the ceremony of purification was performed by *sprinkling* (*e.g.*, Num. xix. 18-20)" (p. 659). Here is the gratuitous assumption that the apostle, referring to the baptisms of the law, was referring to purifications whether by immersion, pouring, or sprinkling. What more glaring *petitio principii* can there be? *Baptismos*, we admit, may be loosely rendered washing, immersion being understood to be included therein; but to deduce from washing, or from the appointment of sprinkling or pouring when neither *baptizo* nor any of its derivatives occurs, that *baptismos* means pouring or sprinkling, is to reason in egregious destitution of all evidence. We deny not that sprinkling was enjoined under the law, but we deny that baptism before about A.D. 250 was ever used to denote either sprinkling or pouring, unless the pouring was so abundant as to effect an immersion.

Next, New Testament occurrences of the word are adduced. We are now referred to Mark vii. 4, 8; Luke xi. 38; Mark i. 4; of which an interpretation is given which it is thought Acts xix. 3 does not overthrow; to Matt. iii. 11, and John i. 32, on which we are told that the fire is an allusion "*most probably* to the act described in Isaiah vi. 6, 7, and the nature and form of the symbolical image is given in Acts ii. 3, 4;" to Luke xii. 50; Mark x. 38, 39; and to 1 Cor. x. 2. We are next directed to the Septuagint, first, to 2 Kings v. 14, where, he says, "it appears *probable* that Naaman dipped himself into the water of the river," yet that "this does not appear to be a *necessary* conclusion;" to Isaiah xxi. 4; Judith xii. 7; and Wisd. Jes. Sir. xxxiv. 27 (25). The inference is deemed to be in favour of "*cleansing by any application of water that would be suitable to the case:*" *ergo*, &c. That these passages are not only destitute of proof that *baptizo* signifies aught but to immerse, yea, that at least some of them incontrovertibly confirm this as its import, we think has been already shewn.

"Recitals with regard to sacramental baptism" come next. Here we have Matt. iii. 6; Mark i. 10; and Acts viii. 38, 39, adduced; and we are gravely told that the prepositions *en* and *ek* "signify, respectively, *at* as well as *in*, and *from* as well as *out of*." The sophism respecting

prepositions we intend subsequently to notice. We are next directed to John iii. 23, and are told that streamlets were of importance "that the multitudes and their cattle might obtain the requisite provision."* More undisguised fallacy is not to be met with. The italics we have given are all those of Dr. F. We are next informed that "in *no* instance of baptism recorded in the New Testament is it *clear*, nor on any ground *certain*, that immersion was used; but there is at least one case in which it seems extremely improbable; viz., that in Acts ii. 41." Nay, even let us "suppose that there were twelve baptizers," it yet "appears impossible." Who taught Dr. J. P. Smith that twelve persons, "after the noon of the day and before dark," could not possibly baptize the three thousand? Who has taught either him or any other person that of the hundred and twenty only twelve were employed in baptizing? The estimable doctor reminds us of other doctors, who sagely teach us, on Acts viii. 38, that if going down into the water proves immersion, we have the same proof that Philip was immersed as we have that the eunuch was immersed. He lastly asserts that "some *probable* reasoning may be adduced from Acts x. 47." After such assumption, fallacy, and perversion of some of the clearest truths, we are not astonished at his *finale*—"I conclude that *baptizein* does not of necessity denote a *dipping* or *plunging* in water, but that it does signify an application of water in *any way* that is suitable to the occasion, for the purpose of *cleansing* or *purifying*." Nor will we say how much of truth and error there is in the unproved and unprovable assertion, "that the proper and leading idea of the term [*baptizo*] is, washing with water, in order to cleanse and purify" (p. 669). But if our Pædobaptist friends believe that to baptize is to wash, in order to cleanse and purify, let them honestly and consistently perform the washing, whether they believe that it will effect a cleansing either in the very act of washing, or at some subsequent time; yea, even if they but hope that this washing will or may at some time lead to the said cleansing *and* purification. We do not see, but we nevertheless do not despair of our Pædobaptist friends seeing, how there may be a "washing with water in order to cleanse and purify" those who are already cleansed, except it should be to effect by this means an additional cleansing. And though the good doctor refers his students or readers to Messrs. Ewing, Williams, and Beecher, of the second of whom he himself was a pupil, we think Bishop Taylor's words both true and *apropos*,—"In all questions of the sense of Scripture, the ordinary way is to be preferred before the extraordinary."—*Duc. Dub.*, b. i., c. 2.

IV.—On *baptizo* as not confined to a modal dipping, or putting into.

The Presbyterian professor, Dr. R. Wilson, admits that the baptizing element should encompass its object (see p. 30); that though the action of the verb may apply to an object of which the whole or a part is baptized, this is learnt from the context, and not from the word *baptizo* :

* On this see the inspired record itself, Dr. Halley, and every writer open to conviction. The assumption and fallacy involved in many of these and other philological assertions we show more fully elsewhere.

that this encompassing of the object, by whatever means effected, as the import of *baptizo*, has respectable Baptist and Pædobaptist authority; and then he reasons as if Baptists believed nothing to be baptized which is not *put into* the element, and teaches that his view of the import of *baptizo* may be adopted without immersion being implied in its import! If immersion necessarily included the putting of the object into the element, we should admit the possibility of baptism without immersion. That this is not the case with immersion is known, we presume, to every one acquainted with the English language. That some of Dr. Wilson's remarks have a legitimate application to some parts of Dr. Carson's work, to which work they are sometimes expressly applied, we do not deny.

Also, Dr. W. asserts "that in the New Testament baptism is more than once referred to as a washing" (p. 148). Granted that it is thus loosely rendered in the English authorized version in Mark vii. 4, 8, Luke xi. 38, and Heb. ix. 10, who does not see in this an entire destitution of evidence that *baptismos* and *baptisma* are anything less than immersion? Our learned brother admits that Pædobaptists have "had no legitimate warrant to argue from an ascertained secondary sense of *bapto* to a supposed or assumed similar sense of *baptizo*" (p. 15). In his own words we ask of him and his fellow-Pædobaptists, "Why do they adopt a meaning without proof?" Or if the acknowledged meaning of the word is its meaning in the inspired writings, why do they not by some means encompass with water the persons they professedly baptize? Does not the Word of God, and also the common sense of the whole world, make the clearest distinction between pouring, sprinkling, and immersion? Does the Greek language supply words explicitly meaning to immerse, to pour, to sprinkle, to cleanse; and does the New Testament evidently recognize this distinction of import in the selection of words to convey these ideas, and are we at liberty to say that the Greek word, meaning according to demonstration and acknowledgment to immerse, means to apply water in any way? and, consequently, that the use of this word sanctions a sprinkling of the face as a baptism of the person? When Christ meant that we should sprinkle, or that we should pour, He undoubtedly said so, and explicitly too.

We say that unless *baptizo* in any place *necessarily* means something else than its known and acknowledged meaning to immerse, it *must* be regarded as meaning to *immerse*; as our learned brother says on *baptizein eis aphesin*, that unless it "necessarily conveys the priority of baptism to the pardon of sin, we would not consider it entitled to disturb our exposition of the verses" (p. 360). In reply to his assertion that, were "baptism ascertained to be strictly synonymous with dipping, then it might be triumphantly contended that 'the mode is the ordinance'" (pp. 4, 5), we say that the Greek word for baptize is admitted and has been proved to be so far synonymous with the English word immerse, that immersion, or an encompassing of the object with the element, is in the ordinance. *Baptizo* is a modal word, as compared with *rhantizo*. The one, when applied to water, signifies a use of water that covers, that encompasses; and the other, a use of water that bespatters.

Imitating our honoured opponent, we might say to Pædobaptists on

baptizo, "We defy them to fix on a solitary instance in which it necessarily or by fair exposition denotes" sprinkling, or anything less than immersion by some means effected, in any writing till about A.D. 250. "Why do they adopt a meaning without proof?" Dr. Wilson sometimes speaks of Dr. Carson and sometimes of the Baptists as maintaining that *baptizo* is confined to the modal sense of putting into. He writes three to four hundred octavo pages proving simply that *baptizo* does not in its invariable use mean to dip in the sense of *putting into*. The real pith of his elaborate and lengthened argumentation is, "that sufficient grounds have been laid for refusing to be fettered by the modal exclusiveness of our Baptist friends" (p. 334). His final boast and glorying is, that *baptizo*, instead of being invariably used for putting the object into the element, is sometimes used for a covering and encompassing of the object with the element by some other means. What a foundation for the practice of sprinkling the face, or pouring a little water on the face or head, and calling it baptism, the baptizing of the person!

Our Wesleyan Methodist brother, Mr. S., only proceeds a little further, drawing the rash, extravagant, and utterly groundless inference, from *baptizo's* meaning sometimes to encompass the object otherwise than by putting the object into the element, that baptism both in classic and sacred literature includes "every conceivable application of water," and that sprinkling, or pouring, or immersing, of the whole or of a part of a person, is the baptizing of that person! If our opponents did by any means encompass with water those whom they pretend to baptize, their reasoning and practice in regard to the ordinance of baptism would not be so despicable as they now are. The advocacy of sprinkling as baptism from such premises by our Wesleyan and Presbyterian brethren is only less dishonourable than the decision of our Independent brother, Dr. Halley, to continue the practice of sprinkling, although admitting that the meaning of *baptizo* is entirely to surround with some liquid, until the Baptists shall either ignore and violate their convictions, or change their minds.

Since the above was penned, we have observed that Dr. W. Cooke, an able Wesleyan New Connexion minister, in the defence of sprinkling thus writes: "Assuredly the meaning of the words *bapto* and *baptizo* are too diversified to authorize any one to dogmatize as to the mode of the ordinance. True, the word means 'to dip,' or 'to immerse;' but it means also 'to stain a vesture with blood' (Rev. xix. 13); 'to wet the body with dew' (Dan. iv. 30, in Sept. ver.); 'to dye, tinge, or imbue;' 'to wash the body by the affusion of water;' to pour water on the hands;' and 'to sprinkle'" (*Inf. Bap. Def.*, pp. 18, 19). Why does Dr. C. drag in the word *bapto*, which in God's Word is never used in relation to the ordinance? In these enumerated instances there is not a single occurrence of the word *baptizo*. What can the adoption of such philology involve but a leading of the blind by the blind? We feel assured that not a single occurrence of *baptizo* can be adduced in which it means "to dye," "to pour," or "to sprinkle." He proceeds to mention two passages of Scripture, Mark vii. 4, and 1 Cor. x. 2, in which he teaches, that "to sprinkle is evidently the meaning" of the word. We shall subsequently notice these passages.

V.—*On baptizo as proving nothing.*

The Rev. Richard Watson, a Wesleyan of deserved celebrity, makes philological assertions, with which we may intermix, and to which we may add, a few remarks. In his *Theological Institutes*, b. iv., speaking of the Greek term for baptism, he says: "The word itself, as it has been often shown, proves nothing. [We maintain that it proves everything.] The verb, with its derivatives, signifies 'to dip the hand into a dish' (Matt. xxvi. 23) [The verb *baptizo* does not here occur]; 'to stain a vesture with blood' (Rev. xix. 13); 'to wet the body with dew' (Dan. iv. 33) [In neither of these passages does the disputed word occur]; 'to paint or smear the face with colours;' 'to stain the hand by pressing a substance' [No passage is referred to in proof of these meanings, nor do we believe there is a particle of truth in his assertions]; 'to be overwhelmed in the waters, as a sunken ship;' 'to be drowned by falling into water' [We deny not that *baptizo*, when used figuratively, signifies to overwhelm, and that drowning may be a consequence of baptizing, although this is not the import of the term itself]; 'to sink' in the neuter sense; 'to immerse totally;' 'to plunge up to the neck;' 'to be immersed up to the middle;' 'to be drunken with wine;' 'to be dyed, tinged, or imbued;' 'to wash by effusion in water;' 'to pour water on the hands,' or any other part of the body; 'to sprinkle'" (pp. 449, 450). How far we agree with and differ from the last eight or ten pretended imports of *baptizo*, we have stated elsewhere. Well might this be called an "accommodating word," and well might a plea for sprinkling be urged if there were a tenth of a tithe of truth in the tissue of glaring blunders and falsehoods just quoted. To quote, analyse, and expose the gross assumptions and erroneous inferences of good and learned men, whom prejudice on this subject has blinded, and whom God may have left to their blindness on account of their love of this error, is a most unpleasant employment. We cannot justify their course, whilst we do not deny their piety. We presume it is such folly as the above which has aided the prejudices and fallacies of our Independent brother at Winchester.

Dr. W. K. Tweedie, who teaches his readers the kind and gracious intention of the Saviour in "every lesson that He taught, and every commandment that He gave, and every rite that He appointed" (pp. 74-77), also assures them that *baptizo* "is confessedly ambiguous,—meaning, as some allege, to immerse; as others argue, only to sprinkle" (pp. 74-77), and that contention on immersing and sprinkling "is one of the logomachies which Scripture repeatedly condemns" (pp. 74-77). Christ's wisdom and love, in the appointment of a rite to be observed by every disciple, have chosen an ambiguous word! and He has condemned disputes in regard to its import!

VI.—*On baptizo as meaning "coming upon," "poured out," "resting upon," "put upon," "given to," "put within," &c.*

The Rev. J. Campbell, D.D., who has edited a "Banner," and who now edits a "Standard," and who has long edited *The Christian Witness*, has an article in the last (pp. 177-180. 1855) on "spirit and water" baptism, which he designates "An Essay on a subject of the highest

moment," and which is a portion of "instruction on the subject of Christian ordinances," which he gives "in compliance with an oft-repeated wish." He says: "We start with the incontrovertible principle that the outpouring of the Holy Spirit is really and truly baptism. It is plainly and repeatedly called so in the Sacred Scriptures." We say that the simple and ordinary outpouring of the Holy Spirit is never in God's Word designated a baptism. On two occasions, on the day of Pentecost (Acts ii. 1-4), and on the preaching of the Gospel to the centurion and them that were with him (Acts x.), this outpouring was so special and abundant, that "in the Sacred Scriptures" we learn that "the baptism of the Holy Ghost" took place. And though here the baptism of the Spirit and the pouring out of the Spirit are associated, we maintain that they are as distinct as that the baptism of the Spirit is the result of the pouring out of the Spirit. Dr. C. says: "It is inconceivable, that the baptism of the Spirit should be by pouring on the people, and that of water plunging them into it, seeing that the word is the same in both cases." We say that pouring is *always* designated by another word than that which designates baptism, although the pouring, as in the Pentecostal baptism of the Spirit, may be so abundant as to effect a baptism. If by sprinkling we defile a person, do we say that defiling is a word of the same import with sprinkling? And do we regard the result, defilement, as incontrovertibly proving the truth of such assertion?

Dr. C. says: "The baptism of the Spirit, and that of water, are so blended in the predictions, promises, declarations, and histories of the Old and New Testaments, as to furnish a very strong presumption that both were administered in the same manner." "The declarations of the Old Testament first deserve our notice. These are universally such as to support pouring, and to overthrow the doctrine of immersion. In the following samples from Scripture the Holy Spirit is represented as—

"1. *Coming upon men.* Num. xiv. 10; Judges iii. 10; vi. 34; xi. 20; xiv. 6, 19; 1 Sam. xvi. 13; xix. 20, &c.

"2. *Poured out upon them.* Eze. xxxix. 20; Prov. i. 23.

"3. *Resting upon them.* Num. xi. 26; 2 Kings ii. 15.

"4. *Put upon them.* Num. xi. 17, 29; Isa. xlii. 1.

"5. *Given to them.* Neh. ix. 20.

"6. *Put on them.* Eze. xi. 19; xxxvi. 27; xxxvii. 14.

All these passages refer to the baptism of the Holy Spirit." If there were even any reference to the baptism of the Spirit in these passages, we might assert that the writer "confounds things that are different. Water is poured into a vessel in order to have things put into it. But the pouring out of the water, and the application of the water so poured out, are different things. Water is poured into a bath in order to immerse the feet or the body, but the immersion is not the pouring." We, however, deny that there is an iota of proof from God's Word that one single passage adduced refers to the baptism of the Holy Spirit. Besides, if these passages could be adduced as proof that the baptism of the Holy Spirit is thus designated in God's Word, it would afford no countenance to the practice of *sprinkling*, unless we inferred that its designation is so various that it means anything we like. We must conclude from this reasoning, that there is baptism if there is water

“coming upon men,” “poured out upon them,” “resting upon them,” “put upon them,” “given to them,” or “put within them.” We need not dwell on our inability to find the least allusion even to the gift of the Divine Spirit in two of the passages to which we are referred (Num. xiv. 10; and Judges xi. 20).

Dr. C. next refers us to “The phraseology of the promises of the Old Testament,” and he adduces Isa. xxxii. 15; xlv. 3; lii. 15; Eze. xxxix. 20; Joel ii. 28, 29; and Zech. xii. 10. That these “refer to the dispensation of the Spirit in Gospel times,” we do not doubt; but that they refer to the baptism of the Spirit,—excepting one in Joel, which predicts so abundant an outpouring of the Spirit that the room in which the disciples were assembled was filled with the same, and their immersion therein took place,—we maintain to be entirely destitute of proof. Elsewhere we enlarge on Acts ii., and adduce the admissions of Dr. Kitto and others that *the baptism of the Spirit*, as predicted by John and our Saviour, took place on this extraordinary occasion and on the first preaching of the Gospel by Peter to the Gentiles (Acts x.; xi. 1-17). Dr. C. maintains that “the language of these promises” could never justly have led any “sound-minded man to conclude that, in order to correspond with it, water baptism must be by plunging or immersion.” We do not want any such correspondence in order to prove that baptism is immersion. We know this to be the fact, from the import of the word Divinely chosen, from apostolic practice, and from other sources of proof which we have adduced. Can a supposed correspondence in words of promise prove anything when they refer to a different subject or fact? Or, if the same subject is spoken of, can the use of different words prove that different words have the same meaning? If correspondence, or supposed correspondence, proved that which is desired, would it not prove that putting water within a person is the same as pouring water upon a person? &c.; and that all these are baptism?

He next requests that we “consider the analogous representations of the New Testament,” and quotes Matt. iii. 11; Mark i. 8; Luke iii. 16; John i. 33; Acts i. 5; viii. 16; ii. 38; x. 37, 38; and xi. 15. He then inquires: “Can any man conversant with language believe that the verb ‘baptize’ is necessarily used in the sense of pouring in connexion with the Spirit, and of plunging in connexion with water, throughout these Scriptures, in the utter absence of all intimations to that effect? Nay, we appeal to simple, unperverted common sense.” In three of these passages quoted by Dr. C. there is no reference to the baptism of the Spirit. In the rest the baptism of the Spirit, spoken of in the way of prediction or accomplished fact, must mean *immersion* in the Spirit, because this is unto this period the acknowledged import of the Greek term selected by the Spirit of inspiration to describe the ordinance, without a single exception in all its occurrences, and because of “the utter absence of all intimation to” the effect that the Holy Spirit used the word in a novel, opposing, peculiar, or unknown sense. As confidently as our opponent do “we appeal to simple, unperverted, common sense.” Also if to baptize is to pour, because pour is used in connexion with the Spirit, how can we avoid the conclusion that to pour is to baptize? and that therefore we might properly read: “Until

the Spirit be baptized upon us from on high." "For I will baptize water upon him that is thirsty." "I will baptize out my Spirit upon all flesh."

In further confirmation of his idea that because we read in God's Word of pouring or sprinkling in connexion with the promise or impartation of the Spirit, therefore the baptismal ordinance enjoined by Christ is not immersion but pouring or sprinkling, he says: "These views may be greatly strengthened by a consideration of *the mode of his coming* as recorded in the sacred volume. He is there represented as, 1. *Poured upon the people.* Acts i. 17; x. 45. 2. *Breathed upon them.* John xx. 22. 3. *Shed on them.* Acts i. 33; Titus iii. 6. 4. *Descending on them.* John i. 32. 5. *Falling on them.* Acts viii. 16; x. 44. 6. *Anointing them.* Acts x. 38. 7. *Abiding upon them.* John i. 32. 8. *Coming upon them.* Acts i. 8; ix. 6. 9. *Resting on them.* 1 Peter iv. 14. 10. *Sitting upon them.* Acts ii. 13. Here we have no fewer than ten different accounts of the baptism of the Spirit. Let these be well considered. *The baptism of the Spirit.* Can words more clearly express the mode of that baptism?" Thus the worthy doctor on this subject wanders and raves. We beg to inform him that the first instance on record in God's Word of the baptism of the Spirit as taking place, is in Acts ii. 1-4; nor is there another undoubted instance of its recurrence except in the case of Cornelius and them that were with him (Acts x. 44-46; xi. 15-17). The reasoning on the above passages is as logical or fallacious as it would be to say, that because God has promised to pour out his Spirit on the nations and has promised to sprinkle them, therefore to pour is to sprinkle, and either to sprinkle or to pour is to baptize; and that when God commanded to make disciples of all nations, immersing them into the name, &c., he meant no such thing, but that sprinkling is rendering obedience to that command; yea, that notwithstanding the declarations of philologists and critics of every age that immerse is the precise and undoubted import of the Greek word, no such thing could be meant, BECAUSE immersion does not "BEAR ANY RESEMBLANCE" to "*sitting upon them,*" "*resting upon them,*" &c. But surely the doctor's results are worthy of "the incontrovertible principle" with which he was pleased to "start." Not a passage quoted, excepting those which refer to the Pentecostal outpouring of the Spirit, or its outpouring on Cornelius and his friends, has a reference to what God's Word designates either the baptism of the Spirit, or a baptism at all. Besides, if all these ten representations of the gift of the Spirit are "no fewer than ten different accounts of the baptism of the Spirit," in which words cannot "more clearly express the mode of that baptism," to what other conclusion than this can we come, that baptism is either pouring upon, breathing upon, shedding on, descending on, falling on, anointing, abiding, coming upon, resting upon, or sitting upon? or that baptism is all these united together? "Let this be well considered. The baptism of the Spirit." These ten passages in proof of "The Scriptural view of *sprinkling.*" Are they not worthy of that practice which is a direct, and were it intentional, would be a daring and awful deviation from the express command of heaven, and the explicit practice of apostolic times?

Referring to Acts xi. 15, 16, he says "that *falling* effected baptism

in this case is plain ; and that falling and pouring mean the same things in the above passages is proved by comparing Peter's account with the narrative itself of the event : 'As Peter began to speak, the Holy Ghost *fell on all them which heard the word* : and they of the circumcision were astonished, as many as came with Peter, because that on the Gentiles also was *poured out* the gift of the Holy Ghost' (Acts x. 44, 45)." Instead of saying that falling, pouring, and baptism mean the same thing, and that they all mean or allow sprinkling, we should say that the use of different words rather proves a difference of meaning in these words. We do not deny that in the case referred to, the descent of the Spirit in his chosen symbol, apparent *fire*, was so abundant that they were baptized (immersed) in the same ; but that descending, or falling, or pouring, and baptism, are proved to be words of the same import, we firmly deny, believing it to be of all statements one of the most unfounded and preposterous. He next supposes an objection and replies to it. "But how does this argument bear upon sprinkling ? It is maintained, that sprinkling and pouring mean the same thing, on the authority of Scripture : 'Then will I sprinkle clean water upon you, and *ye shall be clean* ; from all your filthiness, and from all your idols will I cleanse you' (Eze. xxxvi. 25)." This refers, it is maintained, and we deny it not, "to Gospel times." But what proof is there in this that sprinkling and pouring, which every man knows to be distinct operations, are one and the same thing ? The endeavour to prove this absurdity and impossibility is a meet conclusion of this "Essay" "in compliance with the oft-repeated wish, that instruction on the subject of Christian ordinances might be blended with the general matter of the Magazines ;" an Essay which teaches that the "substance" of baptism is "in the Old Testament," and "its shadow" "in the New Testament," "the Christian Scriptures." If the laws of language may be thus set at defiance to prove by the different accounts of the communication of the Divine Spirit, that pouring, sprinkling, and baptism, or that pouring and sprinkling, mean the same thing, words may be said to prove anything, and any hypothesis that any man may broach is capable of being sustained. We may thus easily conclude from John vii. 37, and others, that baptizing is pouring water down the throat till the recipient is filled therewith, and then that this and sprinkling are one and the same thing. With much regret are we obliged thus to refer to the Editor of *The Christian Witness*, whose energy and intelligence, when not blinded by prepossessions, have rendered him capable of so great service to the cause of virtue and Christianity. It is indeed painful to be obliged to contend with the real friends of the Lord Jesus, and especially in this manner, and on a subject in which all believers might be expected to harmonize. But Dr. C. is not alone in his foolish endeavour to make baptism synonymous with *sending down, coming, giving, &c.* He has perhaps taken a leaf from the misnamed *Facts and Evidences* of C. Taylor, to which what we have written may be accepted as a reply. Dr. Cumming is equally logical and truthful whilst he discovers from the baptism of the Spirit an additional import of baptism, namely, to touch. Thus—"Baptize you with the Holy Ghost and with fire"—if it be taken literally, without entering on a profitless controversy, would not this

imply that baptism does not always mean immersion? . . . the apostles were not dipped or immersed into flame; they were simply sprinkled or touched with it. And, therefore, the Greek word for 'baptism' does not always mean immersing, but only the sprinkling or the touching of a part of the body." Let *sprinkling* or *touching* be substituted for baptizing! Dr. W. Cooke sees that "The mode of administering the ordinance is evidently alluded to" in the predictions of Isaiah, Ezekiel, and Joel, respecting the impartation of the Divine Spirit; and uniting these with Acts ii. and Titus iii., he concludes that the mode is "pouring, sprinkling, shedding, and washing." (!)

Dr. Wardlaw can say, "The Holy Spirit was poured out, and Peter called to mind the promise, which of course he considered as being then fulfilled—'Ye shall be *baptized with the Holy Spirit*.' According to Peter, then, *baptism* was effected by *pouring out*. Till better authority be produced, I desire to bow to this" (p. 144). This abundant outpouring which involved an immersion, is proof that baptism is pouring! If we pour water into a vessel, and then immerse the hand in it, pouring is immersion! Did Dr. W. pour, or sprinkle, when he bowed to this authority? Dr. Dwight, disapproving of immerge in the Holy Ghost, says: "Substitute cleanse for immerge, and the impropriety vanishes." What philology this! Let the reader substitute baptize for pour in the Old Testament and New Testament passages referred to, and then read them.

VII.—*On baptism as meaning to register, to purify, to cleanse, to wash, to anoint, to initiate, to consecrate, to dedicate, to disciple, to train, to introduce to religious teaching, to the congregation of the Lord, &c.*

The Rev. W. Thorn, Independent minister, Winchester, in his volume on *Infant Baptism*, speaks of "washings, purifications, or consecrations, . . . which are designated baptisms" (p. 28). We inquire, Are purifications and consecrations the same thing? Are they words of the same import? Is either a purification or a consecration a baptism? Mr. T. and others speak of consecration and baptism as if they were perfectly synonymous. We admit that baptism and purification, or baptism and consecration, may be associated, whilst they are, in our judgment, as certainly distinct things as are fire and water. Yet the sameness of these is often assumed as a thing incontrovertible, and needing no proof (see p. 57). We are further taught that "baptism was a dedication to God and good things" (p. 59), that baptism is "the preliminary rite which inducts" to "religious instruction" (p. 59), and "that not only children, but unconverted and ungodly men partook of both" manna and water from the rock (p. 59); "and the deduction is, that similar people under the Gospel might partake of both also" (p. 59). We are told that children were equally with their parents "baptized or disciplined" unto Moses (p. 65). It was a "national baptism, or the ceremonial act of a national consecration to God" (p. 64). Mr. T. adopts "the plan of disciplining all who apply or are brought to receive this ordinance" (p. 87). Baptizing a child is "CONSECRATING, DEDICATING, OR DISCIPLING A CHILD TO THE TRIUNE GOD, AND FORMALLY INITIATING IT INTO THE SCHOOL, CONGREGATION, OR TEACHINGS OF CHRISTIAN TRUTH" (p. 122). These capitals are his own.

John's baptism is spoken of by Mr. T. as "a solemn purification of all ranks and classes" (p. 137). "As the priests of old sanctified the people by baptism," "so John, by descent a priest, would certainly do the same" (p. 138). Assuredly we need not wonder that Christ spoke of John's baptism as being from heaven, and that the people so believed! "John in his day did as the priests had regularly done before him. And as those priests were accustomed to purify men, women, and children, whenever they became ceremonially unclean, and on other remarkable occasions, therefore the harbinger of Christ must have done the same" (p. 138). Indeed, as Christian baptism, "a higher and an ultimate purification, consecration, or initiation, was to take place, on entering the perfectly reformed, renovated, and simplified congregations of the Lord" (p. 138). Yet the congregations of the Lord to which this purifying ordinance, baptism, introduced its subjects, and for which it canonically qualified them, as Mr. T. elsewhere teaches, included the converted and unconverted, all characters as well as all ages.

Did any person ever read such changes of terms, and such rash and unfounded assertions from the pen of a good man? Mr. T. represents the Baptists as not believing that immersion, or the Greek *baptizo*, ever means anything but the dipping of a person in water. It is true that in obeying Christ's command to immerse into the name, &c., we put the candidate into water, or over head in water; but we believe that if a cat or a dog, or Mr. Thorn himself, were to jump into water, and by that means were to be entirely covered with the water, the same cat or dog, or Mr. Thorn himself, would have a real immersion, if not also, as long as it was recent, a "modern immersion." This is known to Mr. T. as the sentiment of at least some of the Baptists, or he has read to little purpose the works of Drs. Gale, Cox, and others. He wishes us to "regard the original in the New Testament as conveying the broad and general idea of an initiating, consecrating, or purifying rite, rather than of a specific, restricted, and unvarying mode of administering it" (p. 214). If fidelity to the words of inspiration allowed us to twist them at pleasure as a nose of wax, and to leave them amid the jargon of words without any definite meaning, we might accept his advice. The reader, however, may ask, Is baptism any one of the above separately, or is it all of them unitedly?

But baptism is also a registration of discipleship. "Baptized, that is, they were, in effect, formally registered as the disciples of the Lord" (p. 255). Speaking of "official baptism," he says: "The word is interchangeable with that of purifying, cleansing, washing, anointing," &c. We are reminded of an *et cetera* oath in days of yore. We, however, advise our readers to try these words as the translation of the Greek word in the Sacred Oracles. They may then imagine Christ's coming to John to be purified, cleansed, washed, or anointed, &c., by him. They may endeavour to conceive of Christ as saying, I have a purifying to be purified with, or I have an anointing to be anointed with, and how am I straitened till it be accomplished! They may then suppose the inspired apostle of the Gentiles writing to the Christians at Rome respecting themselves and all Christians as having been purified or anointed into Christ's death, and as having been buried by purification or by anointing!

But notwithstanding the assurance given us by Mr. T., that baptism is a consecration, a dedication, and an anointing, he says that "from the time of Moses to that of Christ, it was regularly practised under the form and in the name of purification." We will not for the present further try our own patience or that of our readers by quotations from the vagaries of our erratic brother, or by further animadversions. If we are spared to write on the *subjects* of baptism, he may again be brought to our remembrance. We now conclude with a quotation from Dr. J. Parker, which we trust will have the approval of every reader: "If men are at liberty to use terms which have several meanings, and to adopt the meanings in rotation, in order to meet the difficulties of every conscience, then human language has become an instrument of deception, and the currency of words the basest counterfeit under heaven."—*Ch. Ques.*, p. 93.

VIII.—*On baptō as meaning a partial dipping, and on baptizo as meaning a covering partially with water.*

On Lev. xiv. 6, where we read, "And he shall dip them and the living bird in the blood of the bird that was killed over the running water," it has been said: "The word is *bapsei*, and the English *dip*, yet it cannot be understood dipping all over; for the blood of the bird in the basin could not be enough to receive the living bird and the cedar wood, and the scarlet and the hyssop, all into it." To this, which by one writer has been retracted, it may be replied, that the preceding verse teaches that the bird was killed over a vessel containing "running water," water taken from a fountain or running stream, such being the purest water, and deemed most suitable in cases of purification; and that the blood being consequently mixed with the water in the earthen vessel, the living bird might receive not a partial but a total dipping. See the whole connexion; also ver. 51, and Heb. ix. 19. But even supposing, which we do not admit, that here the word was used for an immersion which was partial, it argues nothing in favour of the word meaning to pour or to sprinkle. We speak in English of dipping a pen in ink, when we but dip the nib or point of the pen in ink. But the word *dip* has not another meaning in this instance. We do not pour or sprinkle the pen in ink when we but partially dip it. We use the word *dip* in exactly the same sense in this instance as in others. We simply dip a part, and not the whole, not explaining that which will be understood, without the least fear that the synecdoche in regard to the pen will lead to a misunderstanding of the import of *dip*, and the attempted adoption of pouring or sprinkling of the pen as the substitute or supposed meaning of dipping. And if *baptizo* means a partial immersion, why do not those who maintain this idea practise a partial immersion, making their own choice of hands, feet, face, head, or some other part of the human body? We might similarly say to those who advocate washing, Why do you not adopt washing, either total or partial, according to your conception of what is God's ordination? When God commanded the people or the priests to bathe themselves, they would have been certainly culpable if they had merely sprinkled the face, poured water on the hands, or washed the feet. That *bapto*, a word never used in application to the Christian

ordinance, sometimes has another import than to dip, we have admitted. It certainly means to dye as well as to immerse. The passage in the Septuagint (Dan. iv. 30, v. 21), "His body was wet with the dew of heaven," though quoted again and again by the advocates of sprinkling, does not in the least favour pouring or sprinkling, even if *baptizo* had been used. The body of Nebuchadnezzar was immersed from the dew which had fallen so plentifully upon him. From the *abundance* of the dew that had descended upon him he is said to be immersed, not from the *mode* in which he had become drenched with the same. Other occurrences of *bapto* answer the purposes of our opponents no better; nor should we shrink from their examination but for the belief that they are as irrelevant as useless, since the word *bapto* is never used in the inspired original to designate the Christian ordinance. Dr. Carson does not lash Mr. Ewing and Dr. Henderson with more than deserved severity when he animadverts on the whole of the pretended meanings of *baptizo* given by Mr. E., of which Dr. H. speaks as an "admirable classification of meanings."

In exposing Mr. E.'s second meaning of *baptizo*, "I cover partially with water," Dr. C., among other things, says: "I shall enable the unlearned reader to appreciate the merit of this part of the classification, by an example of the use of the English word *immerse*, taken from the *Londonderry Sentinel*. 'On Tuesday morning, about ten o'clock, as his Royal Highness Prince Albert was skating on the spacious water in the grounds of Buckingham Palace, his Royal Highness unfortunately passed over some rotten ice, which immediately broke under him, and he *was immersed* to the chin in water.' Now, does not every child know that the word immersed here has exactly the same signification as if the prince had been immersed over the head? That he was only partially immersed is known, not from the word *immersed*, but from the words 'up to the chin.' What an admirable classification, then, is it, that would have given a different meaning to the word *immersed* had the water been a little deeper, and covered his Royal Highness over the head! I had scarcely copied the last extract, when I read in the next *Sentinel* that his Royal Highness 'was immersed over head and ears in the water.' Now, would any one who speaks English, think that the word *immersed* has a different meaning in these two extracts? Surely the word *immerse* has nothing to do with the extent of the immersion. Indeed, according to the philology of Mr. E. and Dr. H., every line in the length of the prince's body, and he is said to be five feet eleven inches, would give a different meaning to the word *immerse*, according to the depth of the immersion" (p. 268).

We have read from a Pædobaptist brother, of just celebrity, the following: "I believe that, as it is, I have practically covered with water quite as much of the person as some of my Baptist brethren usually dip." As the candidate for immersion himself goes down into the water, and immerses the lower part of the person, does he who sprinkles the face partially immerse, and practically cover with water quite as much of the person as some Baptists usually dip? Let our brethren beware that their excuses for the neglect of immersion do not resemble the excuses of those invited to the marriage-feast.

IX.—On *baptizo* in classic authors as sometimes meaning more than to immerse.

Mr. Ewing asserts that some instances "are not those of voluntary plunging, but of fatal sinking." Prof. J. H. Godwin, speaking of its classical signification, says: "*Baptizo* denotes to put or keep under

water for a considerable time, in any way, and would be inappropriate to a transient dipping" (*Chr. Bap.*, p. 25). "If then it were necessary," says he, after adducing some occurrences of *baptizo*, "to abide by the common classic signification of the word, none need be dipped in baptism; but all would probably be drowned" (p. 34). He says: "If the subject were left for a while in the water, then the effect would be rightly called an immersion" (p. 90). It would appear from this, that death, the effect of being in the water, might properly be designated an immersion! "To immerse," says he, "commonly denotes a continued subjection to a liquid, and in this agrees with the classic sense of *baptizo*" (p. 132). Again: "In the course of our investigation, it has appeared that the common classic sense of *baptizo* is to sink or overwhelm; in any way to produce some continued submersion" (p. 195). And so intent has God been to have all men drowned, or so unconcerned has the Divine Spirit been in regard to our understanding what we are Divinely enjoined to practise, that He has chosen this very word to describe this ordinance, whilst of all occurrences of this word "there is not a single one in which a dipping or overwhelming of that which was baptized can be proved; not one in which it can be shown to be probable"! (p. 196). And Dr. Henderson, who supports the meanings to pour, to sprinkle, to purify, and to stand, referring to the occurrences of *baptizo* in both inspired and classical authors, says: "We are free to confess that we have not yet fallen in with a single instance in which it can be satisfactorily proved that it signifies a submersion of the whole body, without at the same time conveying the idea that the submersion was permanent, that is, that the body thus submerged sunk to rise no more." To these we may reply, that if the baptized body sunk to rise no more, baptism could not be less than immersion. But whether the person *rises again*, or sinks *fatally*, we maintain to be no part of the meaning of the word, and are willing that any occurrence of the word be compared with this assertion. The *permanent* or the *temporary* remaining under water,—the voluntary or the compulsory character of the action, and its being performed by others upon us, or by us upon ourselves,—are indicated, not by the term *baptizo*, but by other words with which it is associated. Immersion is immersion, and not pouring or sprinkling, whether a person rises again or sinks fatally. Whether Christian immersion is to be voluntary or involuntary, to be temporary, or to be permanent and fatal, to be performed on us by ourselves or by others, is not obscure or dubious to the candid student of God's oracles.

X.—On *baptizo* as receiving a new and important element of meaning when it was once regularly applied to the ordinance of Christ.

We think that it is sufficient to reply to the above objection, first, that the burden of proof, as admitted by Dr. Halley, rests on those who maintain that the word was used with an altered meaning; secondly, as Dr. H. also admits, that the supposed difficulties might be removed by further acquaintance with Eastern customs, and facts not recorded in Holy Writ; thirdly, as Mr. Bickersteth, who advocates this, expressly "admits, that probably, if not certainly, in some of the Scripture instances, and possibly in ALL, *immersion* was practised;" and fourthly, as Dr. Halley says

respecting the Fathers, "their practice of immersion forbids us to account for their language by supposing that a conventional use of the term had grown up in accordance with the customs of the church" (p. 340). The idea of a new import being attached to this common word immediately on its being used by the inspired penmen, is deserving of severe reprobation, being *destitute of all evidence*, and, consequently, involving a principle that would obscure, yea, that would render void, all God's precepts and all God's promises.

We may admit the following from Mr. Trollope, without admitting the least authority to suppose an altered import of *baptizo* when this word was used by the apostles.

"It is now very generally acknowledged that the basis of the New Testament language is the popular Greek speech which prevailed after the Macedonian conquest, combined with such Hebrew idioms and forms of construction, as the character and position of the sacred writers would naturally lead them to employ."

"But with relation to religious matters more especially, it would frequently be impossible to express themselves in genuine Greek. Consequently, they were led either to coin new words or employ those already at hand in new significations."

"To this class belong the technical significations affixed to such words as *pistis*, *erga*, *dikaïousthai*, *eklektōi*, *kletōi*, *agioti*," &c. (*Gr. Gram.*, p. 8.) Who will maintain that a word denoting a common physical action is parallel to such words as faith, justification, &c.?

Mr. D. Macallan, in especial reply to Dr. Wardlaw, who says that Pædobaptists "do not deny that the verbs *bapto* and *baptizo* signify to dip or immerse, but they do deny that this is their only signification, and that this is their signification when used by the sacred writers" (pp. 152, 153), having referred to the Greek *louo* as meaning to wash, *kathairo* and *agnizo* to cleanse and purify, *cheo* to pour, *rhaino* and *rhantizo* to sprinkle, and to Christ's choice of *baptizo*, which signifies to immerse, asks, "Did He intend immersion?" And on the reasoning which opposes this, he remarks:—

"(1.) That there is not a single hint in the Scriptures that the word baptize is used in any other than its proper and universally-understood sense. (2.) That, on the principle involved in this mode of interpretation, the Bible would be no revelation to us, nor would it be possible for us to know the will of God; for however plain the words employed might be, we should be at a loss to know what meaning was intended to be attached to them. (3.) That a more unreasonable canon of criticism was never adopted than that which some men employ with respect to the meaning of the word baptize, viz., that if there are not *circumstances* connected with the use of any word that *fix its meaning*, we are at liberty to attach a plausible meaning to it, though it cannot be proved to have that meaning anywhere else. Thus, it is argued, that because a great number of passages are found in which the word baptize occurs, without any circumstances to fix on it the sense of *immerse*, therefore it admits of any other plausible meaning, such as *sprinkle* or *pour*. On this principle we might ask, What word is there that might not be made to mean anything we please? A thousand instances could be produced of the uses of the most common words of any language, in which there is no evidence of the meaning but in the *words themselves*. Thus, for instance, in the words of the institution of the Lord's Supper (Matt. xxvi. 26), we are told that, 'as they were eating, Jesus took bread, and blessed, and brake, and gave to the disciples, and said, Take, eat, this is my body. And He took the cup, and gave thanks, and gave it to them, and said, Drink ye all of it.' Here no one can doubt that to *eat* and *drink*, in the ordinary acceptance of these terms, in remembrance of Christ, is the duty enjoined; but it is only from the *words themselves* that we can ascertain it. There are no *circumstances* that fix the common meaning on the words *eat* and *drink*."—On *Bap.*, pp. 19, 20.

He proceeds to state that, with as much plausibility as that to *pour* or *sprinkle* is the meaning of *baptizo*, we might argue that our Saviour's command is, not that we *eat* the bread, but that we "*meditate* upon it, as representative of the broken body of Christ;" and not that we *drink* of the wine, but "*gaze* upon it, and *contemplate* the truths which it is fitted to bring to remembrance." Previously, in reply to Dr. Wardlaw on our having to do with the acceptance of *baptizo* in Scripture, Dr. W. having said, "I have never yet seen an instance established [from the New Testament] of the word baptize necessarily or certainly signifying immersion," Mr. M. has said:—

"A more unreasonable position, as noticed above, it is scarcely possible to conceive. It is comparatively a rare thing to be able to establish the sense of a word from its connexion alone, without reference to its settled meaning. We shall just take one other example—the word *sprinkle*, the meaning of which every one knows is 'to bespatter in drops.' Now we will undertake to produce *ten passages* in which this word occurs, in different writings, for every one in which the word baptize occurs in the New Testament; and will defy any one to prove from these passages *alone*, without reference to the settled meaning of the word, that it means anything like sprinkling; and we might do the same with any word that might be named. Take the following instances of this word:—Heb. ix. 21, 'Moreover he *sprinkled* likewise with blood both the tabernacle and all the vessels of the ministry.' Suppose we were to insist that the word sprinkled here means to *smear* or *stain*, would it be possible for Dr. W. to prove, from the passage and its connexion *alone*, that it does not? Isa. lii. 15, 'So shall he *sprinkle* many nations.' Who could prove from this passage and its connexion alone that the word *sprinkle* does not mean to *punish*, or *destroy*, or the *reverse*? 1 Peter i. 2, 'And *sprinkling* of the blood of Jesus Christ.' What would be more plausible, if we were to disregard the established sense of the word, than that it here means *shedding*? Taking the connexion *alone* of these passages, and thousands of others that might be quoted, it would be vastly more difficult to prove that the word *sprinkle* in them means anything resembling its proper sense, than it is to prove that the word baptize in the New Testament means *immerse*, because there are circumstances connected with the use of the word in the latter case that do not exist in the former. But we maintain that, when the signification of a word is settled by usage, the *word itself* indicates the meaning of the writer, and is *universally admitted* as evidence of his meaning, irrespective of corroborating circumstances, else language would, in most cases, be a jumble of useless sounds. Hence we maintain that since the settled meaning of baptize is to *immerse* or *overwhelm*, the employment of that word *alone* is all that is necessary to indicate *immersion*, so long as usage continues to support that sense. But no change of usage that might have occurred subsequently to the apostolic age could have had any effect upon its meaning in the New Testament: *that* was settled by previous usage. Dr. W. most unaccountably remarks, that 'the attempt made to determine the sense of baptism in favour of immersion, by usage, from the New Testament, has appeared to him to be a complete failure.' If any one ever made such an attempt, it was a very foolish one. That baptism signifies immersion, was 'determined' before the existence of the New Testament; and the only question is, whether it has the same sense in the New Testament that it has everywhere else. To argue without the shadow of authority that it has not, involves a principle that is pregnant with the most dangerous consequences." "On this point we adopt the principle of an eminent Pedobaptist critic, Prof. Stuart: 'I cannot hesitate to declare (says he) that nothing is clearer to my apprehension than that God, when He speaks to men, speaks in such language as is used by those whom He addresses. How else could the Bible be a revelation?' Now, the first step in ascertaining the meaning of a foreign writing is to ascertain the sense in which the words were used at the place where and time when the writing originated, if it was then written in the vernacular language of the writer; and it is only when the connexion and other circumstances *demand* a deviation that we are at liberty to depart from that sense. On any other principle, all language would be a riddle that it would be absolutely impossible to interpret. But all the

passages adduced by Dr. Wardlaw (and we shall forthwith proceed to quote them) admit of easy explanation in accordance with the ordinary use and primary signification of the word baptize; and, therefore, to impose a meaning on it in the New Testament which it had not among the writers of the age in which it was written, is alike contrary to reason and the analogy of revelation, especially as the Greek language has words to express with precision any of the senses contended for" (pp. 15-17).

The New Testament writers are supposed by some of our opponents to have used the common word meaning to immerse in a different sense from that in which it had ever been used before, and yet no explanation of this is given in Scripture, and there is no record of any one inquiring in amazement or contempt, Is this baptism? Do they call pouring or sprinkling immersion? No, no more record of these queries than of the question, What does baptism mean? every person knowing what it meant. It has been ostentatiously said, "In Homer a *child* imports a *child*: but in New Testament Greek, no such thing: no! it imports a MAN!"—C. Taylor's *Facts and Evi.*, 3rd Let., pp. 2, 3.

Baptizo meant ever, before its adoption by the sacred writers, to immerse. This was its meaning immediately after with the universal church, and with the Greeks and Greek church has ever been its meaning; but we are to believe, without a particle of existing evidence, that immediately on being touched by the pen of inspiration, it popped into the meaning of pouring and sprinkling, and any application of water, as suddenly as by magic, and almost as suddenly reverted back to its temporarily abandoned import.

Dr. McCrie is anxious to make for *baptizo* "a ritual meaning." But it alters not the import of the word that it refers to a Christian rite. Who will say that *peritome*, or circumcision, has a ritual meaning "without any reference to the mode of its administration"? The doctor says: "The mode in whatever way it is practised is symbolical of a complete ablution of the whole person." Sprinkling symbolical of bathing or of immersion! Baptism, as believed, symbolical of baptism! Further: "We may be wrong in making a few drops of water stand for a literal or complete ablution of the person, but this is at least what we mean by the action." Why not have the thing itself instead of something else to mean it? Can such substituting be acceptable to God? To what straits and absurdities are good and learned men reduced in attempting to justify a departure from Divine appointment!

XI.—On *baptizo* as meaning to stand.

The assertion of a few of our opponents is, that *amad*, the Syriac word for *baptizo* in the Syriac translation, signifies to stand, to stand up, or to stand erect, which Dr. Henderson believes to have been the very word used by our Saviour when He gave the commission. But who does not see that if Christ, when giving the commission to the apostles, used a Syriac word which signifies to stand, and if the Scriptures give a Greek word which signifies either to immerse, to purify, to sprinkle, to pour, or to wash, instead of being an inspired, they are an unfaithful record of what Christ commanded? This, in Dr. Carson's estimation, is massacring the witnesses of God's truth. But that *amad* is used more than ten times in the Syriac Bible in the sense of immersing, when the

ordinance of baptism is not referred to, and when, therefore, it must be used in its ordinary and non-ecclesiastical sense, is sufficient to clothe with shame those who adduce this Syriac word as an argument against immersion. See more on this at pp. 70-72.

XII.—*On baptizo as meaning to infect, imbue, stain, wet, &c., and as being a generic, open, equivocal, and obscure term.*

We have already referred to some of these ideas. And to do justice to our opponents on them we regard as impossible, without using much stronger condemnatory language than we like to adopt. Mr. Thorn says: "Baptism, like many other matters mentioned in the New Testament, cannot be clearly understood, except by calling in the assistance of Moses and the holy prophets of old" (*Inf. Bap.*, p. 402). How much more truly says Mr. J. H. Hinton: "Light always rests on His [God's] preceptive will. There is no mystery resting on the path of duty. . . . Were it not so, our path would be difficult indeed; it would be not only inscrutable, but impracticable" (*Acq. with God*, p. 208). Dr. Williams is much dissatisfied with the sentiment of the celebrated Vossius, that *bapto* and *baptizo* are rendered by *mergo*, and *mergito*, and *tingo*; yet that they properly signify *mergo*, to plunge under water, and *tingo*, to dye, only by a metalepsis; for dyeing follows immersion, and is that which takes place when the thing is dipped. However favourable to our views the decision of Vossius clearly is, we cannot say that the mixing of *bapto* with *baptizo* is satisfactory to ourselves. But Dr. Williams affirms, "that the word *tingo*, which corresponds with the primary meaning of baptize, is a *generic* term, that is, the radical, primary, and proper meaning of it is, not any specific act, as to immerse, to sprinkle, or the like, but to effect the purpose, or to produce a state of being dyed, stained, wetted, &c., by any way whatever, as may best answer the end in view." To support this assertion he translates *tingo* from some of the Latin poets, "infected; sparingly imbue; anointed; to stain; being wetted or touched; to cool; dyed in, or tinged with," &c. Thus he endeavours to establish the hypothesis that *baptizo* is a term so *general, equivocal, and obscure*, that it has puzzled and perplexed the wise and the learned in every age to find out its true meaning. Nor have there been wanting those who have dared to adopt the doctor's sentiment, although it is opposed to historic fact, to sound logic, and the honour of our Divine Lawgiver. The argument is based on assumption and fallacy. It begins with the unproved assertion that *tingo* corresponds with the primary meaning of *baptize*. It reasons upon the pretence that *tingo*, in its radical, primary, and proper meaning is generic, not specific. It concludes as if all that has been asserted respecting *tingo* were true of *baptizo*. Because two words in some connexions are interchangeable, are they, therefore, synonymous? It would be similarly consistent with logic, fact, and the honour of Christ, to jump to the conclusion that the apostles went forth under the authority of their Lord, *infecting, sparingly imbuing, anointing, staining, touching, wetting, or cooling* the converts they were appointed to baptize, adopting amidst "the glorious uncertainty of the law" of Christ, any one of these ceremonies, as the means of effecting the purpose, of best answering the end in view. If what our opponents say respecting

the obscurity and uncertainty of import which are supposed to characterize *baptizo*, were true of God's revelation as a whole, how applicable even to the Oracles of God would be the words of the poet, "The hungry sheep look up, and are not fed."

Suppose the Jews in later ages had reasoned respecting circumcision as Dr. W. respecting baptism, and had said that *circumcido* and *excido* are correlatives of the Hebrew terms used for circumcision, and that these Latin words signify to cut, to make an incision, to chop, to break; to cut, chop, or break off; to cut off entirely, to pluck up by the roots, to rase or destroy; to divide or break in pieces, and to pare anything all round, as a tree is barked! Whether did the Jews shew more sagacity in discovering, or more fidelity in observing, a Divine law, than many Christians of recent ages? "They considered the enacting term in the law of circumcision as expressing a specific act, and understood it agreeably to its most obvious and current signification." "It should be well observed that when our Lord, after His resurrection, says, *Go—baptize*, He does not mention baptism by way of allusion, or incidentally. No, He speaks the language of *legislation*: He delivers DIVINE LAW. He mentions and appoints baptism as an ordinance of God, and as a branch of human duty. Where, then, must we expect precision in the use of terms, if not on such an occasion? Can it be supposed, without impeaching the wisdom or the goodness of Christ, that He enacted a law relating to His own worship, the *principal* term in which is obscure and ambiguous?"

Baptizo, the word chosen by the Spirit of inspiration to designate an act to be administered by His servants, to be submitted to by every convert unto the end of the world, yet without a definite import! What should we think of the man who might assert that the English word *dip* has no definite import, that it signifies sprinkling, or any kind of wetting, because no meaner authority than Dr. Johnson gives the signification of the active verb thus: "1. *To immerge*. 2. *To moisten, to wet*:"* and because he quotes the following from Milton in proof of the latter meaning:—

"And though not mortal, yet a cold shuddering dew
Dips me all o'er!"

Were we thus to deny the plain meaning of words, or to throw doubts on their import, the force of every command might soon be completely destroyed.

A Divine law *equivocal* and *obscure*! A Divine law we conceive to be a rule of action which God has made known. We are unable to deny the correctness of what Sir W. Blackstone says in defining law: "A bare resolution, confined in the breast of the legislator, without manifesting itself by some external sign, can never be properly a law. It is requisite that this resolution be notified to the people who are to obey it" (*Com.*, vol. 1., intro., § ii.). Yet we have a Divine law not definitely

* Dr. Johnson gives four meanings: "1. To immerge; to put into any liquor. 2. To moisten; to wet. 3. To be engaged in any affair. 4. To engage as a pledge, or generally used for the first mortgage."

intelligible either from the terms used, or the recorded obedience rendered! Our Lord gave a command to baptize, by which it is universally understood that he designed the performance of a single action; for no one supposes that sprinkling, pouring, and plunging, must all be united to constitute baptism. But the particular action meant by the Greek verb, is about as uncertain as what the Psalmist meant by the Hebrew term, *Selah*! a word supposed to direct that the music be performed in *some way or other*; as water is, say our opponents, to be employed "in some form or other." Was the Divine law delivered by Moses thus equivocal and obscure? We read there of sprinkling, pouring, dipping, washing, and bathing? Did one obscure equivocal word denote all these? Was the Hebrew language superior to the Greek in copiousness and precision? Or is there one word in Greek that can be proved to have according to our own option any one or all of the above meanings?

"We have been used to think," says Mr. Booth, "that the *laws* of Christ were equally determinate, fixed, and plain, with the *Gospel* of Christ, and Paul informs us that the Gospel which he preached *was not yea and nay*, but always affirmative and always the same. Not so the law of baptism, if our opposers be right, for it is *this, that, and the other*, but nothing determinate, nothing certain." To admit the necessity of using the powers of reason on the baptismal statute, and the propriety of considering apostolic practice as illustrating the import of the Divine statute, is very different from resorting to analogical reasoning from other Scriptures where baptism is not mentioned, in order to ascertain the action and subjects of baptism, and from maintaining that the law is equivocal and obscure. "Admitting," says Mr. Booth,* "this representation of our Lord's conduct in his legislative capacity to be just and fair, mankind may think themselves happy that He has not in this respect had more imitators among the petty sovereigns of the earth. Britons, at least, would quickly be disposed to execrate the measures of Parliament, were the three estates to adopt the idea and act upon it. How often and how justly have the canons and decrees of the Council of Trent been severely censured for their studied ambiguity! Thus Bp. Stillingfleet, concerning that matter: 'This was one of the great arts of that council, to draw up their decrees in such terms as would leave room enough for eternal wranglings among themselves; provided they agreed in doing the business effectually against the heretics, as they were pleased to call them' (*Preser. against Po.*, vol. ii., Appendix, p. 103). Thus Werenfelsius: 'Integrity was wanting in the fathers of the Trent Synod, when they studiously left ambiguity and obscurity in a great part of their canons and decrees.' . . . *Baptizo an equivocal, open, general term*; a term which with equal facility admits the idea of plunging in Jordan, of pouring from the palm of the hand, and of sprinkling from the ends of the fingers! Our author might as well have asserted

* Mr. Booth is replying to the assertions of Mr. Horsey, that baptism is "an equivocal, open, general term," that "sprinkling, pouring, and plunging are perfectly equivalent, equally valid;" and of Dr. Williams, that "as the most eminent critics, commentators and lexicographers are divided in their verdict respecting the acceptation of the term *baptizo*, and consequently the intention of our Saviour's command to *baptize*; and as the practice of the disciples, whence we should gather in what sense they understood it, is attended with considerable difficulty, when reduced to any one invariable method—we should vary it according to circumstances, and in proportion as demonstrable evidence is wanting, refer the mode to the private judgment of the person or persons concerned." In Booth's *Pæd. Ex.*, vol. i., pp. 93, 94. Dr. W. does not here teach that those who maintain that *baptizo* has in some places a secondary meaning are bound to prove the same. Christ's command is undoubtedly obscure, because commentators and lexicographers are not agreed! This supposed obscurity is not traceable to any fault of lexicographers and commentators! It is in Christ's words! The ascertaining of apostolic practice in obeying the Divine command is attended with considerable difficulty! *Ergo*, as obedience to Christ's injunction, let anything be called baptism if it accords with "the private judgment of the person or persons concerned"!

that its derivative *baptisterion* equally signifies a *bath*, large as King Solomon's brazen sea; a font, small as those in our modern-built parish churches; and a basin precisely of the same dimensions with those he commonly uses when sprinkling infants. But what would learning, what would impartiality have said, had he made such an assertion?

"A capital word in positive Divine law, an equivocal term—a term so ambiguous and so obscure, that the most learned and upright do not with certainty know what it means! Then we have need of an infallible judge; and were there one at Rome, it would be worth our while to visit his holiness, that we might have the obscurity all removed. For while the Legislator considers himself as having fairly promulgated his law, whether we view its enacting terms as equivocal or univocal, it will prove a serious fact, that they who neglect or transgress it will not be held innocent. With the idea of ambiguity, however, some of our brethren seem delighted. But so were not the ancient Athenians: for Archb. Potter informs us, that it was considered as *criminal* for any person among them to propose a law in ambiguous terms (*Antiq. of Greece*, vol. i., ch. xxv.). . . . Were they [our opponents] disputing with Roman Catholics, or discussing almost any subject of a theological kind, except that of infant sprinkling, they would labour to establish against every opposer the certainty, the precision, and the sufficiency of Divine law and apostolic example. This at least has been the common practice of Protestants. For instance: Turretinus (*de baptismo*) speaks to the following effect: It is not lawful to suppose that Christ, in a very important affair of Christianity, would so express himself that he could not be understood by any mortal (*Instit.*, loc. xix., quæst. xviii., § 4)." (Vol. i., pp. 97–99). Turretine also says: "That whatever of importance the Scriptures deliver concerning the sacraments, may be included in a few pages, nay, perhaps, in a few lines; and that so as a little child may understand it."—*Cogi. and Diss.*, tom. i., pp. 18, 19.

Dr. Owen, speaking of the apostle's using the word surety, says: "The sole reason why he did make use of it was, that from the nature and notion of it among men in other cases, we may understand the signification of it, what he intends by it. It is not for us to charge the apostle with such obscurity, and expressing his mind in such uncouth terms" (On Heb. vii. 22, 26). Mr. B. Bennett says: "It is a *reproach* to the Lawgiver, *blasphemy* against Him, to suppose that any of His upright, sincere subjects, cannot find out the meaning of His laws, with all their care and diligence, even in the necessary essential points of their faith and obedience."—*Irenicum*, p. 60.

If our opponents had stated simply that the meaning of BAPTIZO is *to use water in any way, or to make any convenient and desired application of water*, our complaints of the charge of ambiguity against our Lord's enactments would not have been made. We think, however, that such a view of the import of *baptizo* is as erroneous as the supposition that it is equivocal and ambiguous, although it does not involve the same reflection on the Divine Legislator. If Christ has failed to express himself intelligibly even in regard to a practice solemnly required, who on earth, yea, who in heaven, can succeed? Christ has given us a word that even they who understand Greek cannot tell what is its meaning! For more than a thousand years it was not denied that immersion was the import of the word, but a part of the Church sanctioned pouring or sprinkling as allowable and valid in certain cases, although an acknowledged deviation from the Divine command and the original practice; but now the Divine term is equivocal and obscure! Does it not look as if the practice of the "convenient" sprinkling had begotten the belief of its being Divinely permitted? as if prepossessions, along with a natural disinclination to the change of a practice or the admission of default, had blinded the minds of good men to a perception of their unscriptural conduct? Can we judge more charitably than that this ordinance of the blessed, bright, and glorious Gospel, is become obscure and

unintelligible through prepossessions? We are the servants of Jesus Christ, having no other master, yet His own words neither to the learned nor the illiterate explain what He means! Would that our opponents could be induced to make an application of the following from the volume of inspiration: "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." "If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me" (1 Cor. xiv., 9, 11). Do not those who maintain the obscurity of Christ's command, make Christ into a barbarian, a fool, and a tyrant?

Mr. Booth says: "I do not indeed recollect so much as one learned writer in the whole course of my reading, who denies that the primary sense of the term is to *dip*." And we have in substance before asserted, that if we grant the liberty of taking the principal words of a law, of a narrative, or of a doctrine, in a secondary or remote sense, where metaphor and allusion are out of the question, a person of genius might safely engage, or at least with few exceptions, to evade any law, to subvert any doctrine, and essentially to misrepresent any fact. It is possible to produce perplexity in regard to what is most plain, and even for good men through prepossessions not to understand what is most explicit.

The Jesuit, Simon, with a view to establish the necessity of tradition, insists respecting the Old Testament, that "the greater part of the Hebrew words are equivocal, and their signification entirely uncertain." He says respecting a translation, "There is always ground to doubt whether the sense which [it] gives to the Hebrew words, be the true sense, because there are other meanings which are equally probable." To which, among other things, Dr. G. Campbell replies:

"As to multiplicity of meanings sometimes affixed to single words, one would be at a loss to say what tongue, ancient or modern, is most chargeable with this blemish. Any person accustomed to consult lexicons will readily assent to what I say. In regard to English (in which we know it is not impossible to write both unambiguously and perspicuously), if we recur to Johnson's valuable dictionary for the signification of the most common terms, both nouns and verbs, and overlook, for a moment, our acquaintance with the tongue, confirmed by long and uninterrupted habit, we shall be surprised that people can write intelligibly in it, and be apt to imagine that, in every period, nay, in every line, a reader will be perplexed in selecting the proper, out of such an immense variety of meanings as are given to the different words. In this view of things, the explanation of a simple sentence will appear like the solution of a riddle" (*Four Gospels*, vol. i., diss. iii., § 1). He adds, in a note, "To the noun *word*, Johnson assigns twelve significations; to *power*, thirteen; to *foot*, sixteen. The verb *to make* has, according to him, sixty-six meanings; *to put*, eighty; and *to take*, which is both neuter and active, has a hundred and thirty-four. This is but a small specimen in nouns and verbs; the observation may be as amply illustrated in other parts of speech."

Without applying to our opponents the disposition implied in the following extract, by Dr. Waterland, from Le Clerc, we may assert our belief in the truth of the assertion, that if men "be governed by their passions, and conceited of their prejudices, the most evident things in the world are obscured; and that there is no law so clear, but a wrangler may raise a thousand difficulties about it" (*Impor. of Doc. of Trin.*, p. 461, edi. 2nd). The defence of obscurity we believe to be as ill

supported as the "plea for liberty" to apply water in any way. After examining both we remain equally unconvinced that anything less than immersion is baptism; or that it is immaterial whether we immerse the whole body, or only pour or sprinkle water on the head or face, a hand or a foot, a finger or a toe, or merely touch any of these with water.

XIII.—*On the Greek word as never having been properly analyzed.*

This was Mr. Ewing's *persuasion*, and he substituted the word *pop*, maintaining that this is the root of the word, and that *poptism* will account for all the acceptations of the word. Let the reader once substitute *pop* for *baptize* in all the occurrences of the word in the Sacred Scriptures, and we think that further analysis will be unnecessary for the establishment of *poptism*. The following may gratify some who have not had access to Mr. Ewing's work or Dr. Cox's:—Mr. Ewing: "Discard the terminations, and you have the syllable *bap*; change the intermediate vowel *a* into *o*, and the labial consonant *b* into the labial consonant *p*, and you have the term *pop*, which is the root required" (p. 22). Dr. Cox: "Is it *popping in*, or *into*, or *under*, or *upon*? Oh, says Mr. Ewing, it is *popping upon* and *upon the face*. I assure you that *poptizo* signifies, I *pop* water upon the '*turned up face*' of the person *poptized*: I have consulted *Johnson's Dictionary*, and he quotes *once* from *Addison*, and *once* from *L'Estrange*, to show that the verb to *pop* in certain cases means to *pop upon*; and this English sense is the undoubted radical notion of the Greek syllable *pop*, which has, moreover, the very sound of our own native word; and, believe me, '*it is not always that the analysis is of so easy and satisfactory a nature*!'" (pp. 33, 34). How far another conception of this deeply prejudiced man agreed with his own analysis of the Greek word, we will not determine. He says: "We are led to conceive of baptism as the pouring out of water from a cup on the turned up face of the baptized; and whether he be adult or in infancy, the water may thus not only wet the surface, as a *figure* of washing, but be drunk into the mouth, as the emblem of a principle of new life." We will leave this good man to "the amenities of Dr. Cox," although we shall be sorry if any, like-minded with Mr. E., should be unable to peruse Dr. C.'s analysis of *popping*. What we have previously advanced on the Greek word *baptizo*, we deem a sufficient analysis thereof for those who are truly open to conviction.

XIV.—*On Tertullian's employing tingo and mergo for baptism, but never submergo.*

"Tertullian," says Dr. J. Bennett, "usually employing *tingo*, to tinge, for baptism, uses also *mergo*, to merge, but never *submergo*" (*Cong. Lec.*, p. 200). The two former, we maintain, are amply sufficient, *tingo* meaning either to immerse or to dye, and *mergo* meaning to immerse; but neither of them being ever used for the act of sprinkling or pouring. "*Tingo*," says Grotius, "properly and generally signifies the same as *merso*." We have before recorded the meanings of *mergo* given by Ainsworth: and we hesitate not to reply to Dr. Bennett, that it would be as untrue and as postposterous to say that immersion may be sprinkling

or pouring, because it is not designated submersion! That Tertullian meant by baptism anything less than immersion, whether speaking of the feet or of the whole person, we have as yet seen no evidence. Nothing needs to be clearer than that he uses *tingo* as meaning to immerse when he is recording the commission of Matt. xxviii. 19, and the language of Paul in Rom. vi. The same word Tertullian uses when speaking of those (*quos Joannes in Jordane tinxit*) whom John immersed in Jordan, and when he is referring to the baptism of the eunuch and of Paul. "*Si Philippus tam facile tinxit eunuchum,*" &c. "*Paulus revera cito tinctus est.*" In using such a word he is as certainly speaking of their being dyed as of their being sprinkled or poured. So also of Christ's command, and of the reference to baptism in Rom. vi. So also when this word is used by Cyprian and others in application to the Christian rite. For the import of *tingo* and *intingo*, see *Latin Dictionaries*, and Stephen's *Thesaurus*, under *bapto* and *baptizo*.

XV.—*On the testimony from the Fathers as being obscure respecting the action of baptism.*

Dr. J. Bennett says "that the *mode* of baptism adopted by the early Christians is not easily ascertained" (*Cong. Lec.*, p. 199). He admits that Justin says: "We bring the candidate where there is water," and that this "shews that they did not bring the water to him;" although this is not in itself, as we admit, proof that baptism is immersion. The proof is in the word they used by which to describe the action; which proof by this record may be regarded as being corroborated, inasmuch as we have never heard of a person being led to a place where there is water, for the purpose of being sprinkled or poured. Further, *mode* in connexion with this ordinance is given when superstition had made its additions of oil, &c., to the Divine and simple requirement of immersion. The doctor also most sagely infers, that want of particulars in the Fathers respecting the mode "will naturally be deemed a proof of the small importance they attached to that question to which some now ascribe so much"! (*Cong. Lec.*, p. 199). Dr. Halley more truly says: "They did immerse, for they seem as if they could not have made too much of the holy water. With one immersion not content, they observed the trine immersion as the sacramental emblem of the Trinity" (p. 340). No fact is more clear than that the early Christians "did immerse." We do not say that on some subjects the Fathers are not ambiguous and contradictory. We do not deny, in regard to many subjects, the truth of the assertions by Drs. Bogue and Bennett, that "to consult what are called the Fathers, is to ask counsel at an oracle whose response is usually of ambiguous import" (*His. of Diss.*, vol. i., p. 144). But with Dr. Halley, and many of the most eminent Pædobaptists, we deny the applicability of this to the action included in baptism. We agree with Dr. Bennett in this: "The individual or society that would find a resting-place, must retreat, through ages of alterations, to build, as the earliest Fathers professed to do, on 'the foundation of prophets and apostles, Jesus Christ himself being the chief corner-stone'" (p. 281). Our appeal to the Fathers, to Josephus, or to the heathen—to any but inspired writers, has been, and is, exclusively philological or historical:

and concerning the inspired writers we can say, with Whately: "We cannot suppose that the sacred writers were not aware in what sense they would be understood by those they addressed, or that they would knowingly leave them in error on any point of practical importance."

XVI.—*On the assertion that baptizo means to wash.*

Mr. Stacey, who claims "the right of election in the manner of administering baptism," says that "the term is not specific, as to dip, or to sprinkle; but generic, as to cleanse, or to wash." And "as the requirement of the verb to wash may be met by more than one kind of ablution, so the sense of the verb to baptize may be realized by more than one form of observance." The term "leaves the choice to be determined by the varying circumstances of convenience and propriety" (p. 179). We have already endeavoured to prove, from the meaning of this word as given in lexicons, and from use, &c., that the word Divinely chosen is not of such a character, and, consequently, that no such choice is left to us. Dr. Watts speaks similarly to Mr. S., but more hesitatingly, when he says, "The Greek word *baptizo* signifies to *wash* anything *properly* by water *coming over it*: now there are several ways of such washing, namely, sprinkling water on it in a small quantity, pouring water on it in a larger quantity, or dipping it under water, either in part or in whole: and since this *seems* to be left undetermined in Scripture to one particular mode, therefore any of these ways of washing *may be* sufficient to answer the purpose of this ordinance." How sprinkling is one of the "several ways" of "such washing," that is, of washing "by water coming over it," we will leave to be explained by those who in casuistry are our superiors. The phrases, "seems to be left undetermined," and "may be sufficient," are possibly less comforting to those who practise sprinkling. They are, however, as we think, much beyond what our only Legislator has sanctioned. If those of our opponents who reason in favour of any application of water from the word *wash* meaning to moisten, to wet, were to convince us that the moistening of a pill, or the wetting of lime, is a washing of the same, we should still want proof that the English *wash* and the Greek *baptizo* are synonymous.* We do not at present feel disposed further to analyze these three modes of washing, nor further to animadvert on the word as leaving us at liberty to choose our own action in accordance with "the varying circumstances of convenience and propriety." It has been written by one: "We are

* On washing or wetting as the import of *baptizo*, Mr. D. Wallace remarks: "'Wash' and 'wet,' being generics, may be used wherever *baptizo* occurs. We shall see how they do. Christ says, respecting His sufferings, 'I have a washing or wetting to be *washed* or *wetted* with.' 'Ye shall be *washed* or *wetted* with the Holy Ghost.' 'He shall wash or wet you with fire.' So much for New Testament Greek. Let us now take a few examples from other Greek. 'If a man goes into the lake he cannot be immersed (*washed* or *wetted*), but is forcibly kept above.' 'When midnight had immersed (*washed* or *wetted*) the city in sleep.' 'Many of the Jews of distinction left the city, as people swim away from a sinking (*washing* or *wetting*) ship.' 'Immersed (*washed* or *wetted*) with sins.' 'He immersed (*washed* or *wetted*) the sword up to the hilt in his own bowels.' . . . People *wash* to clean; but do they always *wet* to clean?"—*Vind.*, pp. 13, 14.

D. MACALLAN.—"If, for instance, the Saviour, when He instituted the ordinance, had intended simply WASHING, without special reference to mode, LOUO would have expressed that meaning, as Isa. i. 16, 'Wash ye (*lousasthe*), make you clean.' If He

not at liberty to make the substitution;" and in reference to a certain rendering, "To propose this is all but to refute it." Yea, there was a time when the apostle of the Gentiles said, "But if any man be ignorant, let him be ignorant" (1 Cor. xiv. 38). On Naaman's washing or immersion, and on Origen's immersion of the intended sacrifice, see pp. 48-52, 61, 62.

§ 2.—FUTILITY OF OBJECTIONS FROM CHRIST'S BAPTISM IN SUFFERINGS.

C. TAYLOR.—"One decisive instance" of what baptism is "is as good as a thousand."—*Facts and Evi.*, p. 26. 2nd Letter.

H. DOWSON.—"What can be compared to truth? What is property or reputation? What is life itself compared with the truth of God? The whole company of martyrs wearing their crowns, and bearing their palms before their Redeemer's throne, were ready to shed their blood for the truth. Let us prize it more; let us love it more. The merchandize of it is better than the merchandize of silver, and the gain thereof than of fine gold. Better far to bear the accumulated scorn of universal being than to be in the position of that man who is ashamed of the truth of Jesus."

DR. W. K. TWEEDIE.—"There are many opinions which pass current for solid truth among men, which yet, when examined, are found to be superficial or untrue. . . . Every member of Christ's church is interested in every ordinance of His appointment. . . . What He was pleased to institute, we should carefully study, and carefully use as He designed."—*On Bap.*, pp. 73, 74.

To the corroboration of immersion as the import of baptism from the figurative use and application of the word, several distinguished Pædobaptist writers strongly object. We have such a use of the word in application to the sufferings of Christ. He said (according to the English version of the inspired original): "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" (Luke xii. 50.) "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Matt. xx. 22. See also Mark x. 38.) Less has been said in objection to Christ's sufferings being figuratively denominated an immersion, than to the word baptism as having the import of immersion when elsewhere figuratively or literally used. Most Pædobaptist writers appear to deem silence in regard to our Saviour's sufferings as the most politic course; but when they have cited a number of passages, and have maintained that they all favour sprinkling or pouring as equally valid with immersion; and when they conclude by telling us that "it is unnecessary to extend the discussion by adding other instances, especially as those which remain furnish similar evidence, and support the same conclusion," we are bound to consider this passage as claimed in support of sprinkling or pouring. Indeed, our opponents,—which the reader may frequently notice, and on which we may again animadvert,—generally argue as if any passage that can be believed to favour pouring, equally favours sprinkling, and as if any passage that can be believed to favour sprinkling, equally favours pouring. Yet what but prejudice could so marvellously blind an intelligent man as to lead him to say that it is more accordant

intended simply *purification*, another word (*kathairo*), akin to one in the same verse, would have expressed his meaning. 'Wash ye, *make you clean* (*katharoi genesthe*);' or AGNIZO, Acts xxi. 24, 'Take and purify thyself (*agnisthete*).' If He intended *pouring*, CHEO or ENCHEO would have expressed that meaning, as Eze. xxiv. 3, 'Set on the pot, and pour (*encheon*) water into it;' or had He intended sprinkling, *rhaino* or *rhantizo* would have expressed that meaning, as Eze. xxxvi. 25, 'Then will I sprinkle (*rhano*) clean water upon you, and ye shall be clean.' But He did not employ any of these words; He employed BAPTIZO, which signifies immerse."—*On Bap.*, pp. 16, 17.

with sense and with usual phraseology to speak of a man under the heaviest afflictions as being sprinkled or poured with trouble, than to speak of him as being immersed in trouble? Who does not know that being immersed in grief or sufferings is a common expression which commends itself to common sense,* and which accords with those facts in regard to our Saviour and His apostles to which He refers; whilst the other expressions,—one of which is positively asserted, if baptism is pouring or sprinkling,—are a burlesque on all the facts of the case.

But Dr. Ewing, in whose *Dictionary* is given as the first and primary meaning of the word *baptizo*, "I cover with water, or some other fluid; I plunge into, or completely under water," Dr. E.,—who discovered that the true meaning of the word was *to pop*, and who wrote a pamphlet to acquaint the world with this discovery, to which pamphlet Dr. Cox, with his usual learning and courtesy, replied,—thus explains the language of Christ in relation to His sufferings: "I have a cup to drink of, and how am I straitened until it be finished!" (Luke xii. 50;) and he refers to Matt. xxvi. 39, in support of this explanation. That Christ, in Matt. xxvi. 39, speaks of His sufferings as of a cup from which he had to drink, is admitted; but that He calls baptism a cup, is emphatically denied. His sufferings are represented both by drinking from a cup and by baptism. God is said in Psalm lxxxiv., to be a sun and a shield; are a sun and a shield, therefore, the same thing, and synonymous words, because God is likened to both? Christ says in one place, "I am the door," and in another place, "I am the vine." According to the fallacy of Dr. E., we might say that a door is a vine. But according to his definition of baptism elsewhere given, our Saviour's words would be correctly rendered: "I have a popping according to which to be popped, and how am I straitened till it be accomplished!" "Are ye able to be popped according to the popping according to which I am popped, &c.?" So warped and blinded by prejudice was Dr. E., that we are unable to treat his fallacious reasoning otherwise than with merited contempt, although we hope in his perfect sincerity in all that he mistakingly and foolishly asserted. Let the reader re-peruse the figurative import of *baptizo* given by lexicographers quoted at pp. 37–41, and listen to the following Pædobaptists, who, in our judgment, have done greater justice than some of their brethren to the words of our adorable Redeemer when He is referring to the inexpressible agony that lay before Him.

BEZA.—"I refer the name of baptism to a familiar metaphor in the Scriptures, and especially of David, by which afflictions are compared to whirlpools of water,

* The Rev. G. W. Conder, speaking of some of Mr. Glyde's trials, says: "A twofold trial was in store for him: a baptism of suffering and of sorrow, from which he was to emerge with a new and grander purpose of life distinctly formed" (*Memoirs*, p. 15). What other idea than immersion in suffering does the Rev. Harvey Goodwin attach to a baptism of suffering when he says: "The Lord gives some hint of what the real burden of their prayer was, by asking them whether they were able to drink of the same cup as himself," i.e., to bear the same troubles as might come upon him whatever they should be? "Both were willing martyrs for their Master's cause, and, therefore, the two were equally accounted as having been baptized with His baptism" (*Com., on Matt.*; xx. 22, 23). The phrase baptism in suffering, has in it nothing irregular, obscure, or encouraging to sprinkling, more than the word plunge as used by the Rev. G. Gilfillan, when he speaks of the eunuch being "about to plunge into the dreary wildernesses which lead to his native home,"—*Alpha and Omega*, vol. ii., p. 312.

in which they who are vexed with miseries and calamities are as if submerged.”—*Com.*, on Matt. xx. 22.

WITSIUS says: “Immersion into the water is to be considered by us as exhibiting that dreadful abyss of Divine justice, in which Christ for our sins, which He took on himself, was for a time, as it were, absorbed; as in David, His type, He complains (Psalm lxi. 2), ‘I am come into deep waters, where the floods overflow me.’”—*De Econ. Fœd.*, l. iv., c. xvi., § 26.

Archb. NEWCOME observes, on Luke xii. 50, that “such as were overwhelmed with great temporal evils, might be said to be baptized;” and he illustrates the remark by several classical allusions.—*Obs. on our Lord’s Con. as a Di. Ins.*, part i., c. iii., § 1.

R. WYNNE.—“To be baptized with the baptism that I am baptized with,’ i.e., to be, as it were, plunged into the deep waters, and be overwhelmed for a short time with sufferings.”—*The N. T.*; on Mark x. 38.

Sir HARRY TRELAWNEY, on Luke xii. 50, said in substance as follows: “Here I must acknowledge that our Baptist brethren have the advantage; for our Redeemer’s sufferings must not be compared to a few drops of water sprinkled on the face, for He was plunged into distress, and His soul was environed with sorrows.”—In *Dore’s Ser. on Bap.*, pp. 28, 29.

A. H. FRANKIUS.—“The baptism of Christ represented His sufferings (Matt. xx. 22), and His coming up out of the water, His resurrection from the dead.”—*Program.*; progr. xiv., pp. 343, 344.

JOHN TRAPP.—“And to be baptized with the baptism. Or plunged over head and ears in the deep waters of affliction.”—*Com.*, on Matt. xx. 22.

ASSEMBLY OF DIVINES.—“With the baptism. A comparison taken from the manner of baptizing them, by dipping them over head and ears in the water.”—*Annota.*, on Matt. xx. 22.

THOS. WILSON.—“To baptize. To dip into water, or to plunge one into water. 2. To plunge into afflictions or dangers (as it were into deep waters), Matt. xx. 22.”—*Chr. Dic. Art. Bap.*

M. MARTINDALE.—“The word baptism is frequently taken for suffering (Mark x. 38; Luke xii. 50; Matt. xx. 22, 23). Of expressions like these we find some traces in the Old Testament also, where waters often denote tribulations (Psalms lxi. 1, 15; exxiv. 4, 5), and where to be swallowed up by the waters, and to pass through the great waters, signify to be overwhelmed with miseries and calamities” (*Bib. Dic. Art. Bap.*). Nevertheless, this Wesleyan divine teaches, in conclusion, that immersion “carries with it too much of the appearance of a burdensome rite for the Gospel dispensation; that it is too indecent for so solemn an ordinance;” yea, more, that “in many cases the immersion of the body would, in all probability, be instant death,” &c. Was it decent and proper for Christ to be immersed in the Jordan or in His sufferings? Does not the Divine Spirit use the same word, whether speaking of Christ’s baptism or Christian baptism?

THE PEOPLE’S DICTIONARY OF THE BIBLE.—“‘To baptize,’ or ‘to be baptized,’ from its root-meaning of to immerse, came to signify, figuratively, to be altogether in either good or evil, and hence to denote deep sufferings (Matt. xx. 22, 23).”

BEAUSOBRE.—“Concerning the metaphor of the *cup*, see Psalms xi. 6, and lxxv. 9; and that of *baptism* or *dipping*, see Psalms xlii. 8; lxi. 3.”—*Com.*, on Matt. xx. 22.

POOLE.—“Afflictions are ordinarily compared in Scripture to waters. To be baptized is to be dipped in water: metaphorically, to be plunged in afflictions.”—*Com.*, on Matt. xx. 23.

WHITEY.—“The metaphor of baptism, or immersion in waters, or being put under floods, is also familiar in Scripture to signify a person overwhelmed with calamities.”—*Com.*, on Matt. xx. 22.

DODDRIDGE.—“I have indeed a most dreadful baptism to be baptized with; and I know that I shall shortly be *bathed*, as it were, in blood, and *plunged* in the most overwhelming distress.” “Are you able to drink of the bitter cup of which I am now about to drink so deep, and to be baptized with the baptism, and *plunged* into that sea of sufferings with which I am shortly to be baptized, and, as it were, overwhelmed for a time?”—*Para.*, on Luke xii. 50, and Matt. xx. 22.

Dr. G. CAMPBELL.—“Can ye . . . undergo an immersion like that which I must undergo?” (*Trans. of Matt. xx. 22, and Mark x. 38.*) “I have an immersion to undergo.”—*Trans. of Luke xii. 50.*

HERVEY.—“He was even straitened, under a kind of holy uneasiness, till the dreadful work was accomplished; till He was baptized with the baptism of His sufferings, bathed in blood, and plunged in death.”—*Theron.*, vol. ii., p. 150.

J. HEWLETT.—“*And be baptized*, &c. This metaphorical sense of the word baptism is derived from the figurative expressions of the Old Testament, in which afflictions are represented under the notion of great waters passing over and ready to overwhelm a person.”—*Com.*, on Matt. xx. 23.

Dr. A. CLARKE.—“Baptism, among the Jews, as it was performed in the coldest weather, and the person was kept under water for some time, was used not only to express death, but the most cruel kind of death.” “As to the term cup, it was a common figure by which they expressed calamities, judgments, desolation, &c.” (*Com.*, on Matt. xx. 22.) We believe baptism to have been used figuratively in the same way as cup. It is, however, evident what idea Dr. A. Clarke believes that the Jews were accustomed to attach to baptism. That John the Baptist *selected winter* for the administration of baptism, was evidently not the opinion of Sir I. Newton, who says that “the fifteenth year of Tiberius began August 21, An. J.P., 4727. So soon as the winter was over, and the weather became warm enough, we may reckon that John began to baptize; and that before next winter his fame went abroad, and all the people came to his baptism, and Jesus among the rest.” Let the reader judge also whether Sir Isaac alluded to immersion, pouring, or sprinkling, as the baptism of John.

J. SUTCLIFFE.—“Baptism here is figuratively understood for being plunged into sorrows and afflictions.”—*Com.*, on Matt. xx. 22.

R. WATSON.—“*Baptized with the baptism*, &c. The being immersed and overwhelmed with waters is a frequent metaphor, in all languages, to express the rush of successive troubles.”—*Com. on Matt. and Mark*; on Matt. xx. 22.

ELSLEY.—“*The baptism*, &c. This does not allude to Christian baptism, but is a metaphor from the word *baptizomai*, to be plunged or immersed in water.”—*Anno.*, on Matt. xx. 23.

SCOTT.—“Our Lord might indeed by a strong figure of speech be said to have been *immersed* in sufferings, when He endured the wrath of God as the propitiation for our sins.”—*Com.*, on Matt. xx. 20–23.

J. COBBIN.—“*Baptized*; a term expressing overwhelming calamities; compare Psalms xlii. 7; lxix. 2, &c.”—*Pock. Com.*, on Matt. xx. 22.

BENGEL.—“Baptism, . . . among the Jews, . . . the whole body was dipped in a stream. . . . He was covered over, as a person baptized is with water, with His passion.”—*Com.*, on Mark x. 38.

KNAPP.—“*Baptisma* is often used tropically. . . . For severe sufferings which befall any one, e.g., Matt. xx. 22, 23; for those are often compared with waves which overwhelm any one (Psalm lxix. 2, 3). So among the Latins, *fluctus miserie, mergi malis*” (floods of misery, to be immersed in misfortunes).—*Chr. Theol.*, p. 425.

D. A. SCHOTT.—“And undergo the immersion that I must undergo.”—Trans. of Mark x. 38.

KUINOEL.—“*To be submerged with the evils . . . with which I shall be submerged*. Afflictions and calamities in the Holy Scriptures are often compared to deep waters, in which they are submerged, as it were, who are pressed by a weight of calamities. Hence, TO BE BAPTIZED is *to be oppressed with ills*, or to be immersed with ills.”—*Com.*, on Matt. xx. 22.

Prof. WILSON.—“What is the mode of this baptism? That exposure to crushing calamities is often represented under the figure of sinking in deep waters, of descending into ‘pits and darksome caves,’ we are fully aware; and the Bible is perfectly familiar with this species of terrible imagery. It is possible, therefore, that the baptism of blood and martyrdom may not so entirely exclude the idea of immersion as some writers have imagined.”—On *Inf. Bap.*, p. 272.

Dr. J. FOOTE.—“Our Lord’s sufferings unto death seem to be called a baptism, as, in them, He was, as it were, bathed with blood instead of water. . . . The hour of His being bathed in blood drew nigh.”—*Lec.*, on Luke xii. 49–53.

D. FRASER.—“His baptism: it is acknowledged on all hands that under it He died and was buried, and we may think of Him as, under it, being submerged.”—On *Bap.*, p. 60.

W. TROLLOPE.—“The metaphor of baptism is also familiar in Scripture to

signify a person overwhelmed with calamities, as it were with a flood of waters." "The same figure is employed by profane writers."—*Anal. Theol.*, on Matt. xx. 22.

Dr. MACBRIDE.—"He inquired if they could drink of His cup, and undergo the sufferings in which He was about to be baptized or immersed?"—*Lec. on the Diat.*, on Matt. xx. 20-28.

Archb. SUMNER.—"Here our Lord intimates the purpose for which He had taken upon Him our nature; and foresees the hour when the deep waters of anguish should go even over His soul." "*Ye shall be baptized with the baptism that I am baptized with; ye shall be plunged in earthly sorrow of the same nature as mine.*"—*Expos. Lec.*, on Luke xii. 49-59; on Matt. xx. 17-34.

Bp. HINDS.—"They asked for posts of honour; and it was in vain that our Saviour, by allusion to the cup which His Father had given him to drink, and the baptism or immersion," &c.—*Catechist's Manual*, p. 153.

Bp. MANN.—"To drink of a cup signifies to suffer affliction, and to be baptized is here used for being plunged into deep distress."—*Four Gospels*, on Matt. xx. 22.

NEANDER.—"His sufferings He betokens by a baptism which He must undergo, perhaps in view of the multitude of afflictions that were to overwhelm Him. To immerse himself in sufferings."—*Life of Christ*, p. 347.

OLSHAUSEN.—"The figurative expression *baptisma* refers to baptism by fire, and involves at once the idea of a painful *going down* (a dying in that which is old), and also of a joyful *coming up* (a resurrection in that which is new), as Rom. vi. 3 shows."—*Com.*, on Matt. xx. 22.

ANNOTATED PAR. BIBLE.—"The being immersed and overwhelmed with waters is a frequent metaphor, in all languages, to express the rush of successive troubles."—On Mark x. 38. Exd. from Watson.

R. MIMPRISS.—"To be baptized with the baptism, &c. This metaphorical sense of the word *baptism* is derived from the figurative expressions of the Old Testament, in which afflictions are represented under the notion of great waters passing over and ready to overwhelm a person." "In the Psalms, trials, afflictions, and humiliations, are frequently represented by overwhelming waters."—*Treas. Har.*, p. 659.

Dr. D. DAVIDSON.—"Baptism is used in this place figuratively to express the overwhelming afflictions which our Lord endured; by which He seemed to allude to various prophecies respecting himself, where He is represented as overwhelmed in mighty waters (Psalm lxix. 14, 15)."—*Com.*, on Matt. xx. 22, 23.

BARNES.—"Are you able to be plunged deep in afflictions, to have sorrows cover you like water, and to be sunk beneath calamities as floods, in the work of religion? Afflictions are often expressed by being sunk in the floods, and plunged in the deep waters" (*Com.*, on Matt. xx. 22). On 1 Cor. xv. 29, he says: "That the word is thus used to denote a deep sinking into calamities, there can be no doubt."

Dr. STIER.—"The cup points to something that is to be inwardly tasted or experienced; while the baptism denotes the same thing as also overpowering us from without. . . . As the cup points back more to the assigning will of the Father, so there lies in the baptism a hint pointing forward to the not remaining under the water, the coming forth, and rising again," &c.—On Matt. xx. 22, 23.

Dr. J. J. OWEN.—"*To be baptized, &c., i.e., to be overwhelmed with the sufferings which are to come upon me.*"—*Com.*, on *Matt. and Mark*; on Matt. xx. 22.

Dr. H. MELVILLE.—"There is peculiar fitness in His describing His agony and death as a baptism with which He should be baptized. A change was to take place; and for the bringing about of that change, immersion in a deep ocean of trouble was actually indispensable. . . . He must descend into darkness, that the waves and the storms might go over Him. . . . It was needful that He should be covered by them: . . . the emerging and immersion followed so closely one on the other, that you cannot better describe the great work than by saying of our Lord that He had 'a baptism to be baptized with.' . . . He was plunged in the raging waters, and then quickly withdrawn."—On Luke xii. 50.

Dr. E. ROBINSON.—"Can ye endure to be overwhelmed with sufferings like those which I must endure?"—*Lec. Art. Bap.*

ALFORD.—"The symbolic nature of baptism is here to be borne in mind: . . . the *burial* in the water of the old man, and the *resurrection* of the new man."—*Gr. Tes.*, on Luke xii. 50.

BLOOMFIELD.—"I have to undergo a baptism of suffering; that is, as it is else-

where said, 'to suffer many things.' In baptism the whole body was immersed under water; and in reference to this our Lord calls His sufferings a baptism, because He was about to be wholly immersed in sorrows." "The image may be thus unfolded: I must be immersed in dire calamities" (On Luke xii. 50; *Gr. Tes.*; and *Crit. Dig.*). Again: "*Bapt. baptisth.*," expressing the being utterly overwhelmed by affliction, is one frequent in the classic writers."—*Gr. Tes.*, on Matt. xx. 22.

Dr. J. BROWN.—"The baptism or submersion that our Lord speaks of, refers to His sufferings." "When we consider the nature, the number, the variety, the severity, the early commencement, the close succession, the strange complication, the long continuance of His sufferings, we may well say He was *plunged into an abyss* of sufferings. He came into *deep waters*, where the floods overflowed Him" (*Disc. and Say. of Christ*, vol. i., pp. 418, 419). See a similar representation of Christ's immersion in suffering (vol. ii., pp. 210, 211).

Dr. D. BROWN, in his *Commentary on the Gospels*, just issued, who generally shirks all remarks on the import of baptism, as if consciously incompetent to object to immersion, and utterly ashamed of all the objections adduced by his brethren, is not prevented by all his caution from saying: "*And be baptized with the baptism that I am baptized with?*" (Compare, for the language, Psalm xlii. 7.)" We read in Psalm xlii. 7: "Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me."

Such a use of the words *baptizo* and *baptisma* by our adorable Lord, teaches, as we think, not simply that baptism *might* mean immersion, but that *certainly* and *necessarily* this was its import. To conceive of sprinkling as the import of baptism is to conceive of what caricatures the most painful sufferings, the most awful event recorded in the annals of history, and recorded, too, by the pen of inspiration. The eminence of the Pædobaptist writers that have been quoted, needs not be asserted. The diplomatic honours of many,—the insertion being not needed for the sake of distinguishing them,—are here and in other instances, after the example of others, omitted without disrespect. We are aware that the opinions which have now been given on the sufferings of Christ and His apostles being termed an immersion, are but the opinions of uninspired men. So in regard to other citations. Of their propriety and force the reader is allowed and desired to judge. They are, however, not only a denial of any truth in the assertion that the learned world has pronounced in favour of sprinkling as the proper import of baptism, or as the original practice, but, as concessions of Pædobaptist and learned men, according, as we think, with the only correct interpretation of which God's Word is capable, they confirm our position that baptism is immersion.

§ 3.—FUTILITY OF OBJECTIONS FROM THE BAPTISM OF THE SPIRIT.

AUTHOR OF "PRE-ADAMITE MAN."—"Truth cannot contradict truth" (p. 39). "It is, I own, a difficult thing to throw the mind open to new views, however much they may commend themselves to reason" (p. 13).

Dr. CARSON.—"When the profane historian narrates what is thought improbable, his veracity is questioned, but his words are not tampered with. When the Holy Spirit employs words whose meanings are not relished, critics do not say that He lies, but they say what is equal to this, that His words mean what they cannot mean" (In *Tes. of Em. Pæ.*, p. 8). [This strong expression is occasioned by witnessing the violence done to some words and phrases of Holy Writ.]

Dr. JENKINS.—"No meaning may ever be attached to an original word that is inconsistent with, and does not include, its primary signification."—In S. Davis, on *Bap.*, p. 7.

Bp. PORTEUS.—"It is a rule established by the best and most judicious interpreters, that in explaining the sacred writings we ought never, without the most apparent and indispensable necessity, to allow ourselves the liberty of departing from the plain, obvious, and literal meaning of the words."—*Lec. on St. Matt.*, pp. 94, 95.

Dr. L. WOODS.—"A little reflection will convince you that the metaphorical language of Scripture does not imply a strict analogy between those things from which the metaphors are

taken, and those they are designed to illustrate. There is indeed some analogy; otherwise the metaphors would be forced and unintelligible. But the analogy is one which relates, not to metaphysical, but to moral and practical truth; and it is always to be limited by the drift of the discourse, and by what is otherwise known of the nature of the subject. In short, the analogy on which the propriety and utility of metaphorical language depend, is one which common sense easily discovers, and is competent to restrict within its proper limits."—*Works*, vol. i., p. 80.

Dr. W. L. ALEXANDER.—"The sacred writers . . . appear to have observed in the preparation of their works the ordinary rules and usages, both grammatical and rhetorical, of literary composition."—*Cong. Lec.*, p. 48.

R. PENGILLY.—"Whether that in which a person is said to be immersed *rises* so as to cover him, or is *poured upon him* to the same extent, or he is *put into it*, the sense of *immersion* is the same in each case. So it is with the term baptism. The sense of covering is never absent from the use of the word."—*Scrip. Guide to Bap.*, pp. 124, 125. 12th Edition.

Dr. J. PARKER.—"We must criticise, expose, refute, smite, love, pity, pray, all in turn, and occasionally all at once." "The moral atmosphere will be all the brighter after the lightnings and thunders have done their work."—*Ch. Ques.*, pp. 232, 233.

WE read in Holy Writ of the baptism of the Spirit, or of being baptized (*en*) in the Holy Ghost. The reader will shortly perceive that this is regarded as one of the strongholds of *sprinkling*; yea, as an impregnable fortress, because of the unwavering conviction of many of our Pædobaptist brethren that this baptism of the Spirit was *pouring*! The premise and the conclusion are worthy of each other. That we may not be accused of doing injustice to our opponents, it is necessary to quote some of their assertions.

The Rev. C. Jerram (Vicar of Chobham, Surrey) says: "The 'baptism of the Spirit' is represented as '*pouring out the Spirit*,' particularly in that memorable prophecy in Zechariah (xii. 10), 'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication; and they shall look upon me whom they have pierced,' &c. Let this prediction be compared with its accomplishment on the day of Pentecost, when three thousand were 'pricked to the heart,' and were baptized 'with water and the Spirit;' and it will not be thought a very violent inference that the baptism of the three thousand was performed by pouring on of water, and that to this custom the prophecy has a reference. But the passage which is most remarkable is that which records the fulfilment of our Lord's promise to His disciples, 'Ye shall be baptized with the Holy Ghost' (Acts i. 5). This Divine Spirit, we find, did actually descend, or was poured out on the apostles, and sat upon them as 'cloven tongues, like as of fire' (Acts ii. 3). And what makes the allusion still more striking is, that the same event which our Lord has here called the 'baptism of the Spirit,' in the same chapter is represented as the accomplishment of an ancient prophecy of Joel, which says, 'I will *pour out* my Spirit upon all flesh,' &c. (v. 17): so that baptism is here plainly identified with the pouring out of the Spirit; and seems to have a direct reference to the pouring out of water in that ceremony" (*Conv. on Inf. Bap.*, pp. 139, 140). Whether this is a specimen of Pædobaptist reasoning on the baptism of the Spirit we shall leave it with every reader conversant with the same to determine. The first assumption is, that the prophecy in Zech. xii. 10 is a prophecy of "the baptism of the Spirit:" a designation which it does not to our knowledge bear in any part of Holy Writ. Secondly, it is stated that the three thousand pricked to the heart on the day of Pentecost, "were baptized with water and the Spirit," although the Word of God does not anywhere assert this. Assuredly they were not with those of whom we read in the first verse, who "were all with one accord in one place."

With greater approximation to truth, Dean Alford, on Acts i. 5, says: "As John's mission was accomplished in baptizing with water, so now the great end of his own mission, the baptism with the Holy Ghost, was on the point of being accomplished. Calvin remarks that He speaks of the Pentecostal effusion as being the baptism with the Holy Ghost." Thirdly, from these chimeras of Mr. J., he infers that the baptism (the immersion) of the three thousand was a pouring. Fourthly, he comes to what is truly the baptism of the Spirit, and because the Spirit is said to have been poured out, and it is said that "there appeared unto them cloven tongues like as of fire, and it sat upon each of them," it is inferred that this baptism was pouring, no notice being taken of the expression on which we may subsequently enlarge; "it filled all the house where they were sitting." Fifthly, this supposed evidence of pouring as baptism is claimed in what follows in favour of *sprinkling* as valid baptism.

On the baptism of the Spirit, Dr. E. Williams says: "I scruple not to assert it, there is no object whatever in all the New Testament so frequently and so explicitly signified by baptism as these Divine influences" (*Antipæ.*, vol. i., p. 196). That Divine and purifying influences are by the Scriptures supposed to be experienced by the baptized, and that baptism represents purification, we do not deny; but the distinction of these from the baptism of the Spirit we maintain, and desire any reader to examine the New Testament on this subject, and also ascertain the frequency with which water baptism is mentioned, compared with that of the baptism of the Spirit. The idea that the baptism of the Spirit is the regeneration of the soul is a common fallacy with Pædobaptists, expressed as strongly as if a voice from heaven had distinctly declared it. In Hewitson's *Memoirs*, Mr. Gonsalves is quoted as saying that if a person "has not been baptized with the Spirit of Christ, he will sink to hell" (p. 287). Mr. Wesley, on Acts i. 5, has: "*Ye shall be baptized with the Holy Ghost.* And so are all true believers to the end of the world." Prof. Godwin says: "The Spirit is that by which the Saviour produces a certain change in the minds of His disciples. To effect this change is to baptize them by the Spirit" (*Chr. Bap.*, p. 127). So a host of others. The idea is as truthful as that the apostles knew that Christ "was to be purified for His great work" (*Do.*, p. 147). If the baptism of the Spirit is regeneration, then the apostles on the day of Pentecost had a second regeneration, or they had not before been renewed. If they had before been renewed, and if Acts iv. 31 records another baptism of the Spirit, then for the third time they were regenerated; and if Peter shared with Cornelius in the baptism of the Spirit, he would on such a supposition be born again for the fourth time. Is being born again, and again, and again, what is meant in the repeated prayers now offered by Pædobaptists for the baptism of the Spirit? Dr. Kitto more properly asserts on Cornelius's baptism of the Spirit: "It is clear, at all events, that nothing like this had occurred since the great Pentecostal effusion of the Spirit. Many had, since then, received the extraordinary gifts of the Spirit, but none in this manner" (*Dai. Bi. Illus.*, vol. viii., p. 206). "Such gifts had been bestowed *after* baptism, and upon the imposition of the apostles' hands. But here it was direct, and signal, and even before baptism; as distinct and plenary as on the

day of Pentecost" (*Do.*). But Dr. W. further says: "If in baptism there is an expressive emblem of the *descending* influences of the Spirit, pouring must be the mode of administration, for that is the Scriptural term most commonly and properly used for the communication of Divine influences" (p. 197). Notice here a begging of the question and a confounding of things which differ. We deny that baptism is emblematic "of the descending influences of the Spirit." There is also an arguing from the communications of the Spirit as if all these might be termed, or in Holy Writ were designated, a baptism of the Spirit. So, we have remarked, do the Pædobaptists generally. Mr. Arthur does *once* make a distinction between a reception of the Spirit and the baptism of fire: "He breathed upon them, and said, 'Receive ye the Holy Ghost.' With that word, doubtless, both peace and power were given; yet it was not the baptism of fire" (*Tongue of Fire*, p. 6). Also he says (p. 153) that "the visible flame" is not "among the permanent benefits resulting from Pentecost." "It appears to stand related to the Christian dispensation as the fires of Sinai did to the Mosaic." It might also be ascertained by him or by any other, that "we never again find any mention in the course of the apostolic history" of a *baptism* of the Spirit after Peter's explanation of what transpired when he was addressing Cornelius and them that were with him (Acts xi. 15, 16). Dr. W. having given this (unscriptural) designation to *all* the communications of the Spirit, there is, at times, a reasoning from this as if the Spirit could *literally* be poured out. Finally, the fallacy in favour of pouring is treated as an argument in proof of sprinkling. Hence, Mr. Booth thus replies to the last quotation from Dr. W., who had also admitted immersion to be baptism, and had argued in favour of sprinkling: "But where then is the lawfulness of *sprinkling* and of *immersion*, for which Dr. W. contends? Where the propriety of all his reasoning against the idea of baptism being a *specific* term? Why insult the authority of our Divine Lawgiver by 'varying the mode according to circumstances,' and by 'referring the mode to the private judgment of the person or persons concerned?' If pouring *MUST* be the mode, it *must*; for there is, on this principle, no other that can be justified. Thus his argument confutes his hypothesis" (vol. iii., p. 212).

Another champion of sprinkling says: "Now, if this pouring out was not one of the modes of baptism, how does Christ and His apostles uniformly call it by that name?" (A. Pirie, on *Bap.*, p. 41.) In which part of God's Word can baptizing be substituted for pouring, or for pouring out? or pouring, or pouring out be substituted for baptizing? In the baptism of the Spirit there was a pouring and also an immersion. Dr. Carson says: "Rain falls to moisten the earth. The moistening of the earth is not the falling of the rain; the falling is a previous process. . . . Just so with the pouring and the baptism of the Spirit" (p. 113).

Whether our Methodist brother, Mr. S., or our Independent brother, Dr. H., is the more confident, if not bombastic, on the baptism of the Spirit as favouring pouring and sprinkling, and opposing immersion, we do not know. Mr. Stacey, immediately after mentioning the baptism of the Spirit, appropriately says that "to the operations of Divine influence mode cannot with literal exactness be applied;" and then he reasons on

the Holy Spirit's work in man's salvation as if His renewing and all His other operations were in the Oracles of God denominated a baptism of the Spirit. He afterwards says,—and in this we accord with him,—that “the impropriety of ascribing mode to the Holy Spirit entirely disappears when material objects, expressed or understood, are the emblems of His office and influence.”

He, however, soon assures us that, “as fire is the emblem of spiritual influence, it must have an action suited to its nature. But dipping cannot be such action. By no licence of language or legitimate flight of fancy can immersion and fire be made to accord. . . . It would require a singular taste and a most obstinate adherence to the supposed inflexibility of a term, to regard the herald of Jesus Christ as saying to the people, ‘He that cometh after me shall *dip* you into the Holy Ghost and into fire.’ But supposing no violence to taste, or disregard of probability could be pleaded against this construction, it could hardly be reconciled to the manner in which the promise itself was fulfilled. . . . If in the original terms of the promise there is little to countenance the idea of dipping, in the circumstances of its fulfilment there is, if possible, still less. Every emblem of the Spirit's presence and agency is against it. The sound *filled* the house; the fiery tongues *sat upon* the disciples; they were all filled with the Holy Ghost; there was no immersion even in figure, much less a fiery immersion. Were it admitted that the *wind* filled the house, immersion would still be incredible, as in that case the wind would come upon the people and not the people be put into the wind. But the *sound* and not the wind filled the house” (pp. 205–207).

We shall reserve some of our animadversions on this till we have read a portion of Dr. Halley's remarks. We may, however, refer the reader to a former part of this work (pp. 116–122), where the passages in the Gospels and the Acts are translated by the word immerse as well as by the words pour and sprinkle; and also observe that, if immersion in fire is not allowable as a phrase, yea, if it is not a classical phrase, we are *very* greatly mistaken; whilst being poured or sprinkled with fire, or *in* fire (for the original is not *with* but *in* fire), is a phrase with which we are entirely unacquainted, except in connexion with the exigencies of Pædobaptism. Mr. S. concludes his reasoning on the baptism of the Spirit by that begging of the question of which we have before spoken, by taking for granted that all the operations of the Spirit by which men are renewed, &c., may be called the baptism of the Spirit. Hence, he says, “as in conversion an individual is not dipped into the Spirit, but the Spirit operates upon the individual, immersion in the Spirit cannot be accepted as representing the true doctrine of spiritual influence.” He then proceeds to quote, and to comment on Isa. xxxii. 15; xlv. 3; Eze. xxxvi. 25, &c., and from these portions of the Old Testament,—as replete with proof in favour of sprinkling as the 17th or any other chapter of Genesis,—he comes most complacently to the conclusion that “immersion is so far from being the only mode of baptism, that it does not possess an equal authority with sprinkling or affusion” (see pp. 208–210). If Mr. S. and some others on this immersion in the Holy Spirit had first adopted the words of the Rev. G. Gilfillan,—“the purposes, plainly, of this Pentecostal phenomenon were, first, to fulfil the prophecy of Joel and the promise of Christ” (*Alpha and Omega*, vol. ii., p. 308),—and then had spoken of its blessed results, they would have saved themselves from much dishonour. Mr. S., in the former part of his work, has maintained that “Baptism, though not professedly enjoined in celebration

of any particular event, yet being the outward sign of that Divine baptism which was promised as the distinguishing privilege of the New Dispensation, and its first administration under the command to baptize all nations, taking place immediately after the Holy Spirit was actually poured out, it became, as if by design, the fitting memorial of that extraordinary visitation;—the memorial, so it may be called, of the Christian Pentecost" (p. 23). Here also may be seen the lurking fallacy that the operations of the Divine Spirit in regeneration,—in other words, that the ordinary but most important operations of the Divine Spirit are the promised baptism of the Spirit. If he had spoken of baptism as the outward sign of an inward and gracious operation, as significant of a person's having died to sin, being renewed by the power of Divine truth and the working of the Divine Spirit, and as involving a profession henceforth to live to Him who died for us and rose again, we could have thought of portions of Scripture which would substantiate such ideas. If he had told us that baptism supposes a death to have taken place, and includes what may be termed a burial, and implies or includes a resurrection, and that, in accordance with inspired teaching, those who are baptized not merely in baptism profess their own death to sin and resurrection to newness of life, but their belief that Christ died, was buried, and rose again, we could have imagined what portion of apostolic instruction was in the writer's mind. That the apostles on the day of Pentecost, as on all subsequent occasions, delayed not, in obedience to Christ's injunction previously received, to baptize those who gladly received their word, is surely no evidence in itself that one is *monumental* of the other: a subject on which Scripture is as silent as Mr. S. is confident. Mr. S., for oracularly adopting this supposition, is welcome to a portion of that flagellation given by Dr. H. to Dr. C. for some of his statements on Rom. vi. 2-4, and Acts ii. 1-4. Mr. S. is not alone amongst his Pædobaptist brethren in agreeing with the "Friends" respecting the symbolic character of water baptism. They maintain that water baptism was Divinely appointed, and that it continued in force till the death of Christ: and that as that rite had for its object the descent of the Holy Spirit and His Divine influences, no sooner was the promised Spirit vouchsafed, than the obligation to regard water baptism entirely ceased. But our Pædobaptist brethren advocate the perpetuity of the symbol and the thing symbolized. We do not conceive that one sentiment or the other is better than a castle in the air, however beautifully, piously, and elaborately wrought; and were we to grant, for argument's sake, that water baptism is emblematical or monumental of the baptism of the Spirit on the day of Pentecost, nothing is gained by our opponents in favour of either sprinkling or pouring. This we shall shortly endeavour to prove. In reply, however, to some of Mr. S.'s observations, we will quote Dr. Halley, who, referring to Dr. Carson, says: "He shows, as I think in a very conclusive manner, that baptism cannot be emblematical of the pouring out of the Spirit, because that phrase is itself only figurative, and can have no relation to mode" (p. 370). But if the Spirit had been literally poured out on the day of Pentecost, no evidence would have been afforded that baptism is pouring, or that either pouring or sprinkling is baptism, unless the abundance of the element is

such as to encompass the object. We read in Psalm vi. 6: "All night I make my bed to swim; I water my couch with tears." Who would say that to shed tears on anything conveys the meaning of to swim? "The analogy between the primary and figurative uses of the word is sufficiently apparent to add force and beauty to the expressions." That pouring and baptism are of the same import, or are interchangeable, is no more proved from the Pentecostal baptism than is baptism proved from John vii. 37 to be drinking.

Dr. Halley says: "Let us now observe the baptism of the Pentecost. John said, 'I indeed baptize with water unto repentance; but He that cometh after me shall baptize you with the Holy Ghost, and with fire.' Were lexicography herself uttering her oracles through her hundred tomes, to declare that Jesus dipped His disciples into fire, I would reclaim and say that no fact in the evangelical history, no doctrine of the evangelical theology, corresponds with such an exposition." We ask Dr. H., and all who think with him, if being sprinkled or being poured with fire, corresponds better with evangelical facts and doctrines recorded in the Scriptures of truth. If he clings to "with" as the unwarranted translation of the Greek *en*, he cannot use sprinkle or pour in any other way, instead of immerse, in relation to this passage. Since the doctor speaks so oracularly respecting this passage, it may be best that the reader should even again read the passages in which the baptism of the Spirit is mentioned, with immerse, sprinkle, pour, &c., given as the rendering. But we ask the doctor, Mr. Stacey, and others, if it is *honest* to use the words "dipped His disciples *into* fire?" Who is the Baptist that has thus translated the passage? We know of no Baptist that has given *into* either before water or before the Holy Spirit as the translation of the inspired original, where the baptism of the Spirit is mentioned, whether mentioned along with water baptism and distinguished from it, or mentioned alone. The Baptists do not give *into* as the translation of the Greek *en*, but as the translation of the Greek *eis*, and *in* as the translation of *en*, which *en* is the preposition alone used where the baptism of the Spirit is mentioned in God's Word. On this dishonesty on the part of Mr. S. and Dr. H. towards the Baptists, and their erroneous reasoning upon *assumed* premises, we may be necessitated again to speak when we come to their assertions on the Greek preposition. The conduct now reprobated, we are sorry to say, is not confined to a few. Mr. Arthur, in his ignorance on this subject, has the audacity to say: "Did baptism mean immersion, they would have been *plunged into* the fire, not the fire shed upon them. The only other case in which the mode of contact between the baptizing element and the baptized person is indicated, is this: 'And were all baptized to Moses in the cloud and in the sea'" (p. 37). There is, then, no indication respecting the mode of contact between the water and the person baptized where we read of John's baptizing in Jordan, or into Jordan! or in Ænon, because there was much water there! nor where we read of Philip and the eunuch going down into the water, &c.! nor where we read of being buried with Christ by baptism! It is an easy matter to fight with men of straw made by ourselves, as Mr. A., Dr. H., and Mr. S. here do in the same manner; and it is an easy thing to hold up an opponent to contempt, if we take

the liberty of attributing to him words never uttered, or ideas never entertained. Yet we do not believe that our opponents are *designedly* guilty of what we have just reprobated. We attribute every instance of injustice, fallacy, and error, however gross and glaring, to the blinding influence of prejudice. But is not the phrase, "immersed in the Spirit," as admissible, as a phrase, as to speak of "steeping the senses in forgetfulness"? When God's Word says, "Be not drunk with wine, but be filled with the Spirit," is not the abundance of the Spirit in sanctification contrasted with the abundance of wine in the drunkard? If we may be said to be filled with the Spirit in contrast with the drunkard filled with wine, may we not be said to be *immersed in the Spirit*, in contrast with, or in distinction from, the immersion in water in the rite of baptism? Is it not sometimes said of persons eminent for a tender and philanthropic disposition, that their souls are steeped in the milk of human kindness? Is there more incongruity in a person's being immersed in the Spirit than in the soul's being steeped in milk? Neander says: "He it was that should baptize them with the Holy Ghost and with fire; that is to say, that as his (John's) followers were entirely immersed in the water, so the Messiah would immerse the souls of believers in the Holy Ghost, imparted by himself; so that it should thoroughly penetrate their being, and form within them a new principle of life" (*Life of Christ*, p. 55: Bohn's Edition). Theophylact, whom we quote not as a commentator, but as a Greek knowing the import of Greek words and phrases, says: "The word be immersed (*baptisthenai*) signifies the abundance, and, as it were, the riches of the participation of the Holy Spirit; as also in that perceived by the senses, he in a manner has who is immersed (*baptizomenos*) in water, bathing the whole body."—On Acts i. 5.

Cyril, of Alexandria, who wrote in Greek, did not consider *baptizo* to mean anything else than to immerse, or that to immerse in fire was an objectionable Greek idiom. He says: "But the spirit of burning we call the grace in the holy immersion (*baptismati*), produced in us not without the Spirit. For we have been immersed (*bebaptismetha*) not in mere water (*ouk en hudati gumno*); but neither with the ashes of a heifer have we been sprinkled, for the cleansing of the flesh alone, as says the blessed Paul; but in (*en*) the Holy Spirit, and a fire that is Divine and mentally discerned, destroying the filthiness of the vileness in us, and consuming away the pollution of sin" (*Com. on Isa.*, b. i., disc. iii.). Also: "For we are immersed (*bebaptismetha*), not into (*eis*) fire perceptible by the senses, but in (*en*) the Holy Spirit, like fire consuming away the pollution in souls" (*On Worsh. in Spirit and in Truth*, b. xii.). Yet Cyril, of Alexandria, is quoted by Drs. Beecher and Wilson to prove unequivocally that perfusion is "valid ecclesiastical baptism," because he says: "*Bebaptismetha men gar ouk en hudati gumno, all' oude spodo damaleos,—all' en pneumati hagio kai puri*" (We have been baptized not in mere water, nor yet the ashes of an heifer,—but in the Holy Spirit and fire). By a mistranslation of the prepositions, and a misapplication of Scripture, these prejudiced minds conclude that here is indubitable evidence that "sprinkling or perfusion" is baptism (See Wilson on *Bap.*, pp. 324–326). Let us not confine our lamentation to the fancy of the *ancient* Fathers.

Basil, after speaking of wool immersed in a dye (*baptisthen en bammati*), and of steel immersed in the fire (*baptizomenos en to puri*), speaks of him that is immersed in fire (*baptisthenta en to puri*), that is, in the word (*en to logo*) of instruction."—*On Bap.*, b. i., c. 2, 10.

Our conviction is that immersion in fire, or immersion *into* fire, though the latter does not here occur, is not only admissible as a phrase, but as undoubtedly proper in certain connexions as to speak of being cast into fire and into the lake of fire. (See Ex. xxxii. 24; Matt. iii. 10; xviii. 8; Mark ix. 45, 47; and Rev. xx. 10, 14, 15.) Dr. John Tullock, in *English Puritanism and its Leaders*, says of Bunyan: "His imagination is steeped one way or another in religious ideas" (p. 402). Is this phraseology of Principal T. less objectionable than immersion in fire? The Rev. Wm. Trollope can, on Matt. iii. 9, say that "the Jews at this time were immersed in the lowest depths of moral and religious depravity;" and, on Matt. iii. 11, can speak of immersion in fire, or in the Holy Ghost, as "neither intelligible nor possible"! Dean Alford, on Matt. iii. 11, says that "*en* is not redundant, but signifies the vehicle of baptism, as in *en pn. hag. k. puri* afterwards." Also: "*En pn. hag. k. puri*. This was literally fulfilled at the day of Pentecost." So Dr. Bloomfield, on Acts viii. 23, gives the sense, "Thou art immersed in wickedness of the vilest sort," &c. (*Gr. Tes.*) In Shakespeare we have the expression, "to bathe in fiery floods," to which, as an expression, we have not heard an objection. If, on the baptism of the Spirit, we were to use the preposition *with*, instead of the rightful *in*, the *mode* of immersion, of baptism, would not be defined; there would merely be given after the preposition the baptizing substance or element. In reply to a writer in the *Congregational Magazine*, who had said, "As the latter cannot be rendered *into* the Spirit, for this is unintelligible, it must be rendered *with* the Spirit," Dr. Carson says: "Why should it be rendered either *into* or *with* the Spirit? It can, and must be rendered *in* the Spirit. To baptize in the Spirit is as intelligible as to baptize with the Spirit. The expression is figurative, and must be expounded by the ordinance of baptism, whatever may be its mode. From the admitted correspondence of the two clauses of the sentence above referred to, I draw a directly contrary conclusion from that of this writer. As the preposition must be translated by the same word in both places, and as *en hudati* is in water, so *en pneumatati* must be in the Spirit: for the figurative expression must conform to the literal, and not the literal to the figurative" (p. 293). Does any one doubt that in Jerome, "*intinguunt aquâ*" is, They dip in water? *En hudati*, as explicitly and certainly as *in aquâ*, means *in water*. On the last quotation from Dr. C., concluding with a reference to the language of metaphor, we may observe that, whilst it would be dangerous, being utterly opposed to sound philology, to make figurative expressions the rule of interpreting literal commands, its language *must* accord with, and *may illustrate*, the literal import. We therefore deem it our duty to resort rather to apostolic practice, and the varied occurrences of the word *baptizo*, in order to know its import; and yet feel it a satisfaction when its figurative use is found not only to accord with, but to corroborate the true and acknowledged meaning of the word. "The literal meaning of this word is proved to be immersion by a strength of

evidence, and a multitude of examples, that cannot be exceeded in reference to any word of the same frequency of occurrence." If literal baptism is immersion, figurative baptism is neither pouring nor sprinkling. If figurative baptism is pouring or sprinkling, literal baptism is not immersion.

But Dr. Halley further explains and affirms: "To prevent misrepresentation, I am anxious to confine my remarks to the *emblems* of the Spirit with which the disciples were baptized. Something *audible* and *visible* was shed down, for Peter says, Jesus 'hath shed forth this which ye now see and hear.' Something fell on the disciples which represented the gift of the Holy Ghost. The tongues distributed as of fire sat one upon each. Were they immersed into these emblems? Were they even covered with them? If they were baptized in the strict sense of immersion, the emblems of the Holy Ghost must have been in the room before they entered. In the sense of covering or overwhelming, the emblems could not have 'sat upon each,' but must have descended to the ground, and so enclosed them on all sides. With regard to all that was visible, all that could be modal, all that could be shed forth, there was no immersion. 'Not many days hence,' after Jesus gave the promise, the disciples were baptized with the Holy Ghost. As Jesus baptized them, although He did not immerse in the emblems, so we baptize, humbly imitating His example, although neither do we immerse in the emblems" (p. 293).

Can this be the language of a Christian and learned minister of the Gospel whose practice of so-called baptism is a sprinkling of water on the face of the subject? Can it be the language of one who has no wish to deny that in the instance of our Lord, John baptized into the Jordan? who, in regard to John's baptizing *in the Jordan*, is a better Baptist than Dr. Carson? and who teaches that the apostles might immerse their Jewish proselytes "because that mode was the most expedient, and usually the most convenient? (p. 309.) And who says: "My chief anxiety, however, is to maintain that Jesus was baptized with the same baptism as His people"? (p. 160.) Is it the language of him who admits that, until the very moment that the word *baptizo* was touched by the pen of inspiration, its meaning was "*to make one thing to be in another by dipping, by immersing, by burying, by superfusion, or by whatever mode effected, provided it be in immediate contact*"? (p. 275.) Shall we read in Matt. iii. 6, 11, 13, 14, 16, "And were immersed of him in Jordan, confessing their sins." "I indeed immerse you in water unto repentance; but He that cometh after me is mightier than I. . . . He shall sprinkle you (or pour you) with the Holy Ghost." "Then cometh Jesus from Galilee to Jordan unto John, to be immersed of him. But John forbade Him, saying, I have need to be immersed of Thee, and comest Thou to me?" "And Jesus, when He was immersed, went up straightway out of the water." We do not say that Dr. H. would thus translate these verses, although what word he would use that would mean sprinkling, pouring, or immersion, according to convenience and choice, or that would mean all the three, and that would in his judgment allow him to immerse, pour, or sprinkle, at pleasure, we do not know. On the attempt to infer that *baptizo*, which means undoubtedly to immerse, can possibly mean also to sprinkle and to pour, we have spoken at pp. 108-112. It does, however, deserve the serious consideration of more than Dr. H., whether the same two words in the former part of the same verse mean "immerse in," and in the latter part mean "sprinkle with," or "pour with."

But, indeed, what proof is there in this boasted passage that to baptize is to *pour out*, or anything else than to immerse? We admit, confining our remarks, like Dr. H., to the *emblems* of the Spirit, that something audible and visible was shed forth; we admit that the Spirit was poured out in accordance with Joel's prophecy, and with Peter's words in the 17th, 18th, and 33rd verses: but the pouring out of the Spirit is not the baptism of the Spirit. In this case it led to the baptism of the Spirit, through the whole house being filled with the Spirit in the Divinely-appointed emblems thereof. No other outpouring of the Spirit, excepting that when Peter first preached to Cornelius and them that were with him, is of such a character that God's Word also calls it a baptism of the Spirit. Suppose one were to say to another, I will pour out water into this basin, and your hands shall be immersed therein; and another should say, Here is proof that to pour is to immerse. The absurdity of this every one sees; and what but prepossessions can prevent intelligent beings from seeing the assumption and fallacy involved in Pædobaptist reasoning on Acts ii. 2, 3? The Word of God no more says that pouring was baptism than that the audible sound, or the visible tongues, were baptism. It states all these facts, and it assures us that there was a fulfilment of the Saviour's promise given not many days before, in accordance with John's prediction, that the Messiah would baptize in the Holy Ghost. If John immersed in water, obviously and certainly the Saviour must immerse in the Holy Spirit. The very same phrase (*baptizo en*) cannot, in the same sentence, have a different meaning when water and the Holy Spirit are so clearly the contrasted terms. (See Matt. iii. 11; Mark i. 8; Luke iii. 16; John i. 33; Acts i. 5; xi. 16.)

But, say our Pædobaptist friends, relative to this immersion of the Spirit on the day of Pentecost, the thing is "incredible;" "the *sound* filled the house," and immersion and fire cannot "be made to accord" by any "license of language." This incredibility is too frequently the first objection of Pædobaptists to what the Baptists maintain to be explicitly revealed. To start with this in opposition to our sentiments involving no absurdity, is to dictate to God what should be or should not be the character of His precepts. With such a stepping-stone and self-devised system, what else than a confirmation of error can we expect even from an appeal to the Scriptures? "Learning, logic, talents, and exegesis," when thus laid under contribution, will only make the Scriptures accredit and indorse human dogmas. Who can believe what he has first decided to be incredible, or perform what he has first concluded to be impossible? We admit there was not immersion in literal fire. This apparent fire was the chosen *emblem* of the Divine Spirit's presence. As the sound was like that of a rushing, mighty wind, so that which was seen was "*like as of fire*." Mr. Arthur, referring to this predicted baptism of the Spirit and fire, says: "This last expression might have conveyed some idea of material burning to any people but Jews; but in their minds it would awaken other thoughts. It would recall the fire which Moses saw in the bush, which shone, and awed, and hallowed even the wilderness, but did not consume; the fire which came in the day of Israel's deliverance, as a light on their way, and continued with them throughout the desert journey; the fire which descended on the tabernacle

in the day when it was reared up, and abode upon it continually," &c. (*Tongue*, &c., pp. 1, 2.) He supposes the disciples in the upper room on the tenth day saying: "This is the day of Pentecost; and as the fire appeared on Sinai, in the presence of our fathers, when God made His covenant by Moses, it may be that to-day He will seal His covenant by the hand of the prophet whom Moses foresaw, baptizing us with fire according to the Word wherein He hath made His servants to hope" (p. 34). Fire being thus understood, immersion in it is undoubtedly an allowable phrase. We will not say the same of being sprinkled with fire, or poured with fire. Hence, says Dr. Carson, in reply to the *Congregational Magazine*: "I care not what the writer may understand by the baptism of fire. Let it be the fire of persecution, of affliction, even of hell, the emblem is suitable. Immersion in fire is intelligible both literally and figuratively" (p. 333). On the subsequent page he reminds the writer: "There are not two classes in these baptisms. The baptism of the Spirit and the baptism of fire belong to the same persons. 'He shall baptize you in the Holy Spirit and fire.' Every person who has the one baptism, has the other." Again, we admit not that the obvious and *necessary* import of the passage is that the sound filled the room; but rather that the Holy Spirit, in His chosen emblems, filled the room. Is not the inspired writer recording the baptism of the Spirit? And immediately after the expression, "it filled all the house where they were sitting," does he not say, "And there appeared unto them cloven tongues like as of fire, &c."? Does this accord with the idea that it was the *sound* that filled all the house? If we are to confine the filling of the house to the sound, how entered the emblematic fire? how were the apostles baptized with THE SPIRIT, whatever meaning we attach to the word baptize? and how was there a fulfilment of the promise given by Jesus that they should in a few days, in accordance with John's prediction concerning himself, be baptized in the Spirit? Certain expressions of Pædobaptists suggest the inquiry, Was *sound* the chosen emblem of the Spirit? Were the apostles baptized in (emblematic) *sound*? But if sound was, according to common sense and inevitable conclusion, the simple *token* and *accompaniment* of the Spirit's descent (in His chosen emblems) and entrance into the house, to what other conclusion can we come than that the *Holy Spirit's* coming in accordance with promise and prophecy was notified by "a sound from heaven as of a rushing, mighty wind"? and,—even if wind was the chosen emblem, or, as Mr. S. thinks, and as it appears to us thinks quite naturally, wind is mentioned simply by way of comparison, to illustrate the character of the sound,—that the Holy Spirit filled all the house? "It filled: . . . it sat: . . . and they were all filled with—the Holy Ghost." Indeed, it might be said with as much reason, or want of reason, as some other things are said, Who can deny that baptism and sound are terms of the same import? for "the sound filled the house," and the apostles were thus baptized with the Spirit!

But it is further objected to immersion as baptism, that "the tongues distributed as of fire sat one upon each;" that "the fiery tongues sat upon the disciples." We admit that if this was the only fact and the entire record of the case, it would militate against our conclusion that

baptism is immersion, and that this passage accords with and confirms the fact. But we maintain that the record necessarily involves a filling of the whole house with the *Spirit* in His chosen emblems. If fire was the only emblem of the Divine Spirit, we maintain that all the house must have been filled with this emblematic fire; and that the rushing, mighty wind does only describe the sound, supplying a comparison. Concerning the first Pentecost, when "the Lord came down upon Mount Sinai; and the Lord called Moses up to the top of the mount; and Moses went up," "Mount Sinai was altogether on a smoke, because the Lord descended on it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" (Ex. xix. 20, 18). The Lord talked with the children of Israel "in the mount out of the midst of the fire." "The mountain did burn with fire" (Deut. v. 4, 22-26). Will our learned opponents object to the rendering "*in fire*" and *out of the midst of the fire* in these places? or will they assert that the Divine Being is not mentioned as descending *in fire*, and speaking *out of the midst of the fire*? We must necessarily admit that the room was filled with the Spirit in His chosen emblems, or filled with the Spirit and but partially filled with the emblems. As it is admitted that the Spirit *in His "emblems"* is here spoken of, and as no emblem but fire is distinctly and undoubtedly mentioned, we must admit,—unless we suppose an emblem that is not clearly and undeniably named,—that all the house was filled with this emblematic fire, if it was filled with the emblems of the Spirit. And remembering that it is emblematic, and not real fire, what difficulty is there in conceiving of the house being filled with this, and then of this apparent fire being distributed so that it was like tongues sitting upon each of them? If it is preferred to believe that we have a record of the Spirit's filling all the house, yet not emblematically, we say, without encouraging the idea, let it, if possible, be so believed. We maintain that the disciples were immersed in the Spirit, if the Spirit filled all the house; and that the Spirit filled all the house we maintain to be a recorded fact.

Blackwall says: "The same reference to a word understood, and collected out of the sense of some word expressed and going before, is often found in the sacred authors of the Old and New Testament, and in all the noblest classics. '*O poiesas arta*' in St. Paul (Rom. x. 5) cannot agree with any word before expressed, but has reference to *entalmata tou nomou*, or some equivalent word included in the sense. So in Thucydides. . . . So in Aristophanes. . . . In all these cases some word must be understood, which is gathered out of the design of the discourse, and the nature of the subject the author is treating" (*Sa. Clas.*, vol. i., pp. 116, 117). Let this be considered, when it is maintained that not sound nor wind, but the Holy Spirit, is referred to by the pronoun *it*, where we read, "*it filled*" (ver. 2), and "*it sat*" (ver. 3). Just before, the inspired writer has taught that the promise of the Father was about to be fulfilled, that the disciples should be baptized in the Holy Ghost, that the Holy Ghost would come upon them (i. 4-8); and after mentioning, "*it filled*," &c., "*it sat*," &c., he says: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (ver. 4). Dr. J. Bennett, after teaching, "*it was not*

a wind," and "it is not said, there was fire, but what was like fire," adds: "When Luke says, '*it* sat on each of them,' we cannot understand the tongues such as the painters, often bad expositors, have represented. The verb in the singular may mean the splendour, like fire; or, rather, the Holy Spirit *rested* on each one, and they were all filled with Him" (On *Acts*, pp. 20-22). "The *osei*," says Dr. Bloomfield, "must be construed after *glossai*."—*Crit. Dig.*, *Acts* ii. 3.

Dr. Kitto believed that there was no "wind, but only the sound of it, which sound pervaded all parts of the house." What authority has any one to teach that there was the sound of wind? Was it not the Spirit's coming, which was connected with "a sound from heaven *as* of a mighty, rushing wind"? With more propriety he shortly adds: "Presently divers masses of lambent flame appeared moving through the place, and settled upon their heads in the shape of 'tongues of fire,' called tongues, from the general resemblance, both in shape and movement, of a lambent flame to a tongue" (*Dai. Bi. Illus.*, vol. viii., p. 18). This is consistent with the Spirit's coming in His chosen emblems along with a sound like that of wind, and filling the house. The Spirit, in coming, was associated with a noise like that of wind, and in appearance, being come, with the likeness of fire; first filling the house, and then divided or distributed into the appearance of pointed flames resting on each person present. That which came was first notified by a sound, then by apparent fire filling "all the house where they were sitting," and next (this fire being divided or distributed) by "tongues like as of fire," and in this "it sat upon each of them." We have next in the Divine record the effects. Were we to confine our thoughts to the words, "There came a sound from heaven as of a rushing, mighty wind, and it filled," neither noticing what precedes nor what succeeds, we might admit that the grammatical construction decidedly favours the idea that sound filled all the house where they were sitting; but, while assisted by this in the exercise of charity, we demur to such an imprisonment. That sound filled all the house where they were sitting approaches to an absurdity, though sanctioned by Barnes, and some others. We speak, indeed, of a person's voice filling a room or building; but who ever read or heard of a sound outside filling "all the house"? Would not nine out of ten of all common readers, to whom no question was put about grammar, if asked what it was that came into the house and "filled" it, say, It was the Spirit that then came according to promise? Unsophisticated and unprejudiced reason believes—what we regard as a record of inspiration—that the Holy Ghost in His chosen emblems "filled all the house" and "sat upon each of them," and that "they were all filled with the Holy Ghost." Their being filled with the Holy Ghost, by whom they were enabled to speak with tongues, work miracles, and deliver infallible truth, was signified by the emblematic fire that rested for a time "upon each of them" like fiery tongues. That which filled all the house was that which fulfilled the promise. Had they the promise of a sound, or of the Spirit? Were they baptized in or with the sound? Was it the glory of the Pentecost that a sound, or that the Holy Spirit filled all the house, and sat on each of the assembled disciples? In interpreting Holy Writ, we are not to exalt grammar

and hermeneutics at the expense of common sense. What would be thought of such an exaltation of what we much love to honour, in the following? "The *graves* are ready for me" (Job xvii. 1). "He went up *into* a mountain" (Matt. v. 1; xiv. 23, &c.). "Then the eleven disciples went away into Galilee, *into* a mountain" (Matt. xxviii. 16). Does not custom justify this mode of expression by the inspired writers, and also this rendering of *eis*? Again: "Thy King cometh unto thee, meek, and sitting upon an ass, *and* a colt the foal of an ass. . . . And brought the ass and the colt, and put on them their clothes, and they set *Him thereon*" (Matt. xxi. 5, 7). Shall we also reject common sense, refuse all consideration to the *usus loquendi*, and adhere to literal grammar, when we interpret Christ's words to Pilate, "Thou sayest"? Does not Bp. Watson properly ask, "Are you ignorant that the Jews used the phrase three days and three nights to denote what we understand by three days?" (*Apol.*, p. 13.) Who would so exalt grammar as to maintain that literally the ark rested "upon the *mountains* of Ararat"? (Gen. viii. 4.) And who will deny the truthfulness of such a declaration, regarding the sacred writers as using phrases and idioms in accordance with human speech and writing? Who could not manifest a perverse ingenuity in objecting to Christ's being alone, and having the twelve and others about Him? (Mark iv. 10.) If we must be literally and grammatically precise, even at the expense of common sense, what shall we make of the declaration: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan"? (Matt. iii. 5.) Adhering to such an interpretation, what is the import of John xiii. 29? "Some of them thought, because Judas had the bag, that Jesus *had said* unto him, Buy those things that we have need of against the feast, or that he should give something to the poor." Could they think that Jesus had literally said, &c.? Again: "What is this that He saith, A little while? We cannot tell what He *saith*" (John xvi. 18). So in Acts v. 21, we read: "But the high-priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought." Here the noun for which "them" stands is not in this verse or sentence, but in a preceding one. It might be maintained according to certain reasoning on Acts ii. 1-4, that senate is the word to which "them" refers; but common sense and the whole connexion teach plainly that it is "the apostles," who are explicitly mentioned in ver. 18. We admit that in some of these Scriptures it is a literal adherence to the phraseology rather than to the grammar to which we should object.

We believe, with Pirie, that fire alone "was the external sign or symbol of the Divine Spirit." "With the Holy Ghost," says Bp. Hinds, "whose emblem and attesting sign shall be fire" (*Rise and Ear. Prog. of Chr.*, p. 132). This writer maintains that there have been three instances of the baptism of the Spirit (Acts ii. 1-4; iv. 31; x. 45). "On all other occasions the descent of the Holy Ghost was such as our Lord alluded to when He said to Nicodemus, 'The wind bloweth,' &c." (pp. 76, 77). "*Diamerizomai*," says Alford, "must refer to something characteristic, not of the manner of apportionment, but of the appearance itself." "There appeared to them," says R. Wynne, "divided tongues"

(*N.T.*, on Acts ii. 1-3). Some critics prefer one and some the other of these words. The import of *diamerizo* is to distribute or to divide. The following lexicons thus speak of its import:—

LIDDELL AND SCOTT.—“To distribute.”

Dr. E. ROBINSON.—“To dispart; to separate into parts; to divide up.”

H. STEPHANUS.—“*Partior, distribuo.*”

J. F. SCHLEUSNER.—“1. *In partes divido et divisa distribuo, partior, distribuo.*”

“2. *Dispergo, dissipo, disjicio.*”

PARKHURST.—“To divide, part.”

SCHREVELIUS.—“*Partior, distribuo, discrepo.*”

W. GREENFIELD.—“To divide into parts and distribute, part; to separate by dividing (Acts ii. 3).”

LEIGH.—“*Partior, dissideo, often.*”

WEBSTER AND WILKINSON'S Greek Testament gives “*distributed, or dispersed among them.*” They and others teach that the common acceptation of cloven is not the import of the Greek, *pointed flames* being called in Hebrew *tongues of fire*. “Fire was the symbol of the Divine presence with Abraham (Gen. xv. 17), Moses (Ex. iii. 2, 3), at the delivery of the law (Ex. xix. 16-20).” Humphry says: “*Diamerizomenai.* Not that each tongue was ‘cloven,’ but from a common source or root they parted asunder, one to each person.”

Dr. HACKETT, a Baptist, says: “Distributed, that is, among them. So Beng., Olsh., De Wet., Bmg., Humph., Rob., and most of the later critics, as well as some of the older (Meyer comes over to this view in his last edition). According to this view, the firelike appearance presented itself at first, as it were, in a single body” [in which of necessity they were enveloped, *immersed*] “and then suddenly parted in this direction and that, so that a portion of it rested on each of those present. It could be called a tongue, in that case, from its shape, as extended, pointed; and may have assumed such an appearance as a symbol of the miraculous gift which accompanied the wonder. For the use of the same verb, see ver. 45; Matt. xxvii. 35; Luke xxiii. 34.”—*Com.*, on Acts ii. 3.

If this is correct, we learn from “*it filled,*” that that which came, the coming of which was betokened by the sound as of a rushing, mighty wind, filled all the house. And in ver. 3 we learn that being divided and distributed, “*it sat upon each of them.*” Who will deny that each “*it*” has the same antecedent? Who will affirm that the sound “sat upon each of them”? The rendering, “one sat,” has been given in preference to, “it sat;” the objections to which are, that *one* is not in the original, and that evidence is not in existence that more pointed flames than one did not rest on the same individual.

But it is objected still further that they were not “immersed into” (Dr. H.) this emblem, not “put into the wind” (Mr. S.), or the fire; that “if they were baptized in the strict sense of immersion, the emblems of the Holy Ghost must have been in the room before they entered” (Dr. H.)* And the inference is deduced more or less expressly that this baptism was an affusion, a word that is frequently, and we doubt not for wise reasons, preferred to the word pouring. The very fact that this event was predicted as a baptism of the Spirit, shows that it was something more than a pouring out of the Spirit. It included the latter, and the latter is often predicted and promised, and, blessed be God, is often taking place; but the giving to this of a different name by the Spirit of inspiration is a proof that it is something different from, or

* If on a mountain we become suddenly enveloped in mist, do we show our ignorance of the English language by speaking of being immersed in it? Is there no immersion in mist unless it is *first* on the mountain, and we are *put into it*?

more than, a pouring out of the Spirit. John the Baptist did not say, I baptize in water, but He shall pour out the Spirit upon you (Matt. iii. 11, &c., and the parallel passages). Our Saviour did not, a few days previously, say, John truly baptized with water, but ye shall have the Holy Spirit poured upon you not many days hence. The promise was, that they should be immersed in the Spirit, if the words are literally rendered, even according to the admission of Dr. Halley, if *in* is the literal rendering of the Greek *en*, which we believe that he will admit, and that no Greek scholar can deny. We should accept assistance, were it needed, from his admission that the literal rendering of Matt. xxviii. 19, and 1 Cor. x. 2, is, "immersing them into the name," and were all "immersed into Moses."

But is it not too bad on the part of our brethren that they should so determinately confine the English word immersion to what they regard as its primary and usual meaning, but to what we all know is not its only meaning, and yet be so intent on rejecting what they admit to be the primary meaning of *baptizo*? If we knew not the character of our opponents, we might think the demand of *putting into* arose from ignorance that it would be a real immersion if the room became filled after their entrance; or from ignorance that immersing *into* is neither accordant with the original, nor with the rendering of any passage by the Baptists, wherever the baptism of the Spirit is spoken of; or we might suppose that this disreputable course is adopted in order to hold up the Baptists to contempt. We are more astonished with Dr. Halley than with Mr. Stacey and several others in this instance, because he does not dogmatically assert, notwithstanding what might be said respecting the grammatical construction of the sentence, that the sound filled the house, but appears to take it for granted as the obvious import of the whole record, that the emblems of the Spirit entered and filled the house; and because Dr. H., from one or more passages in the classics where *baptizo* occurs, and the object baptized,—as the land by the tide coming upon it,—is not *put into* the water, but is brought under the water, and thus is thoroughly covered with it, has not at once leaped to the conclusion that to baptize is to apply water in whatever way you like, but to the conclusion that baptism is covering or mersion in whatever way effected. Why object, therefore, to *baptizo* being here used in the sense of mersion, if he prefers that word to immersion, the Spirit's emblems having entered the house *after* the apostles, and filled it? It is a baptism still, according to the classical use of *baptizo*, and according to Dr. H.'s own confessions. We need not conjecture or assume that the Holy Spirit invented or attached a new meaning to the word. What but confusion could result from such a course? Where is the parallel in regard to such a word? Why then assert or insinuate a syllable in objection to immersion, and in favour of pouring or sprinkling, to which sense classic use, and, so far as we have yet seen, Scriptural use, gives not an iota of encouragement? How ridiculous it would appear if two Englishmen were to carry on a lengthened dispute respecting a man that was bathing: one of them asserting that he was immersed by a huge wave that came over him, and the other denying that it was an immersion, because he neither *put* himself *into* the wave, nor was he put into it by another? Dr. H. admits

that any of these is baptism, but maintains that only the latter of the supposed cases is immersion. We maintain that the first also is immersion, but admit that the word may not be so frequently thus used. We practise what Dr. H. maintains is baptism, and we wish him to do likewise. In regard to the baptism of the Spirit, we affirm the impossibility of its perfect imitation by man, water being the element instead of the Spirit. But why say, "If the water is put first into the bath, and the feet afterwards, there is immersion; if the feet are there first, and the water is poured afterwards, there is no immersion"? (p. 371.) We believe that Dr. Johnson, if not also every lexicographer, admits this to be immersion. Mr. Stacey and many other learned Pædobaptists speak of the Egyptians as being *immersed* in the Red Sea when the Israelites had passed over, "and Moses stretched forth his hand over the sea," and "the waters returned and covered the chariots and the horsemen and all the host of Pharaoh" (Ex. xiv. 26-28). Were the Egyptians put into the waters of the Red Sea, or did these waters come upon them? Besides, we wonder more at Dr. H. than at Mr. S., because the latter is so enamoured with the works of Drs. Wardlaw, Beecher, Halley, Wilson, and Godwin, that he says: "No writer coming after them would omit to read their works" (p. iii.). Does our having read all these writers *save one* account for our ignorance? Our omission does not accord with his expression or expectation. And it does not appear from his work that he has read *any Baptist* publication on this subject, or that he deems it desirable that anybody else should: but Dr. H. appears to have read Drs. Carson, Gale, and Cox, on baptism. And Dr. Gale we again quote as saying: "The word *baptizo*, perhaps, does not so necessarily express the action of putting under water, as in general a thing being in that condition, no matter how it comes so, whether it is put into the water, or the water comes over it; though, indeed, to put it into the water is the most natural way and the most common, and is therefore usually and pretty constantly, but it may be not necessarily, implied" (pp. 96, 97). And Dr. Cox says: "A person may be immersed by means of pouring, but immersion is the being plunged into water or overwhelmed by it; and no one of the terms employed to represent the *mode* of imparting the Spirit can describe the *effect* of the communication. Were the water to *ascend* from the earth, it would still be baptism, were the person wholly covered with it. Both the literal and figurative uses of the word *immersion* are precisely similar in the English language" (On *Bap.*, p. 94). The same sentiment is in Pengilly's *Guide to Baptism*. In whatever way, therefore, the Spirit entered the house, and filled it, the apostles were necessarily immersed in the same. Instead of any encouragement being afforded to pouring or sprinkling as the import of baptism, we claim this passage as a corroboration of the fact that baptism is immersion. There was not merely an outward immersion in the Spirit, or the emblems of the Spirit, but there was an inward and abundant reception of the Spirit: a being, so to speak, penetrated and filled, as to their souls, with the Holy Ghost, spiritually immersed in the Spirit, filled with His miraculous influences, which was immediately manifested by their speaking with tongues, and which had been indicated to them by the distribution of the fire when as cloven tongues it sat upon each.

How inconsistent is every part of this record with the fancy that sprinkling is baptism, every *candid* reader *must* see. That pouring is not baptism, every candid reader *may* see. If the abundant indwelling by the impartation of the Holy Spirit had been the only thing recorded, which we emphatically deny, the passage would have been as incongruous with the supposition that baptism is a sprinkling as are the prayers of Pædobaptists now offered for the baptism of the Spirit.

We have, perhaps, been more lengthened here than we should have been, but for Dr. H.'s remark before leaving this passage. He says, in reference to the baptism of the Spirit and that of the Red Sea: "To these texts I appeal; and through the rest of the lecture, in attempting to show that some passages may be best explained, and some pressing difficulties may be avoided, by supposing the word baptism did not imply immersion in designating the religious rite, I must be understood as continually leaning upon these instances" (p. 294). These two passages, to apply the words of Prof. Godwin, "are the two pillars" which support the fabric of sprinkling, "and it must fall if these are found to yield it no support" (*Chr. Bap.*, p. 339). And inasmuch as nothing can be more reasonable than that "whoever assigns to a disputed word a secondary sense is bound to the proof of it" (Dr. H., p. 343); and since to the challenge of Dr. Carson, "I give my opponents the whole range of Greek literature, till the institution of the ordinance of baptism," Dr. H. says: "Nothing can be more unfair. A secondary sense is found, as we maintain, in connexion with the religious ordinance. . . . As soon as this rite obtained its name, we contend for a secondary signification of the word" (p. 372); we are fully authorized to expect PROOF of a secondary meaning above all places in Acts ii. 1-4, and 1 Cor. x. 1, 2. The poor doctor we both admire and pity, travelling from place to place in God's Word, but never daring to relinquish either of these two crutches. We should admire the policy of any man venturing into what might prove a quagmire, if he was resolved not to abandon what he believed would save him from sinking; but we should be very hard-hearted if we did not pity the man when we saw him clinging to that which instead of being able to support him, could only contribute to his sinking lower and sinking inextricably. It is, however, true, after all the inconsistency, contradiction, improbability, and impossibility, which distinguish the assertions and reasonings of Dr. H. and other Pædobaptists on these Scriptures, that they are regarded as the grand support of something else than immersion being valid as Christian baptism.

The Presbyterian professor, Dr. Wilson, is as confident on this passage as our Wesleyan and Independent brethren. He says: "There is not, and there cannot be, an immersion into the poured out emblems of the Spirit, simply because these emblems are poured out upon the parties who receive the Spirit's baptism" (pp. 251, 252). This is in substance what we have previously encountered. A man is not immersed in the sea by the wave covering over him! He must be put into the wave if he is immersed! The Egyptians were not immersed in the Red Sea, because the sea came upon them, and they were not put into the sea! But our learned brother, commenting on the figurative use of *baptizo* by Chrysostom, can say: "The waves sweeping on successively administer

the destructive baptism, and themselves constitute the baptizing element" (p. 267). Yea, "baptism in the sense of overwhelming forms the literal basis of sundry figurative applications" (Do.). He says that "the emblematical outpouring of the Spirit upon the subject is the Spirit's baptism; why not, on the same principle, recognize the outpouring of water upon the subject as water baptism?" (p. 252.) Why does not Dr. W. remember in connexion with the Pentecostal outpouring of the Spirit, "It filled all the house where they were sitting"? Let "the outpouring of water" resemble the Pentecostal outpouring of the Spirit, and *we* will not deny that there will be a baptism. No other outpouring than this Pentecostal one, and that of Acts x. 44-46, is in God's Word designated a baptism. We accept from him that the Pentecostal baptism is "an example furnishing the rare combination of the proper with the tropical" (p. 270); and that "Dr. Campbell's rendering [I indeed baptize you in water; . . . He will baptize you in the Holy Spirit and fire] exhibits no violation of Greek syntax" (p. 243). We deny "with an unfaltering negative" that *with* can claim "an equal correspondence with the laws of the Greek language." "Feebleness personified" is an inadequate expression by which to designate such an assertion. Of more than what has been written by Dr. W., it may in his own words be said, "It bristles with inconsistencies, which we defy mortal ingenuity to reconcile" (p. 276).

This baptism of the Spirit could not be a baptism literally in the Divinity; but as it is said that "suddenly there came a sound as of a rushing, mighty wind, and it filled all the house where they were sitting," it has been judged by some Baptists, as well as Pædobaptists, that emblematic wind filled the house as the token of the Divine Spirit's presence: an assertion which we dare not make, an idea which is not, we believe, in God's Word. We will now, however, quote the remarks first of some Baptist and then of several Pædobaptist writers on this subject, which may perhaps assist in convincing the reader that pouring or sprinkling, rather than immersion, is the thing "incredible" as baptism; and that Dr. H.'s crutch is a broken reed, if not a spear whose sharp point will pierce the person leaning thereon.

Dr. Carson, from whom we strongly dissent as to the wind entering the house, in reply to Dr. Ewing, who had said "that 'the sound' of the wind was heard descending from heaven, and filling the house," says:—

"Yes, but the *descending* is not the *baptism*. The wind *descended* to fill the house, that when the house was filled with the wind the disciples might be baptized in it. Their baptism consisted in being totally surrounded with the wind, not in the manner in which the wind came" (p. 110). "Is it possible that there is any one who has so little of the powers of discrimination as not to be able to distinguish between bringing water from a fountain, and the use of that water when it is brought; between pouring water into a bath, and bathing in the bath? Yet every one who concludes from the *pouring* of the Spirit that baptism must be pouring, either wants this discrimination, or is unwilling to use it" (p. 111). Again, in reply to Dr. Ewing on the descent of the Spirit upon Christ after His baptism: "But was the dove *poured out* of heaven? Is not the Spirit said to *descend* from heaven, in conformity to the dove, the emblem? *This shows that the descent of the Spirit is spoken of in language always suited to the emblem under which He is represented.* When water is the emblem, the descent is spoken of as pouring, or as falling like dew, &c. When the dove is the emblem, the descent is spoken of, not

as pouring, but as the descent of a bird. Such varied language is suited to the various emblems, and not to any reality in the manner of the communication of the Spirit. Let any Christian attend to this observation, and he will be ashamed of the childish, or rather heathenish, explanation of this language, that implies that the Godhead is matter. Pouring is most frequently used for the sending of the gifts of the Spirit; but I have shown that the same thing is spoken of with reference to a fountain springing up,—a running stream,—the rain that is said to fall,—or the dew that distils. And here the same thing is exhibited as the descent of a bird, in conformity to the dove, which is the emblem employed. Let us hear no more, then, of baptism as *pouring*, in order to represent the *pouring* of the Spirit. We may as well make baptism a *flying*, to represent the descent of a dove; or a *blowing*, and a *blazing*, to represent the wind and fire on the day of Pentecost; or a *stream*, to represent the river that supplies the city of God; or a *jet*, to represent the springing of a fountain; or a *distillation*, to represent the gentle falling of the dew; or a *shower-bath*, to represent the falling of the rain" (p. 112). "It is absurd to suppose an ordinance to be appointed to represent the mode of the Spirit's communication; and as it is spoken of under all these modes, each of them might claim an ordinance as well as pouring" (p. 106). "The Spirit is said to be *poured out*, not because there is any actual *pouring*, which is represented by *pouring out* water in baptism, but from the *resemblance between the effects of the influences of the Spirit and those of water*. Between the Spirit itself and water there is no resemblance, more than between an eye or a circle and the Divine nature. Nor is there any resemblance between the mode of the operations of the Spirit, and that of the influences of water. The Holy Spirit is said to be *poured*, because His influences or effects are like those of water, and because He is supposed to dwell above. The Holy Spirit is represented as poured out, on the same principle on which God is said to have come down from heaven, or to have hands and arms. It is in accommodation to our ways of thinking and speaking, not as expressive of reality" (pp. 105, 106). Again: "That which is immersed in a liquid, is completely subjected to its influence, and imbued with its virtues; so to be immersed in the Spirit represents the subjection of soul, body, and spirit to His influence" (p. 104).

Dr. Cox does not object to sound as the antecedent of "it" in ver. 2. He says: "In translating this passage, Mr. Ewing has marked emphatically the phrase, 'a flame SAT DOWN upon every one of them.' This, however, is far from affording any assistance to his general argument; for it would be extremely difficult to discover any analogy between *pouring* or *sprinkling* and *sitting down*; or, perhaps, it will be said, between *sitting down* and *immersing*. True, but we neither require nor plead for such an illustration. . . . It will be alleged that in adducing the prophecy of Joel, Peter uses the words *ekcheo apo tou pneumatos mou*, 'I will pour out of my Spirit;' and afterwards, *exechee touto*, 'he hath shed forth (or poured out) this;' and that this was the accomplishment of the promise of baptism with the Spirit. But what was the accomplishment of the promise? And what do the words *touto esti to eiremenon dia tou prophetou Joel*,—'*this is the very thing spoken of by the prophet Joel*,'—signify? The promise refers to the whole of the communication and its results, not to the mode of that communication. I might as well affirm that the baptism with the Holy Spirit refers to the sound of the wind, or the appearance of the cloven tongues, as that it refers to the *pouring out* of the Spirit, or His *descending* from above. The promise was not to the circumstance of the *pouring out*, or to the circumstance of the *descent* of the Holy Spirit, but to their being *replenished*, *imbued*, *extraordinarily possessed*, with this Divine energy. Perfectly coincident with this idea is the phraseology in Matthew; which is not 'he shall *pour* water upon you, and *pour* fire upon you, but *autos humas baptisei en pneumati hagio kai puri*, He shall baptize you in the Holy Spirit and in fire'" (On Bap., pp. 91-93). "It is not declared, 'Ye shall be *poured upon*, fallen upon, come upon,' but (the inspired writer using a different word) 'Ye shall be baptized.'"—Do., p. 94.

Mr. I. T. HINTON says: "If we may speak with strict propriety of the *overwhelming* influence of a torrent of eloquence, of how much more overwhelming a character was this wondrous communication of the gift of tongues! And what term could be more appropriate than that of baptism? If a figurative expression must be further dissected to search after sprinkling or pouring, the idea is clearly not that each apostle was filled by an individual pouring, but that, as the sound (as of a mighty wind) filled the room, so was the room filled with the Spirit, so that all

the disciples were immersed in it, as we are constantly immersed in the air which we breathe." In a note, he quotes Cyril of Jerusalem as saying, "for as he that goes down into the water is surrounded on all sides by the water,* so the apostles were baptized all over by the Spirit; the water surrounds the body externally, but the Spirit incomprehensibly baptizes the interior soul." Thus speaks Cyril respecting that baptism which Dr. Halley professes *humbly to imitate*.

Dr. A. CAMPBELL says: "The whole argument, from the baptism of the Holy Spirit to 'water baptism,' is predicated upon the following sophism:—Suppose a controversy should arise about the present 'mode' of marriage a thousand years hence; and he that espoused the mistaken side should argue thus, 'A man in those days was said to be wedded to virtue; now this was an emblem of a literal wedding, therefore, as we all understand how a man is wedded to virtue, we have only to inquire into this mode of wedding to virtue, and then we shall understand a literal wedding. Now we know that a man is said to be wedded to virtue who simply chooses virtue, and pursues a virtuous course, without any formality; therefore he that chooses a wife, and lives with her, is wedded without any formality, and was a thousand years ago said to be married.' This is precisely the Pædobaptist sophism, with this small difference, which makes the sophism more gross—that the Pædobaptists confess they do not understand the mode of the baptism of the Holy Spirit, and yet argue from it as though they did."—*Debate with Mac.*, p. 309.

Mr. A. BOOTH says: "There is no more literal propriety in speaking of the Holy Spirit being *poured* or *sprinkled* upon those first disciples of our ascended Lord, than in representing them as *immersed* in the Holy Spirit. Must we then expound the principal term of a Divine law, which is to be literally understood, by a merely *allusive* expression; so expound it as to depart from its native, primary, and obvious meaning? It has been common for learned men to examine the propriety of metaphorical and allusive terms, upon the foundation of their literal and primary meaning; but never, that I have observed, to consider an allusive application of them as the standard of their literal sense. Yet this is the case here. . . . This, we think, is very extraordinary. For if the command to baptize need any explanation from subsequent facts, it seems natural for us to have recourse, not to the language of metaphor, nor to any expression that is merely allusive, but to apostolic practice in the administration of baptism; because, by making allusive expressions the rule of interpreting literal commands, any Divine law may soon be explained away. For instance, had the mode of interpretation adopted by our opponents been approved and applied by the ancient Hebrews to the command of circumcision, they might have evaded the painful rite. . . . I cannot help thinking, therefore, that when our brethren, in the case before us, make such appeals to miraculous agency and metaphorical expressions, they *tacitly confess that the obvious meaning of the word baptism, and primitive practice, afford their cause but little assistance.*"

"Again, as it is not uncommon for us to speak of being *immersed* in debt, in business, or in care; and of being *plunged* in grief or in ruin; so we are never considered as using these metaphorical expressions with elegance, or with propriety, except so far as the analogical sense in which we employ them points to their literal and primary meaning. The following rules, among various others, have in this case been given:—'It ought to be remembered that all figurative ways of using words or phrases suppose a natural and literal meaning.'† 'The figurative sense must have a *relation* to that which is proper; and the more intimate the relation, the figure is the more happy. The proper sense of the word ought to bear some proportion to the figurative sense, and not soar much above it, nor sink much below it. To draw consequences from a figure of speech, as if the word were to be understood literally, is a gross absurdity.'‡ Pertinent on this occasion is the language of Chrysostom, who speaks of 'being BAPTIZED, or *immersed*, in cares innumerable' (*muriais baptizomenos phrontisin*): and again, to the same effect, *upo plethos phronti-*

* The "Library of the Fathers" gives this translation: "For as he who plunges into the waters and is baptized, is encompassed on all sides by the water, so," &c.

† Dr. Reid's *Essays on the Intellectual Powers of Man*, p. 74.

‡ *Ency. Brit.*, under FIGURE of Speech. See also Dr. Ward's *System of Oratory*, vol. i., p. 386.

don ton noun baptismenton echontes. So Basil the Great, describing a person who stands immovably against the storms of temptation and persecution, calls him *abaptistos psuche*, 'a soul unbaptized,' or not overwhelmed.* Now, here the very term in question is used in a metaphorical way; yet so used as plainly to retain its obvious and primary meaning. But how disagreeably would it sound, seriously to say of a man that owes but a few pence, He is *immersed* in debt? or of one whose heart is broken with sorrow, He is *sprinkled* with grief? The most illiterate would be struck with such a glaring impropriety. When, therefore, we consider this metaphorical use of the term baptism as expressive of that Divine energy, and that assemblage of wonderful gifts which were granted in the primitive times to fit the apostles for their arduous work, the analogical sense of the word *baptism* will appear much more elegant and much more emphatical on our principles than on those of our opposers. Dr. Ward has observed that 'we say *floods* of fire, and *clouds* of smoke, for large quantities;† so when the Scripture speaks of being *baptized* with, or *in*, the Holy Spirit, the *great abundance* of His gifts and graces must be intended. One of our English authors has used the words '*dipped* in scandal' (Notes on Mr. Pope's *Dunciad*, p. 123, Edition 1729). Now, thus to represent a person is much more expressive of that opprobrium under which he lies than if it were said: His character is greatly *asperged*; or, infamy is *poured* upon him; because it immediately leads us to think of his being overwhelmed with reproachful charges. Dr. Owen speaks of 'being *baptized* into the Spirit of the Gospel' (*Disc. on the Holy Spirit*, b. iv., c. i., p. 334). As it is plain that the word baptize cannot here mean poured, or sprinkled (for what sense is there in representing a person as poured or sprinkled *into* anything?), so it is equally plain that the author's words more strongly express the sanctifying power of the Gospel on the human heart, than if he had talked of the Spirit of the Gospel being poured or sprinkled on a professor of religion. Thus, in the present case, we have a much stronger idea of that sacred influence, and of those heavenly donatives with which the apostles were indulged at the feast of Pentecost, by retaining the primary idea of the word in question, than by thinking of some possible but remote sense of the term. For as the analogical signification of the same word, when used of our Lord's unparalleled sufferings, would be so diluted as to become ridiculous, or unintelligible, were we to consider the allusion as made to the act of pouring, or of sprinkling a few drops of water upon any person, so, in regard to the baptism of the Holy Spirit, we must either abide by the natural sense of the term, or greatly impoverish the scriptural notion of that wonderful fact. Though all true believers are partakers of a Divine influence, yet they are not all baptized in the Holy Spirit. For as those afflictions which are common to the disciples of Christ are not the baptism of sufferings, so neither are those communications of Divine influence, which are common to real saints, the baptism of the Holy Spirit. . . . A certain writer, when speaking about the different applications of electricity for the cure of diseases, says: 'The first is the electrical *bath*; so called because it surrounds the patient with an atmosphere of the electrical fluid, in which he is plunged, and receives positive electricity' (*Monthly Review*, vol. lxxii., p. 486). This philosophical document reminds me of the sacred historian's language, where narrating the fact under consideration" (vol. i., pp. 87–91). Mr. Booth also says: "As the baptism of water was administered *en ludati*, *in* water,‡ *in* Jordan (Matt. iii. 6; Mark i. 9), and *in* Ænon (John iii. 23), so the New Testament uniformly represents the recipients of this heavenly baptism as baptized *en pneumatii hagio*, *in* the Holy Spirit; which unavoidably leads us to the proper and primary sense of the word baptism, rather than to any supposed secondary meaning that can be imagined."—Vol. i., p. 93.

The attentive and candid reader cannot avoid being reminded how

* Apud Schelhornium, *Biblioth. Brem.*, class vii., p. 638. Vide Suiceri *Thesau. Eccle.*, tom. i., p. 623.

† Ut supra, p. 404.

‡ Matt. iii. 11: Mark i. 8; John i. 26, 31, 33. So Montanus; so the Vulgate, Syriac, Arabic, and Ethiopic versions; and so Le Clerc, Simon, and others, in their French versions, together with Wetham's English translation, published at Douay, render Matt. iii. 11, with whom Tindal's translation, Cranmer's Bible, and the Bishops' Bible, as they are usually called, agree.

our opponents, in holding up Baptist sentiments to contempt, have perverted the unerring instruction given to a depraved and benighted world in the preposition Divinely chosen.

Instead of citing the other Baptists whom we had marked for quotation, we shall adduce the sentiments of a few Pædobaptists in regard to the baptism of the Spirit. To the approval of every expression or sentiment that may be quoted from Pædobaptists, or from Baptists, we do not pledge ourselves. Our own sentiments have been already given. These are adduced to strengthen conviction that the baptism of the Spirit, instead of favouring sprinkling or pouring, is confirmatory of immersion.

CYRIL, OF JERUSALEM, who wrote in the Greek language, and evidently regarded *immerse* as the import of *baptizo*, says: "For the Lord saith, 'Ye shall be immersed (*baptisthesesthe*) in (*en*) the Holy Spirit not many days after this.' Not in part the grace; but all-sufficing power! For as he who sinks down in the waters (*endunon en tois hudasi*), and is immersed (*baptizomenos*), is surrounded on all sides by the waters (*pantachothen upo ton hudaton periballetai*), so also they were completely immersed (*ebaptisthesan*) by (*upo*) the Spirit."—*Ins. viii. On the Holy Spirit*, ii. 14.

WITSIUS.—"A very great communication of the fiery or purifying Spirit is called baptism, because of its abundance."—*Miscel. Sac.*, tom. ii., p. 535.

LE CLERC.—"'He shall baptize you in the Holy Spirit.' As I plunge you in water, He shall plunge you, so to speak, in the Holy Spirit."—*Remarques sur Nouv. Test.*, à Matt. iii. 1.

GROTIUS.—"To be baptized here, is not to be slightly sprinkled, but to have the Holy Spirit abundantly poured upon them" (In Poole's *Synop.*, on Acts i. 5). That Grotius regarded apostolic baptism as immersion, is evident from his saying "that this rite was wont to be performed by immersion, and not by perfusion," &c., which we may subsequently quote.

LENFANT.—"*With water; with the Holy Ghost.* Greek, *in water; in the Holy Ghost.* These words do very well express the ceremony of baptism, which was at first performed by plunging the whole body in water, as also the copious effusion of the Holy Ghost on the day of Pentecost."—Note on Matt. iii. 11, Eng. Tran.

GÜTTLERUS.—"Baptism in the Holy Spirit, is immersion into the pure waters of the Holy Spirit; or a rich and abundant communication of His gifts. For he on whom the Holy Spirit is poured out is, as it were, immersed into Him."—*Inst. Theol.*, c. xxxiii., § 108.

CASAUBON.—"*Baptizein* is to immerse; and in this sense the apostles are truly said to be baptized; for the house in which this was done was filled with the Holy Ghost, so that the apostles seemed to be plunged into it as into a fishpool."—In Dr. Gill's *Ancient Mode of Baptizing*, pp. 22, 23.

IKENIUS.—"The Greek word *baptismos* denotes the immersion of a thing, or a person, into something. . . . Here also (Matt. iii. 11, compared with Luke iii. 16) the *baptism of fire*, or that which is performed *in fire*, must signify, according to the same simplicity of the letter, an immission or immersion into fire; and this the rather, because here, to baptize in the Spirit and in fire, are not only connected, but also opposed to being baptized *in water*."—*Disscr. Phil. Theol.* Diss. xix., p. 325.

LEIGH.—"*Baptized*; that is, drown you all over, dip you into the ocean of His grace; opposite to the sprinkling which was in the law."—*Anno.*, on Matt. iii. 11.

H. DODWELL.—"The words of our Saviour were made good, 'Ye shall be baptized (plunged or covered) with the Holy Spirit,' as John baptized with water, without it."—*Gen. Delu. of Christians*, &c., part ii., c. iv., § 7.

Bp. HOPKINS.—"Those that are baptized with the Spirit, are, as it were, plunged into that heavenly flame whose searching energy devours all their dross, tin, and base alloy."—*Works*, p. 519.

Bp. REYNOLDS.—"The Spirit, under the Gospel, is compared to water; and that not a little measure, to sprinkle or bedew, but to baptize the faithful in."—*Works*, p. 226.

DODDRIDGE.—“He shall baptize you with a most plentiful effusion of the Holy Spirit.”—*Par.*, on Matt. iii. 11.

Archb. TILLOTSON.—“*It filled all the house.* This is that which (ver. 5 of this chapter) our Saviour calls *baptizing* the apostles *with the Holy Ghost*, as they who sat in the house were, as it were, immersed in the Holy Ghost; as they who were baptized with water were overwhelmed and covered all over with water, which is the proper notion of baptism.”—On Acts ii. 1-4. Ser. 197.

It is a pleasure to us that there are some Pædobaptists who do NOT teach that, because the Spirit in His gracious and abundant influences is said to be poured out, or because there has been according to promise a baptism in the Holy Spirit and fire, therefore the command to immerse means to sprinkle, to pour, to immerse, or to use water in any way! A few quotations will next be given in which is special reference to the distribution of the emblematic fire.

BAUMGARTEN.—“The filling of the whole house with this mighty sign is an intimation that the persons for whose sake the token had taken the direction of this particular house, were themselves to be filled with the Holy Ghost” (On Acts ii. 1-13). He also, as follows, quotes Rossteuscher: “The one power, which at first was merely audible to the disciples (ver. 1), and then sensibly blew around them (ver. 2), divides itself; since its invisible substance, which had been diffused around, is suddenly concentrated into visible tongues of fire, which settled, licking, on the head of each one of the hundred and twenty.”—*Do.* Clark’s Edition.

TROLLOPE.—“The word *diamerizomenai*, in ver. 3, does not signify *cloven*, as the E. T. renders it, but *distributed among them*.”—*Gr. Tes.*, on Acts ii. 3.

Dr. J. A. ALEXANDER.—“The form of the original is passive, and means strictly, *were seen by them.* *Cloven* should rather be *distributed*.” “*Like as of fire*, or more exactly, *as if of fire*.” “*It sat upon each of them.* The singular number has been variously explained, as referring to *Spirit* in the next verse, or to *fire* in this, or to the whole appearance viewed as one, or to the distribution previously mentioned, which implied that one of the tongues sat on each” (*Com.*, on Acts ii. 3). So the translation of G. Wakefield and others teaches plainly that the distribution of what had the appearance of fire into flames like tongues, was subsequent to the filling of the room.

Dr. BLOOMFIELD, having on Acts i. 5, said, “The sense of the passage may therefore be thus expressed, ‘John only dipped men in water, in order; . . . but ye shall be imbued with the grace of the Holy Spirit, and thereby fitted for your apostolic office’” (*Crit. Dig.*), says, on Acts ii. 3: “Not ‘cloven,’ which would require *dieschismenoi*, nor ‘distributed,’ which is not agreeable to the context, but ‘distributing,’ ‘dividing themselves’ as lambent flames of fire, of a tongue-like shape. . . . Thus the full sense will be, ‘And there were seen, as it were, tongues of fire, distributing themselves, and settling upon them, one on each.’”—*Gr. Tes.*

A. CAMERON.—“The Spirit was specially poured out, not only in His more visible effects (speaking with tongues, &c.), but, as we cannot but believe, in His invisible or inward operations too. This was implied in the baptism of the Holy Ghost which had been promised, and was now vouchsafed. The hearts of the company would be bathed in repentance, faith, love, and holiness.” “The outpouring of the Holy Ghost on the Gentiles was precisely similar to His outpouring on the Jews.”—*Fam. Treas.*, pp. 380, 381.

Dr. STIER.—“Concerning the baptizing with the Holy Ghost, Theophylact rightly said, ‘It signifies the outpouring and abundance of the bestowment.’” “They should now be immersed into the full flood of the Spirit of God.”—*Words*, &c., vol. viii., pp. 419, 420.

KNAPP.—“*Baptisma*, from *baptizein*, which properly signifies to immerse, . . . is often used tropically. 1. For what flows, or is communicated to any one in full measure, as in Latin, *perfundere*, *imbuere*, to pour all over, to imbue, e.g., Acts i. 5.”—*Chr. Theol.*, p. 425.

NEANDER.—“He it was that should baptize them with the Holy Ghost and with fire; that is to say, that as John’s followers were entirely immersed in the water, so the Messiah would immerse the souls of believers in the Holy Ghost, imparted

by himself; so that it should thoroughly penetrate their being, and form within them a new principle of life" (*Life of Christ*, p. 25). Again: "The baptism of the Holy Spirit which He administers, is no other than the immersion of human nature in the Divine life communicated by Him, so that it becomes completely imbued with it."—*His. of Plan. of Chris.*, vol. i., p. 495.

Let any reader judge from those verses in which the common word *baptizo* occurs in relation to the baptism of the Spirit (Matt. iii. 11; Mark i. 8; Luke iii. 16; John i. 33; Acts i. 5; xi. 16), which in every instance is contrasted with the baptism of John, whether, without any intimation here or in any part of the sacred volume, this *baptizo*, whose explicit and well-known meaning was to *immerse*, is *so evidently* used with another and widely different import, that we have here *proof* that the pen of inspiration gave a new sense to the Greek word. Yet this passage, with 1 Cor. x. 1, 2, is the stronghold of our opponents for the pretence that the common word *baptizo*, which had the specific and well-known meaning to immerse until dictated by the Spirit of God, then suddenly underwent the most unaccountable transmutation of import, actually meaning, adopting water as the element, to pour, to sprinkle, to immerse, to wash, or to use the water in any way you like! Whether the reader concludes that sound, and sound alone, filled the house, and, consequently, that nothing emblematical filled it, or whether he concludes that wind, or fire as the Spirit's chosen emblem, filled the house, or whether he concludes that the baptism had exclusive reference to the *souls* of those that were present, we will ask any reader for the *least* amount of evidence that *baptizo* here means anything less than to immerse. In our judgment, the passage *requires* that the acknowledged meaning be here attached to the word, and is, consequently, confirmatory of *immerse* as its import in the Oracles of God. The Spirit was abundantly poured out, and the disciples were immersed in the Holy Spirit. How some of our Pædobaptist brethren can believe that the baptism of the Spirit was general, and is continued; how they can pray again and again for a fresh baptism of the Spirit, and yet continue infant *sprinkling* as baptism, and believe in the Divine record (Acts ii. 1-4) which we have been considering, and in the Divine record which assures us that there is "one baptism" (Eph. iv. 5), we can only conceive, while remembering the blinding nature of prepossessions, and of listening only to arguments on one side of the question.

§ 4.—FUTILITY OF OBJECTIONS FROM THE BAPTISM OF THE CHILDREN OF ISRAEL.

Dr. COGSWELL.—"Take no opinion, pursue no course of conduct, on trust; be biased neither by passion nor prejudice in faith or practice, but believe and act on substantial evidence and sound principles; and in such a course be inflexible."

J. A. HALDANE.—"It has been observed that, although the theorems of Euclid are universally admitted, if they had any reference to subjects in which the interests and passions of men were concerned, they would undoubtedly have been controverted."—*Soc. Wor.*, p. 177.

J. A. JAMES.—"There is no truth, however evident and certain it may be, against which the ingenious and dexterous sophist may not advance some plausible objections, and in connexion with which its most assured believers may not see some difficulties they may not be able to explain." "Do not allow yourselves to be driven from your convictions because you cannot refute all the arguments, or remove all the difficulties, or meet all the objections which may be brought against them." "It may be well sometimes, when startled and perplexed with difficulty on one side of a question, to look at the difficulties on the other side."—*Young Man's Guide*, pp. 129, 130.

Dr. HALLEY.—"To baptize, although used sometimes figuratively in reference to the mind, ought to be understood, unless there be some reason to the contrary, like every other word, in its ordinary acceptation."

Dr. CARSON.—"The word in its literal sense must guide all its figurative applications. The

explanation of the figure must conform to the literal meaning, but the latter can never bend to the figurative. The latter, indeed, may assist us in ascertaining the former; but when the former is ascertained, the latter must be explained in accordance with it" (p. 104).

Prof. WILSON.—"We enter on this part of the inquiry with the fullest admission, that, in ascertaining the meaning of a term, it would be culpably unsafe to elevate mere figure into a standard, to which the literal sense is to be bent or accommodated. Tropical applications cannot legitimately lie at the basis of interpretation, much less supersede a meaning which is grammatically and historically established. This admission, however, does not warrant the inference that the province of figurative language is entirely subordinate and servile. A figure may serve to confirm the literal acceptance, where its evidence is defective; and it is even competent to preserve and prove that acceptance" (pp. 264, 265).

THAT part of God's Word where the children of Israel are said to have been baptized in the cloud and in the sea, is 1 Cor. x. 1, 2. The passage we claim as confirmatory of our views of the action included in baptism. It is claimed by our opponents as strongly supporting sprinkling or pouring, or rather sprinkling *and* pouring; for, not to speak scornfully, but gravely, according to their logic, that which supports one supports the other; and if there is any difficulty in conceiving whether an hypothesis encourages sprinkling or pouring, it equally encourages both. Whether our friends, as the *first* step towards immersion, will unite sprinkling and pouring, and make them together "one baptism," we will not venture to predict. We are quite certain that, however generally one is abandoned in practice, they will very reluctantly abandon either in argument. As we feel strongly on what our Pædobaptist friends have written on St. Paul's words, and are likely to express ourselves strongly, we shall, after a brief quotation from Dr. Watts, Dr. A. Clarke, and Dr. Woods, with a word or two from ourselves, give the whole of what our Wesleyan and Independent brethren, Mr. Stacey and Dr. Halley, have written on this baptism, excepting only the animadversions of Dr. H. on Dr. Carson, which are given in his *Appendix*, to which we shall simply refer. Some of our remarks on Mr. S.'s assertions we shall defer till we have quoted from Dr. H. what we regard as a similar caricature and perversion of Divine truth. What we, then, may say in reply to one will be in reply to the other.

Dr. Watts says: "The children of 'Israel were baptized unto Moses in the cloud and in the sea;' not they were dipped in the water, but they were sprinkled by the clouds over their heads, and perhaps by the water which stood up in heaps as they passed by" (*Berry St. Lec.*, vol. ii., p. 184). To such a conjecture is the amiable and learned Watts obliged to resort in opposing immersion! Dr. A. Clarke says of the cloud which symbolized God's presence: "It is manifest from Scripture that the miraculous cloud in the wilderness performed a threefold office to the Israelites. 1. It was a cloud in the form of a *pillar* to direct their journey by *day*. 2. It was a pillar of *fire* to give light to the camp by *night*. 3. It was a covering for them during the day, and preserved them from the scorching rays of the sun; and supplied them with a sufficiency of *aqueous particles*, not only to cool that burning atmosphere, but to give refreshment to themselves and their cattle; and its humidity was so abundant that the apostle here represents the people as thoroughly sprinkled and enveloped in its aqueous vapour" (*Com.*, on 1 Cor. x. 1). Did any one ever write suppositions more unfounded and monstrous than those contained in Dr. C.'s third declaration, and yet speak of the same as "manifest from Scripture"! Dr. L. Woods says: "'Were all baptized into Moses in the cloud and in the sea.' This does not mean that they were plunged or immersed in the cloud or the sea; for they went through 'on dry ground.' The most that can be intended by the expression is, that they were sprinkled or wet from the cloud, or from the spray of the sea as they passed through."—*Works*, vol. iii., p. 445.

Mr. Stacey says: "The term baptize is used in several instances,—as

in the relation of historic facts, and the promise of spiritual operations,—in respect to which the idea of immersion is *inconceivable*. One of these is the following: ‘Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized into Moses in the cloud, and in the sea.’ Let the common version be displaced by the Baptist rendering, and we have then the *curious announcement* that all the fathers were dipped into Moses. To propose this is all but to refute it” (p. 202. The italics are ours). We have before given both the Baptist and the Pædobaptist rendering, using, however, immerse instead of dip. (See pp. 116–122.) But we will allow any reader to give his verdict whether sprinkled into Moses, or poured, or washed, or cleansed into Moses, be an expression equally allowable. Dip or immerse is a word which is well known to receive after it the preposition *in* or *into*. We dip or immerse a person in water, or *into* water. And Mr. S. has said, “There is a positive command to baptize, *eis, into* the name of the Father, and of the Son, and of the Holy Ghost; and obedience to this command seems possible only as the three distinctions of the unsearchable Essence are severally pronounced. To be baptized *into the name of any one*, is to be devoted to him, by some appropriate ceremony, as a religious teacher and guide. This may not exhaust the whole contents of the expression, but it suggests the general idea. The Israelites were thus ‘baptized unto Moses’” (p. 172). The reason for his saying *unto*, after he has so clearly taught that it was *into*, we may most charitably suppose arose from his quoting the authorized translation. Again, at page 199, he says: “To express the idea of immersion strictly and fully, the preposition *eis, into*, should precede the substantive *hedor, water*.” The preposition *eis* here precedes Moses, and is preceded by a word which means to immerse, according to the most abundant testimony. The phrase, *immersed into Moses*, is not only an admissible phrase, it is a ceremony appropriately significant of devotedness to him “as a religious teacher and guide:” but *sprinkled into Moses* is an inadmissible phrase, and a nonsensical expression; whilst to propose, *poured into Moses*, or *cleansed into Moses*, “is all but to refute it,” or even something more than this. He proceeds:—

“That the baptism of the Israelites was not by immersion, the history of the transaction sufficiently evinces. The Egyptians were immersed, or overwhelmed, but the people of God were not. The essence of the miracle consisted in this: One sank as lead in the mighty waters; the other passed over on dry ground. ‘With the blast of Thy nostrils,’ says Moses, ‘the waters were gathered together, the floods stood upright as a heap, the depths were congealed in the heart of the sea. And the children of Israel went into the midst of the sea upon the dry ground.’ As there was no immersion in the sea, so there was none in the cloud. Had, in fact, the one gone over the Israelites, or the other covered them, there would not strictly have been a dipping. But the narrative directly informs us, that the cloud went before to guide, and stood behind to protect them. Nothing can be plainer than the following: ‘And the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.’ True the apostle says they ‘were under the cloud;’ but while this, literally understood, would not have been a nebulous immersion, the obvious meaning is, that they were under the protection of the cloud, as the symbol of the Divine presence. It is thus Isaiah

refers to and explains the phenomenon: 'Then shall Jehovah create upon every dwelling-place of Mount Zion and upon her assemblies, a cloud of day and a smoke, and the brightness of a flaming fire by night: for over all that is glorious shall be a protection;' Isaiah iv. 5." (pp. 202, 203).

In reply to the above, we admit that the Egyptians were *immersed*, and more than immersed; they were drowned; but the Israelites were simply baptized. We have before seen, as in the case of Aristobulus, that a person may be baptized, and baptized by those who are enjoined thus to terminate his life, that he may be baptized until he is drowned. This is one amongst many evidences that to baptize is to immerse. We have not yet heard of a person being drowned by sprinkling. But that immersion does not mean drowning, and does not necessarily lead to drowning, Mr. S. well knows. Nor was the immersion of the children of Israel an ordinary immersion, a literal immersion in water, an immersion exactly the same as the Christian ordinance. They were immersed (baptized), says the Spirit of inspiration, "in the cloud and in the sea." Who that did not wish to ridicule the inspired record would demand exact correspondence with the Christian ordinance in connexion with a baptism which the Divine Word says was *in the cloud and in the sea*? The propriety of the appellation given by the Spirit of inspiration is indubitable. The position of the children of Israel when passing through the Red Sea on dry ground must have been such, that it could properly be said that they *were all baptized into Moses in the cloud and in the sea*. Is it justice to the Spirit of inspiration to say, "As there was no immersion in the sea, so there was none in the cloud." Whether this baptism was immersion or not, it was not in the cloud, or in the sea, *separately*, but "in the cloud *and* in the sea." Again, if we understand what he means, it is injustice to the Baptists to say, "Had, in fact, the one gone over the Israelites, or the other covered them, there would not strictly have been a dipping." From other remarks on the strict sense of dipping, we doubt not he means that there would not have been a *putting into*. But not to mention the determination to confine the Baptists to a single and partial signification of the English dip, and the determination to depart from the proper, the acknowledged, and, as we think, the only, meaning of *baptizo*,—not now to reproduce what has been advanced by Drs. Gale and Cox,—who can find a more appropriate word than *immersion* by which to designate the condition of the children of Israel in the circumstances referred to by the apostle of the Gentiles? But before we proceed further, we will thank Mr. S.,—although we believe that he had another design in what he penned,—for bearing testimony to the correctness of what we have previously and repeatedly intimated, that the English word *immerse*, as it is commonly used (like the Greek *baptizo*), does not invariably have the exclusive sense of *putting into*. Mr. S. has said: "*The Egyptians were immersed*, or overwhelmed." Also, Dr. J. H. Godwin, in the *Congregational Magazine*, says that "the Egyptians were immersed." Did they *go into* the water? Were they *put into* the water? Did not they, like the children of Israel whom they followed, go into the sea on dry ground? And did not the waters remain as a heap, as a wall on their right hand and on their left, until the children of Israel had all passed through, until "the Lord said unto Moses,

Stretch out thine hand over the sea, that the waters may *come again*, upon the Egyptians, upon their chariots, and upon their horsemen" ? (Ex. xiv. 26.) And yet "the Egyptians were *immersed*, or overwhelmed." Is not this a use of immerse which we have constantly maintained, and which every Englishman having the most common education knows to be perfectly legitimate? Should we have had an objection to the word immerse, as the translation of *baptizo* into English, in any one instance where the word is not used figuratively, if the abandonment of sprinkling in the Christian ordinance had not haunted our friends as a spectre? But to return to the children of Israel. The apostle says they "were under the cloud and all passed through the sea;" and Mr. Stacey quotes the passage in Ex. xiv. 19, 20, where Moses informs us that the cloud which was before them, came behind them. Think of their being all under the cloud, and all passing through the sea; this the apostle states, and then he immediately adds, and were all immersed (baptized) into Moses *in the cloud and in the sea*. In such a position, could they be said to have been all sprinkled into Moses in the cloud and in the sea? or all poured into Moses in the cloud and in the sea? This record so clearly represents the propriety of immersion as a word to describe their condition, that to prevent this it is necessary for our opponent to hide the import of another phrase. "Under the cloud" does not mean "under the cloud;" but "the *obvious* meaning is, that they were under the *protection* of the cloud, as the symbol of the Divine presence;" * and no less important a person than the prophet Isaiah is said to have referred to, and to have explained, this phenomenon! Isaiah's testimony would without doubt be demonstrative. But two things forcibly strike ourselves: one of which is, that St. Paul does not say, All our fathers were under the *protection of the cloud*; nor can we see any cause for this addition except the exigencies of sprinkling. Again, it is not in proof that the prophet Isaiah is referring to the condition of the Israelites in the Red Sea. God by this symbolic cloud both protected and guided them from the time of leaving Egypt unto their entrance into the promised land. Hence we read: "And the Lord went before them by day in a pillar of a cloud, to lead them in the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people" (Ex. xiii. 21, 22). Admitting, therefore, that the cloud, as the symbol of God's presence, or that God, symbolically present in the cloud, protected them, we have no evidence that the prophet is denying or opposing the idea that the children of Israel, in passing through the Red Sea, were *literally* UNDER the cloud; nor have we the least evidence that the apostle in this place is speaking either of their guidance or protection from the cloud, but only of their *position* in reference to the cloud. This is confirmed as the obvious meaning of the

* Dr. CARSON.--"It is always a suspicious thing in a controversialist to be obliged on all occasions to translate for himself, and form his version for serving his purpose. The best version may occasionally admit improvement; but . . . in rendering the phrase, *under the cloud*, by *under the guidance of the cloud*, where does the translator find the supplement? It is not implied in the text; it is not warranted by any supposable ellipsis" (p. 328).

apostle by what immediately follows: "And all passed through the sea; and were all baptized into Moses in the cloud and in the sea." How potent is the influence of prejudice, and to what a lack of arguments are the opponents of immersion reduced, when intelligent and pious men are pleading Isaiah iv. 5 for an addition to 1 Cor. x. 1; and, not to illustrate its import, but (although we do not believe that this is *intended*) to give it *another* meaning! That the apostle Paul is referring in *this place* to the *protection* of the cloud, is neither in evidence, nor, as we think, in probability. Everything following the expression "were under the cloud," favours the conclusion that to understand him to mean anything more than is asserted relative to their peculiar position, is adding to the Word of God. Mr. S. proceeds:—

"But though no immersion, there was a baptism. How were the fathers of the Jewish nation baptized? Figuratively, say some; but if in figure, the cloud and the sea were visibly instrumental to it, and their service in the operation needs to be defined. By the spray of the sea, and rain from heaven, others have suggested. This opinion is not destitute of foundation. The former might be occasioned by the 'strong east wind' which all night swept over the waters, and laid bare their depths; the latter by the storm of thunder and rain which mingled together heaven and earth. 'Thou hast,' says the psalmist, in his beautiful allusion to the deliverance of Israel, 'Thou hast with Thine arm redeemed Thy people, the sons of Jacob and Joseph. The waters saw Thee, O God, the waters saw Thee; they were afraid: the depths also were troubled: *the clouds poured out water*' (Psalm lxxvii. 15-17). *If by either or both these the baptism in the sea was effected, sprinkling would be the mode in one case, affusion in the other*" (pp. 203, 204). The last italics are ours.

Some of the hypotheses suggested as possible or probable, we may notice in reply to Dr. H., who, along with many others, had obliquely hinted them. But let the reader here observe, that Mr. S. supposes that "the 'strong east wind,' which all night swept over the waters, and laid bare their depths," might sprinkle the children of Israel with "the spray of the sea." Dr. Carson, to a Mr. Hall, has said: "Not only is the spray a creation of the imagination, it is a creation unsuitable to the occasion. It would have been an annoyance; and the wind that blew the water from them could not blow the spray on them. Yes, and the very tempest that God sent on their enemies for their destruction, Mr. H. employs for the baptism of the host of Israel; Psalm lxxvii." (p. 413.) Is there *foundation* for the belief that the same wind which "caused the sea to go" from them, should bring the spray upon them, blowing with such fury *against itself* as to dash the spray for miles? Who is not *reminded* by this of the credulity of those who believe not in the Divine revelation? God's Word says: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand and on their left" (Ex. xiv. 21, 22). And what hint is there in any part of Divine revelation of a storm during the time that the children of Israel were passing through the sea?

But if the first hypothesis of Mr. S. does not satisfy the reader in favour of sprinkling, he supplies him with another equally blessed with a "foundation," and in support of pouring. He quotes two verses of

the psalmist, and the former part of the 17th verse, connecting this clause of the 17th verse with the preceding by a semicolon, and separating it from the remaining part of the verse, which he does not quote, and then leaves the reader to apply *this clause of the 17th verse* to Israel's passing through the Red Sea, just the same as the former verses. That the 16th verse is a poetic and grand description of the drying up of the Red Sea, we admit; but that the two subsequent verses apply to the Red Sea during Israel's passage through it, we maintain to be utterly destitute of *foundation*, and opposed to all probability. Imagine a "storm of thunder and rain which mingled together heaven and earth," whilst the people, through the kind interposition of the Omnipotent Jehovah, were going through the midst of the sea *upon the dry ground!* If these are not satisfactory to the intelligent reader, Mr. S. has another hypothesis, which he can recommend even more than either of the preceding. Indeed, it is a favourite supposition with Mr. S. and some others, though not adopted by Dr. H., in application to passages where to the Pædobaptists generally the idea of pouring or sprinkling is felt to be equally inadmissible (as Rom. vi., &c.). By this hypothesis, baptism, as a "form," as an action, either so entirely evaporates, or we must wait for another edition to know how much is left, to know with how much or how little of the action we have to deal. What we maintain is, that the position of the children of Israel, relative to the cloud and the sea, was such that they may truly be said, as by an inspired apostle they are said, to have been *baptized* (immersed) in the cloud and in the sea. Mr. S. says:—

"It seems, however, probable that, in the passage under consideration, the word baptize has less to do with the mere accidents of baptism than with its nature and design. The apostle regards Moses as the type of Christ, and Christian baptism, spiritually understood, as the antitype of the national baptism which took place at the Red Sea. As, then, by the former, men are delivered from the power of Satan, and consecrated to Christ; so, by the latter, the Israelites were redeemed from the tyranny of Pharaoh, and set apart to Moses. This appears the more likely to be the meaning, as the preposition *en*, which is often used in the sense of instrumentality, is connected in the dative with 'the cloud and the sea,' intimating that these were the means by which the baptism was effected. But as there is nothing to show that the people were in immediate contact with either, the cloud and the sea must be viewed as answering the end of baptism,—expressing its substance rather than giving its form. And then a beautifully consistent and satisfactory interpretation is given to the entire passage. The apostle is understood to say,—what perfectly agrees with the facts of the case,—that by means of the cloud and the sea, the fathers were separated from Egyptian bondage and superstition, and dedicated unto Moses as their Divinely-appointed teacher and guide. According to this supposition, as indeed according to every legitimate one, the idea of immersion becomes impossible. There was a baptism, but no dipping" (pp. 204, 205).*

We might here ask Mr. S. how he can show it "probable" that "the word *baptize*," either here or in any part of Divine revelation, refers rather to the design of baptism than to the action in baptism. Even if design were proved from the connexion to be the special subject of inspired teaching, it would not prove that "the word *baptize*" is not

* Some writers speak as if apostolic language was both literal and figurative at the same time, as if they would claim the words in both applications, or in either, as may best suit their favourite doctrine.

used in reference to the action itself. We believe that wherever the word *baptize* is used literally, it distinctly refers to an action, yea, to immersion; and that when it is used figuratively, it always describes an operation or condition in perfect accordance with the literal baptism. But whilst many writers have gone so far as to say that this baptism of the children of Israel was typical of the Christian ordinance, Mr. S. goes further, and says that this national baptism was typical of "Christian baptism, *spiritually understood*." Surely the action is as much mentioned in the word "*baptized*" as the design in the words "*into Moses*." By what logic in connexion with these words can we have the design typified, and yet no action referred to by the term baptized? But he says further, that "this appears the more likely to be the meaning, as the preposition *en*, which is often used in the sense of instrumentality [we say, not often, compared with its use in the primary import of *in*], is connected in the dative with 'the cloud and the sea,' intimating that these were the means by which the baptism was effected." Indeed! this *SPIRITUAL baptism*, by which *the fathers were separated from Egyptian bondage and superstition*, is effected "*by means of the cloud and the sea*"! We never read of holy water operating more effectually and more gloriously upon the soul of any infant or adult, when administered by any priest in the world. "What must be the strength of evidence on our side, when men are driven to suppositions so extravagant, to explanations so forced, in order to evade it? Ought not this to rouse Pædobaptists to inquiry? Can it be truth that requires such a defence?" "According to this supposition" of Mr. S., in which "the end of baptism" is answered, and its substance expressed rather than its form given, but yet in which "*there was a baptism*," "the *idea* of immersion becomes impossible"! Maintain the existence of baptism and take away its substance, what is it of which it will consist or not consist?

Dr. W. Cooke admits that "they are all said by the apostle to be 'under the cloud' (*upo ten nephelen*)." But he immediately adds: "If, therefore, they were under the cloud, they must have been baptized by its dews or drops falling upon them, while it was spread like a canopy over their heads." He admits inspired testimony that they were covered by the cloud, whilst they had the sea as a wall on their right and left; but he denies their immersion. A few lines lower than this fancy that baptism was certainly from "the dews or drops" of the miraculous cloud, the symbol of God's presence, falling upon them, he says: "They were doubtless sprinkled by the spray which the wind raised from the surface of the crested waves" (*Inf. Bap. Def.*, p. 19). As one falsehood, so one groundless fancy leads to another. Reject God's testimony, and we have absurd and contradictory hypotheses without end.

We now quote Dr. Halley on this indispensable support of sprinkling or pouring. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized into Moses in the cloud and in the sea." This passage, notwithstanding all the attempts to explain or evade it, from the beginning of the controversy to this day, remains a clear, unexceptionable, incontrovertible instance of baptism without immersion" (p. 290). If, instead of "instance," &c., he had said, proof

that baptism is immersion, we should more nearly have agreed with him. He proceeds: "Two facts are ascertained on the authority of inspiration, which no Christian can impeach: the one declared by St. Paul, the fathers were all baptized in the sea; the other taught by Moses, not one of them was immersed in the sea." Here the doctor represents God's Word as saying what is merely his own inference from what is recorded in God's Word. He also, on this passage, in one instance gives the signs of quotation, and yet omits the words "in the cloud and," which, according to St. Paul, are betwixt "baptized" and "in the sea." If God's Word is thus treated, we may from one part and another make it to give "clear, unexceptionable, incontrovertible" evidence of whatever we like. Further, it is sufficient for us, if St. Paul says that the fathers were immersed into Moses in the cloud and in the sea, even though Moses does not make this assertion. Nor does Dr. H.'s language fairly represent Moses. Moses has not expressly said that any one of the fathers was immersed, was poured, or was sprinkled in the cloud or in the sea, or in the cloud and in the sea; but he has recorded those facts from which an inspired apostle can say that all were immersed into Moses in the cloud and in the sea. Dr. H. says: "For the hundredth time the Baptists say this verse has been protruded before them, as it probably will be protruded before them to the end of the controversy, should it unhappily continue until the millenium." The Baptists have no objection to this Scripture being brought before them the thousandth time, that we are aware of: our objection is simply to the perversion of that testimony which it bears on behalf of immersion. Further: "Every moment we loiter upon this verse seems time misspent, for in its own simplicity, without the verbiage of commentators, it is most clear, forcible, and impressive." Very good. But again: "There was the baptism of a nation into Moses, and not a man was immersed." This is the language of him who, two pages before, has admitted, unless we do not understand him, that if this passage was "literally translated," it would read "immersed into Moses;" and who, at page 324, says, "admitting, as I do, that *baptizein*, construed with the preposition *eis*, is TO IMMERSE INTO." The doctor does not so far contradict and stultify himself as to say that this passage,—which without the verbiage of commentators is beautifully simple,—“most clear, forcible, and impressive,” asserts that they were sprinkled or poured into Moses. The apostle says they “were all baptized;” and Dr. H. adds: “How, then, were they baptized? I DO NOT KNOW.” He knows that the words, literally translated, affirm that they were all *immersed*; and he knows that there was *no* immersion! But he does not know what there was! And yet the very reason for believing that *baptizo*, which invariably meant *immerse* before it was used by the inspired penmen, means sprinkle or pour when used in God's Word, is, with Dr. Halley, that the difficulties which immerse involves are so *effectually* removed by *supposing* it to be used with a latitude of meaning that will include *sprinkle* or *pour* as its import. This passage is simple, “most clear, forcible, and impressive;” yea, this passage is “a clear, unexceptionable, incontrovertible instance of baptism without immersion.” But to his own query, “How, then, were they baptized,”—and we know what is the idea attached by Dr. H. and others to the

mode of baptism,—the answer is, “I DO NOT KNOW.” And this is the passage which “in its own simplicity, without the verbiage of commentators,” “is MOST CLEAR, forcible, and impressive”! He knows, in his judgment, what was possible, if not probable, although he dare not say that this took place; for he next says: “It might have been by the spray of the sea; it might have been by the rain sent down from the cloud. The psalmist may, or may not, supply the exposition. ‘The waters saw Thee, O God, the waters saw Thee; they were afraid; the depths also were troubled; *the clouds poured out water.*’ Whether the Israelites were, or were not, baptized in that water, I do not assert; but I am quite sure they were in some mode baptized in the sea; and I am quite sure they were in no mode immersed in the sea, because I believe both Paul and Moses.” This is the logic, these are the lucubrations of Dr. H. on that passage, which he takes with him to whatever part of God’s Word he goes where baptism is named, except where the baptism of the Spirit is mentioned, as one of his *necessary props*, without which he would actually get immersed, but with which he rejoices to be saved from anything more than a sprinkling or a pouring. We have heard of the reasoning and illustration, It is so, because it is so. How they were baptized he does NOT KNOW; yet this passage “is most CLEAR.” He does *not know*, but “it might have been by the spray of the sea”! and, in his animadversions on Dr. Carson, he says: “The reader who has seen the baptism of a believer may judge of its ‘external resemblance’ to the passage of a million and a half of people, on dry land, in a wide and open way, between the upright waves, at a great distance from many of them, as we infer from the numbers (probably some miles)” (p. 367). It *might* be that the spray of the sea was splashed more than a mile, if the wind blew in opposite directions, and if only in one direction, for “*some miles*,” when the miracle-working God made the floods to stand *upright*, whilst “*on dry land*, in a wide and open way,” He led His chosen people through the channels of the Red Sea! Full as this passage is of inuendoes and suppositions, it is not supposed that God, who made the waters *a wall* unto His people *on their right hand* and *on their left*, was unable to complete the miracle by restraining the waves. But if the east wind which, under God, drove away the waters *from* His people, drove the spray upon them all when the opening of the sea caused “a wide and open way” “on dry land” “between the upright waves” for “probably some miles,” what is the *wetting* which those going on “dry land” must have received that were nearest the sea, when “the waters were gathered together, the floods *stood upright as a heap*, and the depths were CONGEALED in the heart of the sea”! (Ex. xv. 8.) It is true that we might suppose, there being no end to suppositions, that God miraculously prevented the drenching of any, and caused, in His love and almightiness, the very same number of drops from the congealed sea to fall upon every man, woman, and child. This supposition is not a Popish miracle: and it is not expressly said, either by Paul or Moses, that God did not do this, or could not do this. We must leave the reader to judge whether we have a rational affection to this supposition as compared with others, or whether we but show parental fondness and weakness. But, further, in regard to the suppositions of the doctor. All this “might have been,”

where we know there was no immersion, and where we "do not know" what there was! yea, and much more than this. This is not even like what the Queen of Sheba heard respecting Solomon's glory, as compared with what she subsequently saw: for as to this baptism, "it might have been from the cloud." This cloud is by Mr. Stacey correctly designated "the symbol of the Divine presence." It was by day "a pillar of a cloud," and by night "a pillar of fire" (Ex. xiii. 21). This "pillar of the cloud went from before" the face of the children of Israel, "and stood behind them," being "a cloud and darkness" to the Egyptians, but giving light to Israel (Ex. xiv. 19, 20). "By the *rain* sent down from" *this "cloud,"* they might have been baptized! Equally as supposable and as scriptural is it that sparks of fire fell from this cloud, which gave "light to Israel," and that these sparks baptized them! The symbol of God's presence, which during this passage was giving them light, poured rain upon them! No man open to conviction can read the statements of Paul and of Moses, yea, and of the psalmist also, without coming to the conclusion that the cloud spoken of by St. Paul was none other than the symbol of God's presence. And to no greater extremity can we suppose an intelligent man to be reduced, no greater absurdity can we suppose him to adopt, than to suppose that this *emblematic* cloud sent down *its rain* upon the children of Israel. Would it not still further have encouraged pouring or sprinkling, to have supposed it either possible or probable that this symbol of God's presence in the tabernacle and in the temple was always there plentifully diffusing its *aqueous particles*? Neither do we, nor does the inspired apostle, maintain that there was an immersion in water, but an immersion in the cloud and in the sea. But Dr. Halley adds: "The psalmist may, or may not, supply the exposition." Is he very candid, or adroitly cautious? He insinuates, but dares not to assert, that in this instance, one of his two necessary supports of sprinkling or pouring, *baptizo* favours the idea of sprinkling or pouring. He dares not to assert it, although he denies that this baptism was an immersion. But is he not, nevertheless, very daring? *May* the psalmist supply the exposition? Is it *possible* that the *clouds* spoken of by the psalmist, that poured out rain, are the *cloud* spoken of by Paul and Moses? If they are not *the cloud* to which St. Paul refers, how *can* they supply the exposition? Instead, however, of their supplying the exposition, there is neither evidence nor probability that Paul referred to them, or that they refer to the event of which Paul speaks. The psalmist, in the 16th verse, clearly refers to God's opening the Red Sea to make way for His people to pass through; and though Dr. H. takes the beginning of the 17th verse, and then leaves off, having united it with the 16th by a comma, there is neither evidence nor probability that it belongs to the event described by Moses, and declared by Paul to be a baptism. We think that Dr. H. and Mr. S. put asunder in the 17th verse what God has joined together. The Pædobaptist commentators, whom no one will accuse of a leaning to the Baptists, Henry and Scott, refer this to the destruction of the Egyptians, supposing that that awful event was attended with a tremendous storm. It is not difficult to entertain such a supposition, the marginal and literal rendering, instead of "the clouds poured out water," being, "the clouds were poured forth

with water." By some it is supposed that the psalmist, in the 17th and 18th verses, is referring to the terrible events on Sinai at the giving of the law. The psalmist, says Dr. H., *may* supply the exposition! But the application of the psalmist's words to the passage of the children of Israel through the Red Sea, would expressly contradict the inspired record. Could the clouds be pouring down rain on the children of Israel whilst they were going "on dry ground through the midst of the sea"? The only cloud mentioned by Moses in connexion with the passage of Israel through the Red Sea, gave *light* to *them*, and darkness to their enemies. It was fire and light to Israel. The clouds mentioned by the psalmist were natural clouds, and they poured out rain. Did the cloud which gave light, pour rain? Besides, Moses and St. Paul speak only of a cloud, not of clouds. The psalmist, clearly referring to another fact, uses a word which is *never* applied to the symbol of God's presence; whilst we have no more intimation from God's Word that the cloud by which God's presence was symbolized was of a *watery substance*, than that God himself is matter. Yet Dr. H., who does not know how the children of Israel were baptized, who dares not affirm that the psalmist supplies the exposition, is "quite sure they were in some mode baptized in the sea" (he does not say *IN THE CLOUD* AND *in the sea*); and he is "quite sure they were in no mode immersed in the sea, because" he believes "both Paul and Moses"! Neither does Paul say, nor do the Baptists believe, that the children of Israel were baptized *in the sea*, apart from the cloud: and the Baptists as firmly believe both in Paul and Moses as do Dr. H. and the Pædobaptists. The denier of Christ's Deity might tell us that he believed both in Paul and Moses, yea, in "Moses and the prophets," and in the New Testament too. But enough. He proceeds:—

"Our Baptist friends usually say this is only a figurative expression. Of what is it a figure? They say of the passing through the sea; but Paul had just stated that fact in plain terms, and his rhetoric is not of the kind which first states a fact in plain terms, and then, as if the writer had nothing else to do than to spend his time in superfluous writing, repeats it in a figure, and so obscures the meaning. 'All our fathers passed through the sea.' What elucidation is afforded by repeating the thought in the words, 'And were all baptized in the sea'? Besides, like Aristotle with the tide, St. Paul writes here not to produce effect, but to give correct information. 'Moreover, brethren, we would not have you ignorant that all our fathers were under the cloud, and all passed through the sea, and were all baptized into Moses.' Does St. Paul mean, I would not have you ignorant of what never occurred? I would not have you ignorant of a piece of rhetoric, that all our fathers were baptized into Moses, when not one of them was really baptized? That there was no immersion for Israel was the glory of the passage through the sea" (p. 291).

The last sentence seems to imply that there was an immersion for the Egyptians, which by Mr. Stacey and others is asserted. What reader will not acknowledge the vantage ground occupied by our honoured brother for lecturing others on not understanding what the apostle has written after his solemn and affectionate preface, "Moreover, brethren, I would not that ye should be ignorant;" remembering the words of our brother, "*I do not know*"! "It might have been by . . . it might have been by . . . The psalmist may or may not supply the exposition. . . . Whether the Israelites were or were not baptized in that water I do not

assert"? The language of the apostle, "Moreover, brethren, I would not that ye should be ignorant," plainly teaches that he expected the Corinthians would understand what he wrote; and, as he under the Spirit of inspiration wrote for others, he plainly teaches that in intelligible words he was about to give conceivable and important ideas for instruction unto the end of time. Is it uncharitable to believe that Dr. H.'s acknowledged and pitiable ignorance arises not from the apostle's having used a certain word in a novel sense, but from the doctor's own antecedent hypotheses, which shut out the Divine light that would otherwise by the apostle's words have been poured into his understanding? "Know ye not," being the commencement of an apostolic sentence, is regarded by Dr. John Brown, in his *Analytical Exposition of Romans*, as teaching that the apostle is referring to "one of the first principles of the Oracles of Christ," to "one of the things most surely believed among Christians" (p. 91). Further, because this baptism was not a literal immersion in water, we maintain that the apostle's assertion that they were all immersed into Moses in the cloud and in the sea is no repetition of the ideas which the apostle had previously communicated, namely, that "all our fathers were under the cloud, and all passed through the sea." The latter verse, if we understand it rightly, is information that, while under the cloud and passing through the water, they underwent an immersion into Moses in the cloud and in the sea. Under the cloud, and having the sea standing upright on their right hand and on their left hand, even the fathers of the Israelitish nation, thus encompassed by the cloud and sea unitedly, setting out on their journey from Egypt to Canaan, gave themselves solemnly to Moses, as under God, their leader. Moses had related the facts relative to Israel's passing through the sea which the apostle relates, but he had not (as the apostle in the first verse had not) designated this a being baptized into Moses in the cloud and in the sea, which is done by the apostle in the 2nd verse. Dr. H., when speaking in another place on Jewish baptism, says: "Was the whole Jewish nation virtually baptized, as the Rabbins taught, before they entered into the Mosaic covenant? The apostle Paul determines this question, 'Moreover, brethren, I would not that ye should be ignorant,' &c. (1 Cor. x. 1, 2.) The argument of St. Paul evidently implies that the baptism into Moses was an important religious rite," &c. (p. 117). Who does not see the propriety of the apostolic declaration respecting the children of Israel at this crisis of their history, as being immersed into Moses in the cloud and in the sea? And who does not see the admonition that follows from this to baptized Christians, as an introduction to which it is used by the apostle? See the subsequent verses. We do not maintain that the simple record of Moses concerning the pillar of the cloud coming from before them unto behind them, is in itself sufficient to prove an immersion. We couple it with the apostle's declaration that they "were *under* the cloud," &c. Further, it is with grief that we here notice Dr. H. for the third time asserting respecting the Israelitish nation, that they were "all *baptized in the sea*." And here he gives the signs of quotation. He at the beginning quoted St. Paul correctly, but never afterwards in regard to this not unimportant particular. To mistakes even in quotations,—especially when access to

the original work is as difficult as to the Bible it is easy,—we are all liable: but when for the third time we find an important omission in stating what St. Paul said, we cannot but fear that it was to little purpose, as far as Dr. H. is concerned, that the apostle of the Gentiles wrote, “Moreover, brethren, I would not that ye should be ignorant.” Does it make no difference in fact and argumentation to say, “were baptized into Moses *in the cloud* AND in the sea,” from saying, “were baptized into Moses in the sea”? It is not a baptism *in the sea*, although we deplore that it should have been spoken of as such by some Baptist as well as Pædobaptist writers. The sea and the cloud *unite* to make the baptism. And what else than an immersion is it to those who were “under the cloud,” and had the sea as a wall in all its lofty heights on their right hand and on their left?

We finally adduce the concluding assertions of our brother on this passage, which, excepting another, is in his judgment the only *efficient* support of sprinkling or pouring, of anything else than immersion as baptism, in all the Word of God. He says:—

“While we protest against the principle of resorting in controversy to the aid of trope and figure in the exposition of plain passages, we are sure that such an immersion would be of all possible figures the most incongruous, and the least impressive; obscuring rather than elucidating the history. Besides, the baptism was into Moses, the syntax corresponding with the baptism into Christ; and immersion is just as much or as little implied in the one phrase as in the other” (pp. 291, 292).

We perfectly agree with Dr. H. respecting the accordance of the syntax of this verse with the syntax of Matt. xxviii. 19; and that St. Paul’s language just as much assures us of the immersion of the children of Israel into Moses, as St. Matthew’s language teaches that Christ has enjoined immersion into the name of the Father, &c. We must, nevertheless, acknowledge ourselves at a loss to comprehend how Dr. H. can understand that baptism in the commission is either immersion, pouring, or sprinkling, just which we may choose, and yet know certainly that here it is not immersion, although he does not know what it is, and yet knows that “immersion is *just as much or as little* implied in the one phrase as in the other;” and knows also from *eis* being joined with *baptizo* that Christ commanded the disciples to *immerse into* the name of the Father, &c., and that St. Paul has recorded that the children of Israel were *immersed into* Moses in the cloud and in the sea! As Dr. H., when writing this, could not see the propriety of immersion in reference to the children of Israel, although he has admitted that the original words literally read, “immersed into Moses,” and although what is proper he did not know, it may not be uncharitable, inasmuch as he has so often quoted St. Paul’s language incorrectly, to suppose that the apostolic idea was lost by Dr. H. through the loss of the apostolic words. The cloud is an important idea, a necessary fact, *along with* the sea, in connexion with this baptism. We would hope that, when the doctor re-considers the whole of what St. Paul has said, he will be satisfied that the literal is the only correct rendering: “And were all immersed into Moses in the cloud and in the sea.” And we shall rejoice if it leads to a more candid and correct conclusion respecting other passages in which

difficulties have been supposed, and if it is then used practically in support of immersion as, alas ! it has been used practically in support of sprinkling. What an evidence of the blinding influence of prejudice we see, not simply in obscuring evidence so clear that the baptism in the cloud and in the sea can only with any propriety be conceived of as an immersion, but also in leading a scholar and a theologian to lean upon this passage as one of the two pillars without the support of which sprinkling and pouring equally disappear as baptism, or as a chief testimony that New Testament baptism is pouring or sprinkling, as well as immersion ; although he does not know what this baptism was, and he only adduces in support of the *possibility* of pouring or sprinkling the suppositions that have been already noticed, and to which we will not give the appellation which we think they deserve ! Let no reader again sarcastically say, a *dry* immersion. Who believes that the children of Israel went literally into the sea, or water, on dry ground, were *literally* in the sea, when it was as a wall on their right and on their left ? We admit that it was a dry baptism. So was the baptism of the apostles administered by Christ on the day of Pentecost. So is that of the reader, when he is immersed in thought, &c. With the same propriety we speak of plunging into a forest, of being immersed in a wood, in a mine, in mist, &c.* Let the reader ask himself whether the situation of the children of Israel, as described by Paul and Moses, leaving out all human suppositions, can possibly be called a pouring or sprinkling. And let the reader remember the acknowledged and proved meaning of *baptizo*. The same word that describes John's baptizing of our Lord and of others in Jordan, that describes the ordinance enjoined by Christ, and practised by the apostles, describes the baptism of Israel in the cloud and in the sea. The immersion of the children of Israel is so called because of its "external resemblance" to the Christian ordinance, and probably because of also answering a similar purpose. They went down

* As we see no inconsistency in the following quotations, we earnestly recommend them to candid consideration. Dr. MELSON : "The disciples remain steeped in ignorance" (*Ec. Hall Lec.*, p. 505. 1861).

TENNYSON :—"Plunged in the battery smoke,
Fiercely the line they broke."

P. B. DU CHAILLU speaks of "the superstitions, the ignorance, the illeness, and wickedness in which these poor heathen are steeped" (*Adv. in Equa. Africa*, p. 6). Dr. J. TULLOCH, on Baxter, says : "Here, upon the whole, he lived a peaceable life, considering the distractions in which the country was plunged" (*Puri. and its Leaders*, p. 310). Again, speaking of Baxter, he adopts the language of Sylvester : "When he spake of weighty soul concerns, you might find his very spirit drenched therein" (p. 387). We deny not shades of difference between the import of immersed and steeped, plunged, or drenched, yet who does not see that immersed, or baptized, might have been used in all the above quotations, but not poured, sprinkled, washed, or cleansed ? Dr. R. VAUGHAN mentions the Franciscan, Bonaventura, as addressing "the provincial ministers in the following terms : 'The indolence of our brethren is laying open the path to every vice. They are immersed in carnal repose'" (*Rev. in Eng. His.*, vol. i., p. 562). This figurative use of immerse we believe to be as certainly in accordance with the literal import, as is the use of *baptizo* when it is said respecting the songs sung at the festivals and sacrifices of Bacchus, that they were immersed (*baptismenos*) in much wantonness (Proclus's *Chrestom.*, xvi.). Indeed, our opponents might as well say that imbathe, used by Milton, means to sprinkle, when he says, "And the sweet odours of the returning Gospel imbathe his soul with the fragrant of heaven," as say that *baptizo*, whenever used figuratively, may mean to sprinkle.

into the sea; they came under the cloud, having the waters as if walled up on their right and left hand; they came up out of the sea on the other side, and they thus attested their faith in Moses as, under God, their temporal Saviour. Can this be improperly designated an immersion into Moses in the cloud and in the sea? Nay, is it not a fact that "IMMERSION, AND NOTHING BUT IMMERSION, WILL SUIT THIS PASSAGE"?

Nor would we have it forgotten, according to the rule approved by the candid and learned of all parties, that it is sufficient for the Baptists to occupy a *defensive* position in regard to 1 Cor. x. 1, 2. It being acknowledged that the literal meaning of *baptizo* is to immerse, *PROOF*, *not supposition*, was, according to Dr. H.'s admission, required from him at the very time when his climax was in the intelligible and thrilling words, "I DO NOT KNOW;" and *proof*, every opponent of immersion is bound to produce.

We regard Pædobaptists, with few exceptions, as having paid little attention to the baptism of the children of Israel in their passage through the Red Sea, and as believing that a *literal* sprinkling or pouring took place, when on dry ground they passed through; some believing that the spray of the sea, but more that the (symbolic) cloud, effected this. Hence the assertions of Messrs. Burkitt, Towgood, Drs. Ewing, Miller, &c., which we shall not quote.

Dr. DWIGHT maintains that the baptism spoken of by Paul is not recorded at all by Moses. He supposes that the record of the baptism is only to be met with in the Psalms. We do not at all wonder at this, notwithstanding our view of this supposition as not only utterly unauthorized, but an outrage upon historic truth; we do not wonder at it, because Paul and Moses together make out no case for pouring or sprinkling. Dr. D.'s words are, that "there is reason to believe," from Ps. lxxvii., "that, when the cloud passed from the van of the Israelites to the rear, or, when in the language of the psalmist, *they were poured forth* from before the *Israelites* to stand behind them, the rain may have descended from the cloud during this passage. Whether this be admitted or not, it is clear that this is the only account of the baptism mentioned by St. Paul, which is contained in the Old Testament. And it is equally clear that this baptism was a cleansing, accomplished by the sprinkling of rain" (*Ser.* 159; on Acts ii. 38, 39). Yet this same doctor talks of the *fancy* of some of his antagonists. Dr. Wardlaw denies the contact of the Israelites with water, holds "as a conceit" the concessions of some of his brethren; and to his dishonour speaks "of the straining that is necessary to make out immersion" here, yea, "of the absolute ridiculousness of the conceit (I cannot [says he] view it in any other light) that the Israelites were baptized, by having the cloud over them, and the waters of the sea on either side of them." He also sneeringly exclaims, "a dry baptism! without the contact at all of the baptismal element in any way!" We believe that this was a dry baptism, but not that the word baptized is used without reference to the position of the children of Israel in regard to the sea and the cloud, which was such that they might be said to be immersed in the same.

R. A. LANCASTER, in his work on *Baptism* says, "They could be baptized in no other way than by the pouring out of water from the clouds" (p. 70).

RICHARD WATSON maintains; "That there is an allusion" to sprinkling or pouring, "is made almost certain by a passage in the song of Deborah, and other expressions in the Psalms, which speak of 'rain,' and the 'pouring out of water,' and 'droppings' from the 'cloud' which directed the march of the Jews in the wilderness" (*Ins.* vol. iv., p. 451). To what shifts and unfounded hypotheses are our friends reduced, who vainly endeavour to make out a case in favour of sprinkling!

The Rev. W. ARTHUR asserts: "The sea sprinkled them as they passed."

The Rev. D. FRASER, in seeking to enlighten Mr. Spurgeon and the Baptists,

desires us "to think of Israel as having entered on the way opened up through the Red Sea, and as now, in order to baptism, under the cloud, the opened passage before him, the briny waters restrained and congealed on either side;" also of "God's hour come for this grand communication and down-shedding of His grace. —First, this fact was indicated by great firmamental commotions, in which, according to Ps. lxxvii. 18, 'The voice of Thy thunder was in the heaven: the lightnings enlightened the world: the earth trembled and shook!' Second, in the midst of these commotions, 'the clouds poured out water,' Ps. lxxvii. 17, descending upon and baptizing the children of Israel, not with briny and bitter drops, but with such as tasted of heaven." Thus was there "an outpoured baptism," which "requires that the New Testament ordinance be dispensed by sprinkling." Yea, he adds, "I cannot see that this evidence and authority of Israel's baptism, in favour of sprinkling, can by any fair ingenuity be set aside" (pp. 50-52). We think Bp. Butler's words applicable to the fancy of Mr. F., and of many others, "The bare unfolding this notion, and laying out thus naked and open, seems the best confutation of it."

Prof. WILSON assures us "there was a real baptism," encourages the belief "That it formed a type or exhibited a figure of New Testament baptism," and declares it "a solemn fact, sustained by Moses, that they were not immersed in the cloud and in the sea." He also acknowledges himself to be of the number of those "who point out spray and rain as the probable agencies employed." "Indeed," says he, "the thunderstorm, the existence of which is in evidence, would, to a certainty, produce the spray" (pp. 281-283). Does it not well become him to speak of his opponents being "forced to help themselves out of a difficulty by recourse to figures and fancies [yea, absurdities and impossibilities] designed to meet the exigency of the case"? (p. 285.) He subsequently says, "If in administering baptism into Moses, sea and cloud could be used without immersion, may not water be used without immersion in administering baptism into Christ?" (p. 315.) We might as logically reason, If the children of Israel could be baptized by being encompassed by the sea and cloud, may we not administer Christian baptism by placing water above and around the candidates without its coming into contact with them? And shall we not practise and defend this as alone scriptural baptism?

Mr. BAYLEY says, "The only persons who were baptized by immersion were the Egyptians, who, like the storied Aristobulus, were baptized to perfection." The latter part of this sentence, although intended to ridicule the Baptists, does homage to their sentiments on the import of baptism. It is not necessary that baptism, as in the case of Aristobulus, be designedly repeated in order to effect drowning. But will historic fact allow us to say of Aristobulus, whom Mr. B. acknowledges to have been *baptized*, that he was not immersed, but that he was sprinkled or poured unto perfection? In the former part of the sentence, like Mr. Stacey, he uses the English word *immerse*, in application to the Egyptians, in that sense which we have repeatedly maintained to be legitimate.

Mr. ROBINSON, the Puritan, says: "They were 'baptized to Moses in the cloud and sea,' God not only preserving them bodily thereby from Pharaoh, but also moistening them with the cloud arising out of the sea, and showering down waters upon them, as the Lord's peculiar people, and for their spiritual use" (*Works*, vol. i., p. 426). This reminds us of Dr. Ewing, when he says, "We are led to conceive of baptism as the pouring out of water from a cup on the turned-up face of the baptized; and whether he be adult or in infancy, it may thus not only wet the surface as a figure of washing, but be drunk into the mouth, as the emblem of a principle of new life, and of continual support and refreshment,—of a source of spiritual and heavenly consolation, and of a willingness given, or to be given, to the baptized, to receive whatever may be assigned them as their portion." We shall leave to Dr. Carson those readers who wish to see justice done to this invention of baptism as including a reception of water into the mouth, and which is emblematical of such blessings to be immediately received, or to be subsequently enjoyed; and of the fearful loss sustained by those who do not receive, or who may eject, this water so momentarily emblematical.

Dr. J. H. GODWIN renders St. Paul's words, "I am unwilling that you should be ignorant, brethren, that our fathers were all under (the guidance of) the cloud, and all passed through the sea, and were all baptized for Moses by the cloud and

by the sea." If, on the part of a merely English reader, to recite this is not "all but to refute it," we will venture to express our belief that this is the case with all who can read the original with a docile and unbiassed disposition. Dr. Halley, Mr. Stacey, and many more, honestly and honourably read, "*into* Moses." And Dr. Wilson says: "It is stated by the apostle that the fathers of the Jewish church 'were all baptized (*eis*) into Moses (*en*) in the cloud and in the sea'" (p. 314). The position of Israel, in regard to the cloud and the sea, by the apostle Paul is appropriately spoken of as a baptism. But according to Mr. Thorn, "it refers to the first recorded instance of water baptism as a religious ceremony administered on a large scale" (pp. 26, 27). More truly Dr. Halley, referring to the fancy of baptism in the time of David, asserts that this was "more than a thousand years before baptism was instituted" (p. 193). "The sea," says Mr. T., "was indeed a purifying element to the people of God" (p. 50). "The whole Hebrew nation, without exception, went through the sea, and were baptized in it" (p. 63). Yea, from the record it is "rendered clear and indisputable" that "this initiatory rite of baptism" was administered "by water," and "by simply affusing or sprinkling them with that element." Also, this "first administration of this rite, on a large scale," "may be safely viewed as the beginning of the numerous baptisms recorded in the holy writings" (p. 308). And, "afterwards, we know, that people of no rank, sex, or age, who had been heathens, could form any part of God's worshipping communion, without first being washed, or undergoing the rite of baptism" (p. 50). In our judgment, subsequent baptisms, until the time of John, are just as clearly recorded in God's Word as that this "baptism of the Hebrews was certainly with water," although Mr. T. says, "that the contrary cannot be established, is unquestionable" (p. 381). Mr. T. also asserts that this baptism "must have been effected either with the spray of the water, blown by the winds of heaven, or by the clouds, that poured out, at God's command, upon them" (p. 238). "God's first administration of this ordinance was unquestionably by sprinkling, affusing, or aspersing the Hebrews, old and young, with the spray of the sea, or the rain of heaven" (p. 243). This assumption and absurdity being recorded as self-evident, we Baptists are earnestly invoked to prove a negative. The cloud, with Mr. Thorn, is "the natural vehicle," whilst the sea is the natural "reservoir of water" (p. 378). "The first great or general baptism ever administered," he says, "would be ever memorable in the hearts of the sons of Jacob and Joseph. The affrighted, roaring, and rushing floods; the clouds discharging their refreshing showers on the passing multitude; the heavens thundering; the lightnings flashing, and sending forth their forked arrows; the earth trembling and shaking," &c. What a chimera! Not only destitute of evidence, but diametrically opposed to the same! Could the Israelites, in such a storm, have passed through on dry ground? This is worthy of the query on a subsequent page (421), if an instance of purification at Sinai was not "called baptism by the apostle." We ask, Where? Mr. T. supposes, in regard to Mr. Noel, respecting the immersions at Pentecost, that "in his *imagination*, they were surrounded with all proper conveniences for immersion, dressing, and undressing, as in modern Baptist chapels" (p. 472). We believe that there was every requisite for the decent and solemn ordinance, but not that in a climate, where bathing was so common, all English arrangements were needed.*

If any reader should yet think that the Baptists are blinded as to the import of St. Paul's words by their prepossessions, let candid attention be given to the statements of the following *Pædobaptists*, measuring the extent of our agreement with them by what we have previously advanced.

* In reading Mr. Thorn we are reminded of the Rev. J. C. Hare's remarks on another:—"His work is an example of the errors wherein theologians have so frequently involved themselves, by a practice, which in other departments of knowledge would be accounted unwarrantable and perverse, of picking out a few sentences from the Bible with little, if any, regard to the context, and then spinning a theory out of them by direct logical processes" (*Mission of the Conf.*, pp. 473, 474). It may be, however, that Mr. T. has examined the context, but through the blinding influence of prepossessions has recorded unobserved assumptions and contradictions.

TURRETINE.—“The passage of the Israelites through the Red Sea wonderfully agrees with our baptism, and represents the grace it was designed to express. For, as in baptism, when performed in the primitive manner, by immersion and emersion, descending into the water and then going out of it, of which descent and ascent we have an example in the eunuch; yea, and what is more, as by this rite, when persons are immersed in water, they are overwhelmed, and, in a manner, buried ‘together with Christ;’ and, again, when they emerge, seem to be raised out of the grave, and are said to rise again with Christ, so in the Mosaic baptism we have an immersion, and an emersion; *that*, when they descended into the depths of the sea; *this*, when they went out and came to the opposite shore.”—*Dispu. de Bap. Nubis et Maris*, § 24.

GROTIUS.—“The cloud hung over the heads of the Israelites; and so the water is over those that are baptized. The sea surrounded them on each side; and so the water encompasses those that are baptized.”—On 1 Cor. x. 2.

ZANCHY.—“Of immersion, the passage of the people through the midst of the sea was a type; concerning which the apostle speaks (1 Cor. x. 2).”—*Opera*, tom. vi., p. 217.

WIRSIUS.—“How were the Israelites baptized in the cloud and in the sea, seeing they were neither immersed in the sea, nor wetted by the cloud? It is to be considered that the apostle here uses the term baptism in a figurative sense. The cloud hung over their heads; and so the water is over those that are baptized. The sea surrounded them on each side; and so the water in regard to those that are baptized.”—*Æcon. Fæd.*, l. iv., c. x., § 11.

GATAKER.—“The going down of the Israelites into the bottom and middle of the sea, and their coming up from thence to dry ground, have a great agreement with the rite of Christian baptism, as it was administered in the first times: seeing the persons to be baptized went down into the water, and again came up out of it; of which going down and coming up express mention is made in the baptism of the Ethiopian eunuch. Nay, further, as in the Christian rite, when persons are baptized, they are overwhelmed, and, as it were, buried in water, and seem in a manner to be buried with Christ; and, again, when they emerge, they arise as out of a sepulchre, and are represented as risen again with Christ (Rom. vi. 4, 5; Col. ii. 12); so the Israelites might seem, when passing through the waters of the sea, that were higher than their heads, to be overwhelmed, and, as it were, buried; and, again, to emerge and arise, when they escaped to the opposite shore.”—*Adv. Miscel.*, c. iv.

Dr. G. STANHOPE.—“This covering of the cloud, and safe conduct through the sea, as they resembled the ceremonies of the Christian baptism (the being put under, and rising out of water), so did they answer the same end too. For, upon this miraculous deliverance, they entered into covenant with, and professed their faith in God” (*Par.*, on 1 Cor. x. 2). So a Baptist writer: “The waters rise up on each side, and they are under the cloud, and it hides them from the view of the Egyptians: they are enveloped, covered, the same as every object is when immersed.”—Wallace’s *Rejoinder*, pp. 21, 22.

BENGEL.—“The cloud and the sea took the fathers out of sight, and restored them again to view, and this is what the water does to those who are baptized.”—*Gnomon*, on 1 Cor. x. 2.

POOLE.—“Others more probably think that the apostle useth this term in regard of the great analogy betwixt baptism (as it was then used), the persons going down into the waters, and being dipped in them; and the Israelites going down into the sea, the great receptacle of water; though the waters at that time were gathered on heaps on either side of them; yet they seem buried in the waters, as persons in that age were when they were baptized.”—*Com.*, on 1 Cor. x. 2.

MACKNIGHT.—“*In the cloud and in the sea.* Because the Israelites, by being hid from the Egyptians under the cloud, and by passing through the Red Sea, were made to declare their ‘belief in the Lord and in His servant Moses’ (Ex. xiv. 31), the apostle very properly represents them as ‘baptized into Moses in the cloud and in the sea.’”—*Com.*, on 1 Cor. x. 2.

The Roman Catholic Testament is more correct here than many Protestant writers: “Under the conduct of Moses, they received baptism in figure, by passing under the cloud and through the sea.”—*Douay Tes.*, on 1 Cor. x. 2.

WHITBY.—“They were covered with the sea on both sides (Ex. xiv. 22). So that both the cloud and the sea had some resemblance to our being covered with

water in baptism. Their going into the sea resembled the ancient rite of going into the water; and their coming out of it, their rising up out of the water."—*Com.*, on 1 Cor. x. 2.

Dr. FAIRBAIRN.—"The appearance of the Divine presence was various, but it is uniformly spoken of as itself one—a lofty column rising toward heaven. By day it would seem to have expanded as it rose, and spread itself as a kind of shade or curtain between the Israelites and the sun, as the Lord is said by means of it to have 'spread a cloud for a covering' (Psalm cv. 19), while by night it exchanged the cloudy for the illumined form, and diffused throughout the camp a pleasant light."—*Typol. of Scrip.*, p. 98.

WEBSTER AND WILKINSON.—"*Upo*, with the accusative, signifies *motion or extension underneath*." "The prepositions used, *upo*, *dia*, *en*, are evidently intended to reduce the process undergone by the Israelites to a greater similarity with immersion. The introduction of *nephelē* is, probably, with the same object. In the passage of the Red Sea the cloud had passed over them, from front to rear (Ex. xiv. 19)."—*Gr. Tes.*, on 1 Cor. x. 1-5.

Dr. HODGE says: "They were not immersed in the cloud nor sprinkled by the sea. There is no allusion to the mode of baptism." "Neither," says the doctor, "is the point of analogy to be sought in the fact that the cloud was vapour and the sea water. The cloud by night was fire" (*Com.*, on 1 Cor. x. 2). A literal immersion in water we do not maintain. The allusion of inspired writers is never to the mode of baptizing, but to the action itself—the immersion.

Dean STANLEY.—"*En te nephelē kai . . . thalassē*, 'under the cloud,' i.e., 'overshadowed by the cloudy pillar, as in baptism we pass under the cloudy veil of water;' 'through the sea,' as 'through the waters of baptism.'"—On *St. Paul's Epis. to the Cor.*, 1 Cor. x. 1, 2.

OLSHAUSEN.—"When it is said *upo ten nephelen esan*, as in ver. 2, *ebaptisanto en te nephelē*, reference is made to the relation in Ex. xiv. 19, 20, according to which the pillar of cloud concealed the Israelites from the view of the Egyptians, surrounding them, as it were, with a veil." "It appears necessary to add that all attempts to render the type more perfect, by means of trifling suppositions, such as that drops fell from the clouds on the Israelites, or that they were sprinkled by the sea, must be utterly discarded."—*Com.*, on 1 Cor. x. 1, 2.

WEISS (a Christian Jew).—"He says that Israel were baptized (buried as in baptism, and brought up again) unto Moses (their leader and typical mediator) in the cloud and in the sea." "When the floods stood upright like walls, and the depths were congealed in the heart of the sea, Jehovah led His redeemed children into the depth of the waters, and buried them in baptism, in the sea and thick covering cloud. He raised them up again, and guided them by His strength into His holy habitation."—On the *Old Test. Scrip.*

Dr. BLOOMFIELD.—"They were, by passing under the cloud and through the sea, as it were baptized." He quotes Theophylact, who (from Chrysostom) explains it thus: "They had fellowship with Moses both in the shadow under the cloud, and in the through-passing of the sea; for beholding him going through first, they themselves also dared the waters; as also with us, Christ having first died and risen, we ourselves also are baptized, imitating His death through the immersion, and His resurrection through the emersion. They were baptized into Moses then thus: they had him as their leader in the type of baptism; for the type was this, the being under the cloud, and the passing through the sea."—*Crit. Dig.*, vol. vi., p. 478.

Dean ALFORD.—"The allegory is obviously not to be pressed minutely; for neither did they enter the cloud, nor were they wetted by the water of the sea." "They passed under both, as the baptized passes under water." "They entered by the act of such *immersion* into a solemn covenant with God, and became His church under the law as given by Moses, God's servant, just as we Christians by our baptism," &c.—*Gr. Tes.*, on 1 Cor. x. 2.

Dr. A. BARNES.—"The probability is, that the cloud extended over the whole camp of Israel, and that to those at a distance it appeared as a pillar." In opposition to the hypothesis of rain falling from this cloud, he says: "1. There is not the slightest intimation of this in the Old Testament. 2. The supposition is contrary to the very design of the cloud. It was not a natural cloud, but was a symbol of the Divine presence and protection. It was not to give rain on the

Israelites, or on the land, but it was to guide, and be an emblem of the care of God. 3. It is doing violence to the Scriptures to introduce suppositions in this manner without the slightest authority."—*Com.*, on 1 Cor. x. 1.

These learned Pædobaptists, whose candid admissions we have quoted, see no more in favour of pouring or sprinkling as the import of baptism in this passage than even Theophylact, the Greek, quoted by Dr. Bloomfield. They must on this passage have been extremely ignorant, extremely inadvertent, extremely generous to their opponents, and extremely unkind to their own Pædobaptist brethren, unhesitatingly to designate this baptism an "*immersion*," and to speak of the grounds by which this passage is maintained to be a main pillar, or any support, of sprinkling or pouring, as "*trifling suppositions*;" or candour and justice demanded these and similar expressions. We would hope that, notwithstanding the desperate straits of our opponents on this passage, some of them will not again presume that the pillar of fire scattered drops of water; or apply a passage in the Psalms to this event with as much proof that it refers to the same as that Ezekiel's waters (xlvi.) describe their baptism. If we will extract from any part of God's Word, without the least evidence that such portions apply to the subject in hand, in order to meet imagined difficulties and remove baseless objections, and apply these extraneous and inapplicable quotations to maintain that they *may* support our views, that they afford some *foundation*, and that from thence the views of our opponents are *incredible* and *impossible*, and we consequently have *won the day*, and gained the *philological battle*, we may metamorphose all the miracles of Holy Writ into the stale and common-place occurrences of every day, and abandon everything that is not in the exact latitude and longitude of the infidel lecturer.

§ 5.—FUTILITY OF OBJECTIONS FROM ROM. VI. 2-4, AND COL. II. 12.

DR. J. H. GODWIN.—"To use the eloquent language of one of the most distinguished writers of the age, 'It would seem to be the will of the great Author of all things, that there should be a system of emblems, reflecting or shadowing forth the system of truths, whereby we apprehend Him and our relation to Him; so that religion, standing forth in grand parallel to an infinite variety of things, receives their testimony and homage, and speaks with a voice that is echoed continually.'"—*Lec. on Bap. and Reg.*

DR. REID.—"All figurative ways of using words, or phrases, suppose a natural and literal meaning."—In *Tes. of Em. Pæ.*, p. 5.

DR. CARSON.—"A scientific philologist will first settle the literal meaning of a word, and then understand the figure in conformity to this."—*Do.*, p. 5.

DR. ANGUS.—"It is obvious that while the figurative meaning of a word has generally some reference to its literal meaning, it must not be supposed to include in the figurative use all that is included in the literal; similarity in some one respect, or more, being sufficient to justify the metaphor." "More errors, probably, have arisen from pushing analogical expressions to an extreme than from any other single cause."—*Bi. Hand-Book*, pp. 175, 176.

T. H. HORNE.—"An obscure, doubtful, ambiguous, or figurative text, must never be interpreted in such a sense as to make it contradict a plain one."—*Intro.*, vol. ii., p. 414.

DR. R. JAMIESON.—"Every metaphor used in the language of ordinary life is formed either on the natural scenery, or on the customs and prevailing notions of society."—*Eas. Man.*, N.T., pp. 363, 364.

THE apostle says, in Rom. vi. 3-5: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of

His resurrection." In Col. ii. 12, he says: "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." To our considering that this record of inspiration is corroboratory of immersion as the import of baptism, the objections are fourfold.

1. Prof. Godwin, a more recent advocate of purification than Dr. Beecher, objects here not only to the authorized rendering of baptism, but to the rendering of *eis* by *into*. He teaches that it is a "supposition, strange, low, and superstitious, that a Christian is buried with his Lord by being put under water;" and he gives as the rendering of Paul's words, "Such of us as are purified for Christ Jesus, are purified for His death. We are, then, buried with Him through the purification for His death" (*Chr. Bap.*, pp. 196, 166). The rendering of *eis* by *for*, instead of *into*, is worthy of the renderings *purified* and *purification*, as well as of his remarks on burial, to some of which our reply to his Methodist admirer and imitator will be sufficient. We equally deny that *baptizo* should be rendered *purify*, and that *eis* should be rendered *for*, here or in Gal. iii. 27, Col. ii. 12, and Matt. xxviii. 19. (See proof of the meaning of *baptizo* and of *eis* previously given.) The reader may inquire, Did John purify for repentance in the river Jordan? And,—when, as we maintain, he immersed into the Jordan,—did he purify *for the Jordan*? When persons, under the blinding influence of prejudice, reject or pervert the truth expressed in the most perspicuous language possible, we never know into what absurdities they will plunge, as one after another is needed in order to hide the first from view. The mere English reader needs only to re-peruse the section in which we have inserted the occurrences of baptize and baptism in the New Testament, and to put purify and purification for these terms, especially in the places where *eis* is connected with the verb *baptizo*, or with the noun *baptisma* or *baptismos*.

2. It is objected to there being anything in St. Paul's words confirmatory of immersion as the meaning of baptism, because it is maintained that in the expression "buried," the reference is not to the act of interment, but to the "preparatory rites." These were washing, embalming, and wrapping in linen. That the manner of the Jews was thus to bury, is not denied; but that these constituted burial, we emphatically deny. Assuredly, burying and preparation for burying are two distinct things. Preparation for any solemnity or any performance is not the solemnity or the performance itself. Are the taking down of Christ's body from the cross, and the wrapping of it in a clean linen cloth, the laying of it in Joseph's own new tomb? (Matt. xxvii. 59, 60.) In proof of this distinction, we might quote from Herodotus, yea, from any Christian or heathen author who has referred to burying, and to embalming, or other preparatory rites; yea, from Dr. Ewing himself, when thoughts of baptism have not blinded his eyes. He gives the meaning of *entaphiazō*, "*I prepare a corpse for burial*, as by washing, anointing, swathing, &c.; *I embalm*;" and yet he says that "what is said in Scripture of Christ's burial, can have no reference to interment, but must refer exclusively to preparatory rites" (p. 101). As we believe, in reference to this and some other chimeras of Dr. E., that "to propose this is all but to refute

it," enlargement we deem unnecessary. That the apostle was referring to preparatory rites we have not the least evidence, nor is there the least probability. Equally valuable is another remark of Dr. E. : "It is our happiness to know that our blessed Saviour never was *finally* interred." Do the Baptists believe that He did not rise from the dead on the third day? Do the Baptists *finally* immerse their candidates? do they actually drown them? Do the Pædobaptists *finally* sprinkle or pour their candidates? Is their baptism an *unending* sprinkling or pouring? Thus our friends go from one extreme and from one absurdity to another, in order to escape immersion. First being *buried* does not refer to interment at all, but to preceding things, to preparatory rites not named or hinted at; then, if it refers to interment, it is of no advantage to the Baptist, because Christ very temporarily occupied His tomb, and believers even more temporarily are under the water! There is, therefore, *no* resemblance! C. Taylor says: "In our English language, *burial* implies DEFINITIVE INTERMENT. . . . In this sense . . . I deny that Jesus was buried: I say He was NOT *definitively interred*." Again: "Whoever was *ritually united to Christ*, was *baptized* into the profession of His *death* by that washing at His baptism. . . . Such a person was conformed to what had passed on Christ's body: he was NOT *definitively interred*, for Christ was NOT *definitively interred*, but He underwent the ritual preparation for definitive interment" (*Facts, &c.*, pp. 44, 48). Thus does he, blinded by prepossessions, darken counsel by words. The italics and capitals are his own.

But, 3, Dr. E. is honoured by the company of Dr. Halley and Mr. Stacey in maintaining that the Baptists can gain no advantage from the apostolic simile, because the act of interment, according to Jewish, Roman, or English practice, bears no resemblance to the act of *putting* a person *into* water and under the water. "He (Christ) was not *let down into* the earth, but placed in a chamber hewn out of the rock, the opening of which is secured by a great stone rolled against it, and sealed." Thus speaks Mr. S. (p. 229). Similarly speak Dr. H. (p. 261), and Dr. E. (p. 100). Then Mr. S. adds: "By what conceivable association of ideas could an interment of this kind call up in the mind of the apostle the process of dipping a person in water?" We might ask the reader if sprinkling or pouring, as the substitute of immersion, would make so real and vast an improvement as to render the supposed association of ideas "conceivable"? As Mr. S., however, can conceive of the Baptists as exceedingly ignorant or regardless of the Jewish and Roman customs of interment, not to mention also the English customs, we shall, first, assert that the word burial needs not be confined to the idea of letting down the body into a grave, or of thrusting the same into a sepulchre hewn out of a rock on the side of a hill, or of burning the mortal remains and depositing the ashes in an urn. Cicero, a person not unknown to fame, on this subject says: "The most ancient kind of burial appears to have been that which, according to Xenophon, was used by Cyrus. For the body is *restored to the earth*, and so placed as to be *covered with its mother's veil*" (*De Leg.*, ii. 22). Herodotus, speaking of some of the Thracians, says: "When any one dies, the body is committed to the ground" (or, rather, *they hide it in the earth*,

ge krup tousi) "with clamorous joy: for the deceased, they say, delivered from his miseries, is then supremely happy." He also speaks of nations where the practice was for a wife to be "sacrificed by her nearest relation *on the tomb* of her husband, and *afterwards buried with him*" (*Terp.*, iv. v.). Jahn, whose knowledge of Oriental customs is well known, says: "The sepulchres or burying-places of the common class of people were, without doubt, mere excavations in the earth, such as are commonly made at the present day in the East. Persons who held a higher rank, who were more rich, or more powerful, possessed subterranean recesses, crypts, or caverns" (*Arch. Bib.*, c. xii., § 206). Dr. Cox says:—

"The custom of raising tumuli or barrows over the dead was universal in times of the remotest antiquity; of which Homer, Xenophon, Virgil, in fact all the principal Greek and Roman authors, furnish ample evidence. It prevailed also among the German and other uncivilized nations. But such a practice is sufficiently indicative of the original and most prominent idea of burial that prevailed in remote antiquity; namely, that of *committing to the earth*, and *covering with earth*. Diodorus Siculus and Herodotus, after detailing the whole process of embalming, describe the deposition of the dead in coffins, and placing them in the ground, as the subsequent and final operations, to the latter of which the distinctive term is exclusively applied. (Comp. Diod. Sic. *Biblioth.*, lib. i., c. 91-93.) Herod. *Euterpe*.

"All the ancient nations cherished extreme horror at the thought of being interred, with reference to which the *original idea* is most clearly marked. When Ulysses visited the infernal regions, he thus expresses himself:—

" 'There wandering through the gloom I first survey'd,
New to the realms of death, Elpenor's shade;
His cold remains, all *naked to the sky*,
On distant shores, unwept, *unburied lie*.'

"The ghost urgently implores the rites of sepulture:—

" 'The tribute of a tear is all I crave,
And the possession of a peaceful grave.'

"The Greeks and Romans entertained the firmest conviction that their souls would not be admitted into the Elysian fields till their bodies were buried, or committed to the earth; and if this were not the case, they were supposed to wander about for a hundred years, in a state of exclusion from the mansions of the blest. Travellers, therefore, who happened to find a dead body, cast dirt upon it three times; and whoever neglected to do so drew a curse upon himself, which no sacrifice could remove. Horace makes the shade of Archytas solicit this service of a passing seaman; and urges that it would not occasion any great delay, whatever might be his haste:—

" 'At tu, nauta, vage ne parce malignus arene.
Ossibus et capiti inhumato
Particulam dare. . . .

*Quamquam festinas, non est mora longa; licebit
Injecto ter pulvere curras.*'—Carm., i. 28.

"Similar considerations are deducible from the scriptural account of the burial-places of the ancients. On the death of Sarah, Abraham entreated the sons of Heth to give him possession of a burying-place, and he purchased of Ephron, the son of Zohar, the field of Machpelah, and the *cave therein*, which was in the *end of the field* (Gen. xxiii. 3-20). David expresses great satisfaction when informed 'that the men of Jabesh-Gilead were they that *buried Saul*,' having rescued their sovereign's remains from the enemies' walls, and committed them to the family sepulchre; 2 Sam. ii. 4."—On *Bap.*, pp. 71-73.

Dr. POTTER says: "It would be needless to prove that both interring and burning were practised by the Greeks; yet which of these customs had the best

claim to antiquity may perhaps admit of a dispute. But it seems probable that, however the later Greeks were better affected to the way of burning, yet the custom of the most primitive ages was to inter their dead."—*Antiq. of Greece*, pp. 580, 581. Dr. Boyd's Edition.

J. ROBINSON says: "Whether interring or burning the dead has the best claim to antiquity may seem to admit of some doubt. It is probable, however, that, though the later Greeks were fond of burning, the custom of the primitive ages was to inter their dead (*Cic. de Leg.*). Indeed, it is plain that the Athenians, who were afterwards addicted to burning, used interment in the reign of Cæcrops (*Cic. de Leg.*, l. ii., c. 25); and we are positively told that interring was more ancient than burning (Schol. in Hom., H. 2), which is said to have been first introduced by Hercules."—*Antiq. of Greece*, pp. 448, 449.

Dr. JAMIESON, speaking of the death of Jacob, says: "While the common people were buried in the earth, the bodies of the rich and great were consigned to a hollow vault, or excavated tomb contiguous to the house." "Throughout the East, the uniform practice has been, that the corpse is simply bound with a white cloth, and being laid on a bier or board, is thus borne to the grave." "The conduct of the people of Jabesh-Gilead, however, who at midnight stole the bodies of their deceased princes, and 'brought them to their own place, and burnt them,' must not be considered as exemplifying the usual manner in which the Jews of that age disposed of their dead. At no period was it a Hebrew practice to consume the remains of the departed, although, in imitation of other people, they seemed to have reared funeral piles in honour of their later kings, on which they burnt large quantities of odoriferous spices; and in the few instances which are on record of their having burnt the bodies themselves, they were obviously influenced by particular circumstances" (*Eas. Manners*, O.T., pp. 167, 170, 290). Again, on Joseph's burying the body of Jesus, he says: "He deposited it in a tomb, which, according to Jewish and Eastern manners, he had excavated for his family use in his own garden." He also refers to "the minute description Dr. Clarke has given of some cemeteries he examined in Asia Minor. 'They were all of one kind, exhibiting a series of subterranean chambers, hewn out with marvellous art, each containing one or more repositories for the dead, like cisterns carved in the rock upon the sides of these chambers.'"—*Do.*, N.T., p. 261.

COLEMAN says: "It was universally customary with Christians to deposit the corpse in a grave."—*Chr. Antiq.*, p. 181.

Dr. KITTO seems to have no idea that burning, and not interring the dead body, was an ancient practice with the Jews or Arabians. Speaking of the death of Sarah, the wife of Abraham, he says: "It has been an ancient custom among the Bedouin tribes not to bury their dead just where they happen to die, but to have a burial-place within their respective territories, to which they bring the bodies of such of the tribe as happen to die within its district. In conformity with this custom, Abraham now wanted a suitable burial-ground, appropriated to the special use of his family, and in which the remains of all of that family who died in the land of Canaan might be laid."—*Pic. His. of Pal.*, p. 64.

Prof. PAXTON says: "The ancient Greeks were accustomed to lay out the body after it was shrouded in its grave-clothes; sometimes upon a bier, which they bedecked with various sorts of flowers. The place where the bodies were laid out was near the door of the house. . . . The body, after being exposed at the door of the house, or in some open apartment, the usual number of days, was laid in a coffin. This, however, seems to have been an honour commonly reserved for persons of better condition. . . . The meaner sort of people seem to have been interred in their grave-clothes without a coffin. In this manner was the sacred body of our Lord committed to the tomb." "The Israelites committed their dead to their native dust; and from the Egyptians, probably, borrowed the practice of burning many spices at their funerals."—*Illus. of Scrip.*, vol. ii., pp. 101–106.

Dr. W. SMITH.—"The Rabbis quote the doctrine, 'dust thou art, and unto dust shalt thou return,' as a reason for preferring to entomb or inter their dead; but that preferential practice is older than the Mosaic record, as traceable in patriarchal examples, and continued unaltered by any Gentile influence; so Tacitus (*Hist.*, v. 5) notices that it was a point of Jewish custom, *corpora condere quam cremare*."—*Bib. Dic. Art. Burial*.

Independently of these extracts, every one familiar with Holy Writ must know that the practice of the Jews in all ages has been to bury, and not to burn their dead. Also, as says the *Baptist Magazine*, "In Christian baptism the reference is to the burial of Christ himself (Rom. vi. 4; Col. iii. 12). The heathen customs of burning the dead and inurning the ashes are, therefore, excluded from consideration" (p. 43. 1859). What idea, therefore, can any one, Jew, Roman, or Greek, attach to the word "buried," when used literally, but that of being committed to the earth, and covered over with the same? If the word, then, is used in reference to baptism, in which the acknowledged element is water, what idea can be suggested to justify the declaration that we are buried by baptism, but that in baptism there is a being covered with water as a person who is buried is covered with the earth? We admit that there was often a difference in Judea, as in England, and most other places, betwixt the graves of the wealthy and of the poor; and we have no objection again to quote from Dr. Cox:—

"The most ancient modes and places of burial appear to have been in fields, gardens, caves, and mountains. Calmet mentions that Ezekiel intimates graves were dug under the mountain upon which the temple stood; since God says that in future His holy mountain should not be polluted with the dead bodies of their kings. Moses, Aaron, Eleazar, and Joshua were buried in mountains; Saul and Deborah under the shade of trees; Sarah, in a cave. Mr. Ewing's own account of the proceeding with regard to our Saviour is correct; He was carried into the new tomb of Joseph, in the *side* of the mount, or solid rock—in the side of which a tomb was 'hewed out.' The sepulchres of distinguished individuals were frequently in very elevated situations; not in valleys, but in the sides of hills, the entrance by a door.

"The tombs at Napolese, the ancient Sichem, where Joseph, Joshua, and others were buried, are hewn out of the solid rock, and are durable as the hills in which they are excavated; constituting integral parts of mountains, and chiselled with inconceivable labour. The tombs of Telmissus, described by Dr. Clarke, are of two kinds: the one, the true Grecian *soros*, and the Roman *sarcophagus*; the other, 'sepulchres hewn in the face of perpendicular rocks.' One quotation from this celebrated traveller with regard to Jerusalem will suffice: 'Having quitted the city by what is called "Sion Gate," we descended into a dingle or trench, called Tophet or Gehinnon, by Sandys. As we reached the bottom of this narrow dale, sloping towards the valley of Jehosaphat, we observed upon the sides of the opposite mountain, facing Mount Sion, a number of excavations in the rock, similar to those already described among the ruins of Telmissus. We rode towards them. When we arrived, we instantly recognized the sort of sepulchres which had so much interested us in Asia Minor. . . . They were all of the same kind of workmanship, exhibiting a *series of subterraneous chambers*. The doors were so low, that to look into any one of them it was necessary to stoop, and, in some instances, to creep upon our hands and knees: these doors were also grooved for the reception of immense *stones*, once squared and fitted to the grooves, by way of closing the entrances. Of such a nature were undisputably the tombs of the sons of Heth, of the kings of Israel, of Lazarus, and of Christ.'—*Travels*, part. ii., vol. 4.

"It appears that ancient sepulchres, and those especially in the vicinity of Jerusalem, were *excavations in the sides of rocks or mountains*, corresponding with what we usually term *caves or cells*, or '*gloomy caverns*;' and, consequently, to be *laid in a sepulchre* was to be deposited in one of these receptacles of the dead; that is, to be placed in one of these hollows, cut in the side of the solid rock, some at one elevation, some at another,—all *below the summit*, and, of course, far underground, or in a subterraneous situation. Whether a body, therefore, were lowered down perpendicularly, or put in horizontally, it was, in being buried, introduced into a subterraneous vault" (pp. 73-75).

If what we have quoted is correct respecting the practice of Asiatics

and Europeans, of the most ancient, and of more recent times, and if such was the practice of the Jews in the time of our Saviour, where is the impropriety of saying in regard to the Christian ordinance, "We are buried with Him by immersion"? Do we not say of a man in a building which has fallen upon him, and by the ruins of which he is *covered over*,—do we not say of him previous to his extrication, to his being uncovered, that he is *buried* in its ruins? And does any one hold up this expression to contempt *because* the poor man is not "let down into the" ruins; not "lowered into" them; nor "carried into" them? Let Pædobaptists reply. If persons working in a quarry or in a deep sewer, by an unexpected fall of earth are covered with the same, do we never say they are buried in the earth? or if we do, do we speak most ignorantly and ridiculously? Let any reader reply. Perhaps some one will say that this is a proper use of the word buried; but that it does not prove the propriety of the phrase "buried by immersion." We have quoted this use of the word buried, to show the unfairness of the Pædobaptists in restricting it when used even in the passive sense to a thrusting or carrying of the dead body into the sepulchre, or a lowering of it into its grave; and to prove that the correct idea belonging to the word buried, when it is used figuratively, is covered over, and is never, that we are aware of, necessarily more or other than that of being covered over. Of course, being covered over with earth, involves confinement, and to the living would induce speedy death; whilst being covered with water, if continued, would soon lead to drowning. Even in regard to baptism, Dr. Halley has the intelligence and candour to assert that "a body put in the surrounding earth of a grave, or a man covered with the ruins of a house, is baptized" (p. 275). And yet we are told in substance by Mr. S. that being buried by immersion involves an *association of ideas* to him not *conceivable!* that its accordance with *cultivated taste* and *Divine inspiration* is not to be thought of! and that by forgetting the Jewish and remembering the Roman method of burying, *the difficulty is not lessened!* (p. 229.) This is the way in which our friends treat the word buried, and save themselves from being immersed. The objections of many to immersion being designated a burial, are as sage as if they were to say that persons cannot properly be said to be buried unless into the grave persons can enter as Peter and John both went into the tomb of Joseph in which Jesus was interred (John xx.). Nor let it be supposed that we approve of all that some Baptists have said, or of all that Dr. Carson has written on this part of Divine revelation. Our view of the passage is not that the apostle is here treating, or that he or any other inspired writer anywhere directly treats, of the *mode* of baptism (of immersion); nor do we affirm that the words "baptized" and "baptism" are in these verses used figuratively. We regard the apostle as exhorting the Roman believers to holiness of life, and as reminding them that nothing short of this is consistent with their professed character. Whether we look at the verses which have already been quoted, or at those immediately preceding or succeeding them, we regard this design of the apostle as most evident. He says: "Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" Clearly he is

here dissuading in the most forcible and earnest manner from the practice of sin, and is supposing that Christians are dead to sin, and cannot, therefore, live in the practice of it. He immediately reminds them that this is involved in the profession which they have all made: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?" To be baptized into Jesus Christ, accepting the explanation of this by Mr. Stacey, is "to be devoted to Him, by some appropriate ceremony, as a religious teacher and guide;" in other words, to which we trust that on reflection he will not object, it is to declare in baptism our acceptance of Him and our consecration to Him as our Saviour, Teacher, and Sovereign. This is to be "baptized into His death," as to our professed belief therein, and professed conformity to its design, the believing sinner experiencing the pardon of sin and deliverance from the consequences and dominion of sin. Thus the baptized believer declares, in attending to the ordinance of his Redeemer's appointment, his faith in Jesus who died for him and rose again; and that he, bought with a price, even the precious blood of Christ, is no longer his own, that he is dead to sin, and that henceforth he will live to his Divine, beloved, and only Saviour. "Therefore we are buried with him by baptism into death." Burial follows death. We bury the dead; not the living. But the baptized professes and is supposed to have died to sin. For this reason it is God's arrangement that we are *buried* with Him through baptism, by means of baptism into death. We are not merely baptized into the death of Christ, as to our professed belief of this interesting fact, and as to the design of this momentous event, but by means of this, and in accordance with the propriety of burying the dead, and after the example of the literal fact in our Saviour, who, after He died, was buried, we are also buried with Christ: we have not only as professed Christians died to sin, Jesus having died for sin, the profession of which is involved in our baptism, but also with the same propriety and truthfulness, and as the proper sequence of death, it may be said that we have been *buried* with Christ. As Jesus, after His death for sin, was buried in the tomb of Joseph, so we, therefore, after our death to sin, were *buried* by baptism. We are buried *with Christ*. The preposition *sun*, rendered with, is a part of the verb, the compound verb *sunetaphemen*, which is here used figuratively. The word *buried*, rather than the word baptism, is here used figuratively (although there may be said to be a figurative *application* of baptism, it being spoken of as a burial), the Christian by baptism being said to be buried, to be buried with Christ, that is (at least), in like manner to Christ.

In vindication of this meaning of the expression "we are buried with Christ," we give, in addition to other extracts, the words of the New Testament lexicographer, Dr. Robinson, on the tropical import of *sun*, and the Scriptures to which he refers; although we think that he might have inserted Rom. vi. 4, 6, and have omitted here Rom. viii. 32. "Trop. of connexion, consort, as arising from *likeness* of doing or suffering, from a common lot or event, *with*, the same as *in like manner with*, *like*, Rom. vi. 8, viii. 32; 2 Cor. xiii. 4; Gal. iii. 9, *eulogountai sun to pisto Abraam*, that is, with and like Abraham, by the same acts and in the same manner (Col. ii. 13, 20). So *im*, Sept. *meta*, Psalm cvi. 6; Ecc. ii. 16."

FIVE CLERGYMEN.—"According to the A.V., *sumphutoi* would mean 'planted with one another.' But the juxtaposition of the words seems to require that to *omoiomati* should be considered to be under the regimen of the *sun* in *sumphutoi*.

Moreover, *sumphutoi* does not so properly mean 'planted' as 'grown together.' 'Grown to the likeness' might be a good rendering, except that by this we should give an active sense to an expression which in this passage is certainly passive in its meaning" (*Ver. of Romans*, p. xiii.). Their rendering is, "For if we have become united to the likeness of His death," &c.

Dr. BLOOMFIELD.—"*Ei gar sumphutoi—esometha*. 'For if we have become closely united with, or assimilated to, Him in His death, so we shall also be (assimilated to Him) in the likeness of His resurrection.' In *sumphutoi* there is a metaphor taken from *grafting*; the literal sense of the expression being 'grown together into one.'"—*Gr. Tes.*, on Rom. vi. 5.

Dr. ROBINSON.—"*Sumphutos*. . . In N.T., grown together, sc., into one; trop., conjoined, united, one with," *sumphutoi gegonamen to omoiomati tou thanatou autou*, that is, one with Christ in the likeness of His death (*Comp. vers.* 4, 8)."

M. WRIGHT.—"*Sumphutos*, grown together, native, inherent, congenial."—*Lex.*

DONNEGAN.—"*Sumphuo*, to join into one body; to incorporate; to amalgamate; to connect."—*Lex.*

LIDDELL AND SCOTT.—"*Sumphuo*, to make to grow together. Pass., to grow together, be naturally or necessarily connected" (*Lex.*). They say of *sun* in compos. and metaph., any kind "of agreement or unity, like Lat. *con*" (*Lex.*). If the reader judges that in this expression there is a reference to the literal planting of seeds in the ground, there is nothing in that idea militating against immersion and in favour of pouring or sprinkling. It is wholly against the latter, and in favour of immersion, as is the whole passage, and as, we think, is every part of God's Word.

G. WAKEFIELD.—"*Sumphutos* here is merely *par-similis*, and has nothing to do with planting, as it is rendered in our version."—N.T.

Dr. D. BROWN.—"For if we have been planted together—lit., 'have become formed together.'"—*Com.*, on Rom.

J. HEWLETT.—"For if we have been planted, &c. Rather, for if we have been united to Him."—*Com.*, on Rom. vi. 3.

Dr. WORDSWORTH renders *sumphutoi*, connate.

In scriptural baptism there is a literal going down into the water; there is literally a being covered with the water, which condition of the baptized is denominated by the apostle a being buried; and there is a literal rising up from the water. The literal action involved in baptism, according to inspired reasoning, represents spiritual and important truths. This is the Divine arrangement and purpose in connexion with this ordinance, as it is also with the breaking of bread, &c., in the Lord's Supper. "Therefore we are buried with" Christ by this baptism into His death: "that like as Christ was raised up from the dead by the glory of the Father, even so we also," who have been raised up from our burial, which took place in our baptism, "should walk in newness of life," after the example of one who has risen from the dead. "For if we have been planted together," united, made one with Christ "in the likeness of His death," having died to sin as He died for sin, "we shall be also" one with Him "in the likeness of His resurrection;" we shall also rise from a state of death in sin to a condition of life in faith and obedience: "knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Nothing can be clearer than that the apostle is exhorting to holiness of life: and we think that nothing can be clearer than that he adduces the fact of their baptism, and the spiritual significance of that ordinance, as a powerful incentive to holiness. No burial supposes no death, and no resurrection. The Christian's baptism being a burial, supposes both;

a death to sin, and a resurrection to holiness, to newness of life. Yet, amidst reasoning on these verses which space will not allow us to insert, we are gravely asked, after a reference to the death of the Son of God : "What points of correspondence can be discovered, by the most susceptible and delicate fancy, between immersion and crucifixion?" (Stacey, p. 228.) The apostle Paul says not that in baptism we are put to death with Christ, nor that *in* baptism there is a symbolic likeness to the death or the crucifixion of Christ. That immersion represents the Redeemer's sufferings, and that by sprinkling, these sufferings, however unintentionally, are continually caricatured, we maintain; but that is not the present subject (See Matt. xx. 22); nor is it the *manner* of Christ's death, but the *fact* of Christ's death, of Christ's burial, and of Christ's resurrection, to which the apostle refers. Baptism is so associated with death, burial, and resurrection, as to teach the unprejudiced and docile that its subjects are not infants or the unregenerate, that its action is immersion, and that all ungodliness is inconsistent with the solemn profession of the baptized. We are reminded, further, by Dr. H., and then by Mr. S., that in modern baptisteries there may be a resemblance to English graves, but, says Mr. S., "he must be gifted with an extraordinary imagination who can discover a likeness between a grave and Jordan, or *Ænon*.* And what is there in the momentary act of dipping the living into water to suggest the solemn act of committing the dead to the earth?" (pp. 228, 229.) We would remind Mr. S., and every Pædobaptist, that we do not ask permission of any of them to speak of Christians as being buried by baptism, that it is the inspired Paul who has said "we are *buried with Him by baptism*;" and that the idea in being buried is being covered over, being hid from view; and that this, though perfectly accordant with immersion, is utterly inapplicable to sprinkling or pouring, as not only the Baptists, but Pædobaptists themselves, not excepting Mr. Stacey, affirm. A goodly number of these Pædobaptists it is our intention subsequently to quote. Mr. S.'s belief is not that being buried with Christ by baptism applies to immersion and not to sprinkling or pouring, but that it is inconsistent with *any* of the three. Instead of *the idea of immersion giving us no conception of the apostle's meaning, but darkening and confusing the whole subject of his discourse* (p. 231), we maintain that the idea is absolutely necessary, and that by the words which the apostle uses (*baptizo* and *baptisma*) it is explicitly and necessarily given. We do not maintain that "the mode of baptism," according to the meaning of this expression when used by Mr. S., is "the question under consideration" with the apostle, but that it may "be legitimately inferred," as, indeed, by many Pædobaptists it has been, that baptism in the apostle's days was immersion.

But under a consciousness of the utter insufficiency of pouring or sprinkling, cleansing or washing, as the certain meaning of baptism and the redoubtable substitute of immersion, all these meanings are thrown overboard together, and we have a *fourth* expedient of somewhat recent invention, which effectually saves any of our Pædobaptist friends from immersion.

* The caricaturing of Divine truth is ever deserving of severe reprehension. This is the course pursued by those who write not to oppose immersion as one proper "mode of baptism," nor to make a single convert to sprinkling!

4. It is maintained that the apostle's words have no reference to the external ordinance, and, consequently, have no reference to either immersion, pouring, or sprinkling. This is not affirmed by Dr. H., and yet he gives to this a very benign look, and speaks of it some very kind words, although, as we think, very inconsistently, when he humbly and *beggingly* says: "Do we not satisfy all the legitimate requirements of the figure, in maintaining that all who have the spiritual blessings proposed in the emblem of baptism, have obtained them through the death, burial, and resurrection of Jesus?" (p. 260.) This humble begging of the question we dismiss with the reply, By no means: because there is something in immersion, the generally acknowledged and the proved import of baptism, which may be termed a burial, and which, consequently, supposes a death, and there is a rising up, which may be termed a resurrection; but the terms burial and resurrection, or risen, are inadmissible in application to sprinkling or pouring, because in these actions there is nothing implying death, or representing in any way either a burial or a resurrection. In the language of a Pædobaptist, we say: "The allusions here employed are not overshadowing but illustrative allusions, introduced for the sake of clearness and precision; and, as we shall see, the subsequent statements of the apostle go directly to justify the exposition we have given of them."* Yet Dr. Wardlaw, on "buried with Him," says: "The simple meaning of this expression evidently is, that by being baptized into the faith of His death, as the death of our surety and substitute, we become *partakers with Him in it*" (*Inf. Bap.*, p. 137). We agree with Dr. W. that to be *baptized into Christ's death*, is to be *baptized into the faith of His death*; and we maintain that an ordinance of such a character ought not to be administered to those incapable of faith, or to those giving no evidence of faith; but we demur to his affirmation that buried with Christ means *simply*, "we become partakers with Him." We will admit "that the argument of the apostle has not the remotest connexion with the mode of" immersion; but we will maintain that it has with the action, with the immersion mentioned. We now hasten to Mr. S., who enters into this hypothesis with his whole soul. He unhesitatingly assures us:—

"The believer is one with Him (Christ) in His death, being dead unto sin; in His burial, being separated from this present evil world; in His resurrection, being quickened with Him, and made to walk with Him in newness of life. The natural is the type of the spiritual; what took place really in the Saviour, is employed to represent what took place spiritually in the Christian. Christ died, was buried, and rose again in the flesh; the believer dies, is buried, and rises again *in the Spirit*" (p. 232). These are not "the flowers of *fancy*, but the fruits of love—piety kindled into poetry"—in the veritable apostle. Yea, "the only baptism by which we can be buried and raised again with Him (Christ) is the *baptism of the Spirit*, of which baptism with water is but the outward symbol. Identification with Christ in His death *must* be spiritual, as in no other sense is it conceivable. In the passage in Colossians, resurrection with Christ is expressly described as such: 'wherein also ye are risen with Him through the faith of the operation of God.' But if death and resurrection are spiritual, burial cannot be otherwise. Now, a spiritual change demands a spiritual process, and a spiritual process a spiritual power. If baptism, therefore, is the process or the power, it *must be the inward baptism of the Holy Spirit*" (p. 233).

* Dr. D. Young's *Ant. Ch. Tract*, p. 50.

And this he makes *more certain* still by the *fact* that the expression, "so many of us," is a *restrictive* clause! We believe this to be restrictive in the sense of referring to the baptized and not to the world; but not as referring to a select portion of the baptized. The very opposite of this we maintain to be the obvious and necessary import of the inspired words, "so many of us as," &c. Hence, in the version of *Romans* by the "Five Clergymen," the rendering, "All we who," is preferred to "So many of us," because the latter "suggests the idea of a residue more forcibly than the Greek *osoî* does" (p. xiii.). We are again told by Mr. S.: "It cannot surely be the outward baptism of water, but the inward baptism of the Spirit." "Thus understood, the argument is clear and forcible" (p. 235). In reply to these assertions, *first*, we express our unwavering conviction that neither Mr. S. nor any other person can prove that the word *baptize* or *baptism*, either here or in any part of Divine revelation, refers to the baptism of the Spirit, where there is not express mention of the Spirit, rendering it indubitably evident that not the external ordinance, but the baptism of the Spirit, is meant. *Secondly*, we wish to know definitely, as the word *baptized* occurs twice in the third verse, and the word *baptism* occurs once in the fourth verse of Rom. vi., whether the baptism of the Spirit is referred to on each of the three occurrences of the word; or, if this is not the case, when a transition takes place from the external ordinance to the baptism of the Spirit, or from the baptism of the Spirit to the external ordinance. We could understand a person, though we might not agree with him, who could say respecting Matt. iii. 11, that the meaning of the former part of the verse is, I *immerse you in water*, and of the latter, I *sprinkle you with the Holy Ghost and fire*. Thus in regard to Rom. vi. 3, 4, as our friends in their reasoning lay greater stress on the 4th verse than on the 3rd, as proving, in their judgment, that the apostle is speaking of the baptism of the Spirit, and yet speak of the baptism of the Spirit as in the whole passage the only truth taught by the apostle, we wish not to combat a figment of our own imagination, but definitely to know the following:—

Does Paul, when vindicating "the doctrine of gratuitous justification from the possible charge of licentiousness" (p. 232), and when he says, "Know ye not, that so many of us as were baptized into Jesus Christ," refer to the baptism of the Spirit, or to the external ordinance enjoined by Jesus Christ? Mr. Stacey's sentiments on the import of this phrase are given in the following words: "The restrictive clause in Romans, 'so many of us as were baptized into Jesus Christ were baptized into His death,' implies for the internal baptism a reference much within the limits of the external" (pp. 233, 234). Either Mr. S. supposes the word *baptized* in both these places to refer to the baptism of the Spirit, or that only the latter *baptized*, or only the former *baptized*, refers to this. He has before said that "to be baptized into the name of any one is to be devoted to him, *by some appropriate ceremony*, as a religious teacher and guide." By the "*appropriate ceremony*" he surely meant the Christian ordinance of which he was speaking. He could not call the baptism of the Spirit a ceremony, we presume. Also, a ceremony that can be called appropriate is surely not any humanly-invented one, when there is one Divinely appointed. And certainly at page 5 he

supposes the apostle to be referring to the external ordinance when speaking of being "baptized into Jesus Christ," and being "baptized into His death." But does this agree with the idea that being baptized into Jesus Christ does not refer to the external ordinance, but to "the inward baptism of the Holy Spirit"? Or if we should now be told that it is the second, not the first occurrence, of *baptized* in this verse, that refers to the baptism of the Spirit, what proof is there that the apostle, without the least intimation of this different application of the word baptized, has thus used the word? It would be just as scriptural to say that in Matt. xxviii. 19, the commission gives no injunction with respect to an external ordinance, that the apostles are there enjoined to do what it had been predicted that Christ himself would do, and what is Christ's sole prerogative, as to say that to be baptized into Jesus Christ is an expression having no reference to any external ordinance, but only to the baptism of the Spirit. Mr. S. subsequently adduces in the commission baptizing *into the name*, &c., as a proof of literal, in opposition to figurative baptism (p. 284). And he maintains that, "had the Saviour intended the figurative, He must have specified it." In another place he speaks of "the preference that is due to a literal before a figurative sense, where the latter is not necessary" (p. 318). Also to the Romanist, on certain adduced passages of Scripture, he has said: "No difference of construction can be asserted except on purely arbitrary grounds, and for exclusively theological purposes. Unless it be affirmed that the Word of God is flexible to every creed, or that a self-constituted authority can fix its meaning without a just regard to the ordinary laws of language, the same rule must be applied to all the passages, and the rendering of one, whether as literal or figurative, must determine the rendering of the other" (pp. 45, 46).

And can Paul say, in effect, "Know ye not that so many of us as declared in baptism our faith in Christ, and consecration to Him, were ——?" were —— what? Shall we say, and in remembrance that St. Paul again uses the same *baptized* — were regenerated and sanctified into His death, when Paul says, were baptized into His death? And is renewed and sanctified an improvement on Paul's words? Are we allowed thus to alter Holy Writ? Or is it a just interpretation of the expression, "baptized into His death"? Can Paul, by "baptized," in the former part of this short sentence, mean the ordinance appointed by Jesus Christ, and by baptized, in the latter part, mean renewed and sanctified? Where has such ambiguity or deceptiveness as this supposes, a parallel? We are aware of the two passages of Scripture to which Mr. S. has referred: "Not by works of righteousness which we have done, but according to His mercy He saved us by the *washing of regeneration* and renewing of the Holy Ghost." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." But that in the latter passage there is a reference to the external ordinance in the expression "born of water," he has elsewhere distinctly and emphatically assured us to be his conviction. So has Dr. H. In regard to the former passage, we are not backward to express our conviction that the apostle, in the phrase "*washing of regeneration*," or "*bath of regeneration*," as the words might and ought to be rendered, is referring to the Christian

ordinance, and to the cleansing and renewing which in this significant and important ordinance are represented. Nor do we overlook what is said respecting this ordinance being "described as equally the symbol of washing and interment," and the quotation from Dr. H., "If we attempt to unite them, we have before us the ludicrous image of a man washing in a grave, or dying in a bath." Whether the expression is a reflection on St. Paul, on the Baptists, or on the writer, we will leave others to determine.

But, further, "Therefore we are buried with Him by baptism into death." Here we know that our brother means, what he has asserted in reference to the whole passage, that the baptism is *spiritual*, and that the "burial cannot be otherwise" (p. 233). But if "baptized," in the preceding verse, clearly refers to the Christian ordinance, how can "baptism," where undoubtedly the same subject is continued, refer to the baptism of the Spirit? In the former verse "is the principal fact affirmed, from which burial with Christ is afterwards deduced as a logical consequence" (p. 228). Besides, "only let it be required in a symbol, that it shall exhibit some obvious likeness to the thing it is intended to represent," and what likeness to being buried is there in the baptism of the Spirit? But, again, we must ask pardon, because, according to Mr. S., buried is used figuratively as well as baptism; and yet "a figure of a figure is a rhetorical absurdity" (p. 228). Yea, "*Every symbol must have for its absolute ground something which is not symbolic, but real.* If light symbolizes knowledge, no other figure in this connexion can symbolize light" (p. 230). "Figurative language is not an arbitrary sign, to be construed as caprice may dictate" (p. 227). "A figure cannot represent a figure" (p. 231). There is a "law of tropical language which forbids that one figure should be employed as the foundation of another" (p. 236). Apply all this. Baptism is not here used literally in application to the Christian ordinance, says our friend; it means the baptism of the Spirit, which "is itself a *figurative process*" (p. 231). "The death and the resurrection of the believer with Christ are themselves figures—mythical, not real." We are *buried emblematically*. "The believer dies, is buried, and rises again *in the Spirit*" (p. 232). What a mixture of truth and error! What a disregard of excellent rules on the use of figurative language, some of which Dr. H. had before approvingly quoted from Dr. Carson! We wonder not that Mr. S., in his first paragraph on this portion of Scripture, should say respecting the phrase "buried with Christ in baptism," that "the actual import of the phrase, as determined by its connexion, becomes apparent *only after patient inquiry*" (p. 227). He has been immersed in mist and difficulties, apparently to avoid an immersion in water. To escape the clear and natural import of the apostle's words, that we are buried with Christ in baptism, &c., he involves himself in a gross breach of the rules to which he gives his approval. The apostle teaches, in earnestly dissuading from a continuance in sin, that our baptism into Jesus Christ was a baptism into His death; and that in this baptism there is a burial, and that rising up from this it becomes us, in accordance with God's purpose respecting us, to "walk in newness of life." The external ordinance represents a burial and a resurrection, and supposes,

of course, a death to have taken place. If a person has died,—and according to the Scriptures every baptized person professed this,—there is good reason why he should be buried. The Christian ordinance, as to the outward action, resembles a burial and a rising up from the grave, and may be so designated. As to the *truths* which it represents, these are, being cleansed from sin through faith in Jesus who died for our sins, was buried, and rose again, an abandonment of our former course of life, and an intention henceforth to walk in the commandments and ordinances of the Lord. Mr. S. has before said, that until “the death and resurrection of the Son of God,” baptism wanted “the very facts which gave to the rite its greatest significance.” Also: “‘So many of us as were baptized into Jesus Christ,’ says the apostle, ‘were baptized into His death;’ which at least implies that not until the Saviour’s sacrifice was the baptism complete in its whole design” (p. 5). If, before Christ died, was buried, and rose again from the dead, the economy of redemption was still historically incomplete, wanting the very facts which give to the rite of baptism its greatest significance, how is it that Mr. S. and some others speak so disparagingly of a burial and a resurrection entering into the idea of baptism and being represented therein? “The burial of Christ,” says he, “is the fact symbolized in baptism” (p. 229). We do not believe in death by drowning as being *represented* in this ordinance, although this appears to have been the belief of a few Baptists and of more Pædobaptists. We thus believe that what Pædobaptists improperly designate the mode of baptism is taught here but incidentally. There was no controversy on this subject in the days of Paul that we are aware of. The instruction on this subject, however, incidental as it is, we regard as clear, decisive, irrefragable. Nor does the fancy of Mr. S. and some others, that the baptism of the Spirit is alone here spoken of, even were it admitted, afford the least countenance to the idea that baptism is pouring or sprinkling. Previous proof that baptism in apostolic times was immersion, and nothing more or less than immersion, whether in the Spirit, in fire, in water, or in any other element, is in no degree invalidated by the unfounded hypothesis which is so unworthily lauded and inconsistently advocated by our Methodist brother.

Respecting Col. ii. 12, it is necessary to say very little in the way of addition or repetition. What we maintain is, that the external ordinance enjoined by Christ is there spoken of. In this ordinance (immersion) the external action represents a burial and a resurrection, because the subject of baptism is covered over and is surrounded with the water, and rises up from the water; whilst the spiritual import of the ordinance is that the subject thereof has died to sin, and now believing in Christ who died for him and rose again, he declares an abandonment of his former sinful course, and his present devotedness to the triune God into whose name he is baptized. “All become simply and beautifully intelligible when expounded by the same canon” (p. 46). In leaving these passages in Rom. and Col., we should have expected different language from that which is used by Mr. S., not out of regard to the Baptists, of whose inconceivable ideas he has before spoken, but out of regard to Wesleyans, and to Christians of every denomination. We shall shortly give the reader an opportunity of comparing what many of them have said, with the following from Mr. S.:—

"Thus the plea for dipping, as founded on the two passages in question, fails in every particular. No critical violence can coerce them into a single utterance in its favour. The term 'buried,' whatever its popular utility, is wholly destitute of argumentative value. Severed from its context, it may possibly suggest a resemblance between immersion and burial; but viewed in connexion with it, or according to the recognized conditions of figurative language, the fancied resemblance disappears in quite a different interpretation." "The only construction free from fatal objection is that which excludes from these texts the question of mode altogether, and considers the ordinance, IF AT ALL, in its purely spiritual import" (p. 236). The emphases are ours.

All this is written notwithstanding what the Greek word *baptizo* is admitted and proved to mean; notwithstanding its use in Greek writings and the character of ancient versions; notwithstanding the invariable and universally-admitted practice of the Greeks and the Greek church, and the universally-acknowledged character of proselyte baptism among the Jews; notwithstanding the recorded sentiments of Pædobaptists of all denominations that immersion was the primitive practice, and the historic evidence of a change from immersion to pouring and sprinkling having taken place. We are aware that our Methodist brother is not alone among the learned in fancying a formidable objection to dipping in the mode of burial; as if the apostle had mentioned the mode and not the thing itself. He concludes in a manner worthy of what has preceded, assuring us that if baptism must here be understood literally, it must be understood BOTH literally and figuratively. He says: "If the external ceremony has any place in the apostle's argument, it is as the emblem of this spiritual participation with Christ; the sign is transferred to the thing signified, and used inclusively for both" (p. 237). We do not in the least doubt the sincerity of our brother, or we should suspect from this passage and similar ones some misgiving in his own mind as to the entire exclusion of the Christian ordinance from these passages, which he has told us so confidently refer only to the baptism of the Spirit. If the Christian ordinance is mentioned by the apostle, without doubt an external ceremony is mentioned, whether that ceremony be immersion, pouring, sprinkling, or something else. This ordinance we also admit and maintain to be emblematic of spiritual blessings. But how baptism, the sign of these blessings (or emblematical of these), can be used at the same time and in the same place for the external ordinance and for the blessings typified, is not to us so clear. It is easy to conceive of the sign being used in some instances for the thing signified. If it includes both the sign (that is, the external ordinance) and the blessings signified, it involves a construction having a "fatal objection."

Dr. Halley is replied to in much that has been already advanced. He is similar to Mr. S. in directing the thoughts of his readers on the expression "buried," to the "act of committing the body to the earth;" yea, he believes the sentiments of the Baptists to be that "the act of putting into the water is the symbol in the service," and that this is as well represented by "sprinkling" as by "the momentary and hasty dipping." He acknowledges that the Fathers manifested no consciousness of impropriety in the idea of "burial in water," although he appears to conceive of it as "the most incongruous of symbols." He also says:

"The representation of a burial is inconsistent with the symbol of the sanctification of the Spirit." Cannot baptism, as to its *external ordinance*, when a person is covered and surrounded by water, represent a burial, and be spoken of consistently with any law of a human language as a burial, when the *truth* which is *symbolized* is the washing away of sin, the cleansing of the soul from impurity? We pity the brother who believes that these two ideas "cannot be associated without confusion;" and we regard our brother as unintentionally reflecting on the apostle of the Gentiles as well as on the Baptists, or, perhaps, rather on himself alone, when he is holding up to contempt the idea of making "the same service, with sobriety and edification, represent a cleansing and a burial." Either we misunderstand God's Word, or it most explicitly teaches both. Expressions have been used by Baptists on this portion of Scripture, as well as on others, of which we disapprove; but whom can Dr. H.'s language condemn but himself when he says, "because Christ is in Scripture represented as a vine and a door, who would plead Scripture in justification of saying in one sentence, Christ is a grape-bearing door, or denounce the rhetorician as a profane scoffer who should expose the absurdity of such a figure?" We are reminded of the language of Jesus to one: "Out of thine own mouth will I judge thee." Of Christ as emblematically both a door and a vine, we can conceive without confusion, and without profanely speaking or thinking of Him as a grape-bearing door. Of immersion we can conceive as being like unto a burial when the believer is covered with the water, and at the same time can conceive of a spiritual cleansing through the renewing and sanctifying operations of the Divine Spirit as being represented by this immersion, without confusion and without profanely, or ludicrously, or contemptuously uniting these. It is not always sufficiently remembered that the term "buried," so annoying to some of our Pædobaptist friends in its application to baptism, is not an invention of the Baptists, but a word so applied by the Divine Spirit. We are buried by the immersion, says the inspired apostle. Both Baptists and Pædobaptists may misunderstand and misrepresent the term buried, but the term itself in this application has the highest authority. Dr. H., for various reasons, solemnly maintains "that in baptism there is no representation of the burial of a believer with Christ" (p. 267). He demands a blessing, not a trope, in immersion; also, that "the spiritual blessing" should bear a "resemblance to immersion" (p. 266). If Dr. H. will accept the following from a Baptist, we will present it: "If in baptism, then, there be an expressive emblem of perfect purification from sin, immersion must be the mode of administration; because nothing short of that represents a total washing. I may here venture an appeal to the common sense of mankind: whether pouring or sprinkling a little water on the *face*, or an immersion of the *whole body*, be better adapted to excite the idea of an entire cleansing." The substance of this we shall shortly quote from Pædobaptists. We hope, also, notwithstanding what Dr. H. and Mr. S. have written respecting a scenic representation in this ordinance, that believers will not cease to be reminded of the death, the burial, and the resurrection of their Lord and Saviour, and of such resemblances as really exist, when they are "baptized into *His death*," when they "are *buried with Him* by

baptism into death; that *like as Christ was raised up* from the dead by the glory of the Father, even so" they "also should walk in newness of life." We do not forget one request of Dr. H., that we will bear in mind that in all that he advances on this passage, he must be considered as leaning on two others. However well that he should present this request, we think that it would have been still better if, laying aside his blinding prepossessions and useless crutches, he had accepted the "obvious" instruction which the apostle's words convey.

We leave the arguments of our two Pædobaptist opponents, repeating our conviction that if, receiving the thanks of the "*Friends*," they could so spiritualize this passage as even to prove that there is no allusion at all to the outward ordinance of baptism, that baptism here means, without any such thing being asserted or intimated, the *design* of baptism, or means the baptism of the Spirit, every previous fact and argument in proof of immersion and against sprinkling, pouring, or anything as its substitute, remain in all their potency; and convinced also that Paul is referring to the veritable action which Christ enjoined, and which the apostles practised, and that his language is a corroboration of all previous evidence that baptism is immersion. Dr. Hodge properly deems it commendatory when an "explanation supposes the word to be used in a popular and general sense, but does not assign to it a new meaning."—On Rom. i. 1-17.

In proportion as our opponents unwarrantably deny any allusion to the action of baptism in the inspired words, and maintain that the whole is to be understood spiritually, without any reference either to immersion or any other pretended baptismal act, so far do they, as we believe, invariably and necessarily so interpret the words as to make them totally inapplicable to the baptism of infants. From Scylla to Charybdis. A Baptist brother, the Rev. F. Johnstone, has written: "If baptism be not a burial, where is the propriety of the expression, be the meaning and allusion of the passage what it may?" Dr. M'Crie had said that "the apostle here speaks of the spiritual meaning and effect of baptism, namely, regeneration, and speaks only of real converts implanted in Christ." Mr. J. says: "We hesitate not to say that the apostle is reminding Christians at Rome of an actual immersion in water which took place when they entered upon the Christian profession, and from it drawing the important spiritual lesson as to the need of deadness to sin and living unto God." Prof. Godwin numbers this among the passages in Scripture where the baptism of the Holy Ghost is spoken of. Prof. Wilson gives "a spontaneous admission" that "the Greek and Latin Fathers" favour the cause of the immersionists; and we, similarly to himself, admit the "little weight" that should be attached to "patristic interpretation." We accept them not as expounders of Scripture, but as testifying their opinion of the meaning of the Greek word representing baptism. Also we agree with him in deprecating the idea "that baptism exhibits symbolically the death of Christ." But we believe that this is as much the language of Pædobaptists as it is "the current language of the Baptist school." Death we believe to be supposed as having taken place, and, consequently, baptism is not intended for infants and unbelievers, and only burial and resurrection are represented in baptism.

To the quibbling objections of our opponents, whether or not we have "learned even the A B C of figurative language," we have no hesitation in asserting that in the expression "buried with Him in baptism," there is an allusion to a person's being covered with water, as a person in the sepulchre is covered, which our Pædobaptist brethren, whose eyes are not blinded with prejudice, can plainly see, and do candidly acknowledge, as succeeding extracts sufficiently testify. When an apostle designates baptism a burial, we know that there is something in baptism having similitude to a burial, and this we know to exist in the fact of being covered over in baptism.

Prof. Wilson says: "The great fact of the passage is baptism into Christ's death, which does not admit of being symbolized by immersion; and grounded on this fact is the momentous conclusion, that in this baptism we are 'joined unto the Lord' in His burial and resurrection" (p. 295). Instead of finding that the apostle grounds our being "joined unto the Lord" on our being baptized into His death, we read his words, "Therefore we are buried with Him by baptism into death, that like as Christ was raised up," &c. Instead of deeming it "preposterous" that we are taught that baptism is immersion, it is to us inconceivable how Prof. W. can say that "in this baptism we are 'joined unto the Lord,'" and yet practise the baptism of infants and deny baptismal regeneration. Yet he can do these, and write in italics and capitals as follows: "The principle is, that *baptism acknowledges and seals MORE than it symbolizes.*" If spared to give to the world our views on the *subjects* of baptism, we may more largely quote from Dr. W. and others on Rom. vi. But we cannot leave him without expressing our conviction that the following is utterly false, except in application to Prof. W. and those who, under the influence of prepossessions, seek objections to immersion, although by these it is in substance iterated and reiterated. He says: "Burial is commonly associated in our minds with the act of *lowering* the mortal remains into the grave;" and then he speaks of the advocates of immersion as being "largely indebted" "to this *accidental* circumstance." We emphatically assert our convictions that burial is not generally associated in the minds of men at large with *any* accidental circumstance, but with the fact of being *covered over*. (See Prof. W., pp. 288-303.) Further, this brother teaches that God, the God of order and not of confusion, "is confessedly the author of symbolic washing in baptism; and that is one reason why He is not the author of symbolic burial in baptism" (p. 303). Then he exhorts "to hold to the symbol of cleansing." Because baptism is the symbol of cleansing, can it not also be symbolic of burial and resurrection, without necessarily introducing "confusion and incongruity into the symbolic acceptation of baptism"? Because baptism is symbolic of cleansing, we are not disposed, in order to confine it to this symbolic import, to pervert what an inspired writer has recorded. Are not burial and resurrection as clearly and closely associated with baptism in Rom. vi. and Col. ii., as the washing away of sins in Acts xxii. 16, or any other place? Does one symbol in the least militate against the other? Might we not with as good foundation deny that Acts xxii. 16, or any other Scripture, teaches or encourages the idea that baptism symbolizes cleansing, because in Rom. vi. 4 we are said to be buried by

baptism, as deny that burial and resurrection are symbolized in baptism because baptism symbolizes cleansing? Yet learned Pædobaptists confidently teach the world that as baptism represents purification, there can be no argument in favour of immersion in Rom. vi. 2-4 and Col. ii. 12. Our learned brother, before closing the volume, when on another subject, thus writes: "The objection, though often heard in high critical quarters, is wholly irrelevant; because the apostle, whatever may be his subject, is not precluded from laying down principles which shall direct and control the administration of baptism" (p. 517). Not only is this permitted to the apostle, but it is said, "He has manifestly done so." Also, our brother, on "the baptism of the Holy Spirit," has previously said, and as we think very properly: "According to the aspect under which it is contemplated, the Pentecostal baptism is a figure or a reality. Viewed in relation to the *emblems of the Spirit*, it is a real baptism. . . . Viewed in relation to the Spirit *personally*, it is a figurative baptism" (p. 271). This involves no confusion. Neither this nor the former is derogatory to God, the author of order. We may further remark, that to prove the duty of immersion, or to prove that baptism is immersion, we are under no obligation to prove that in baptism either the washing away of sins, or the burial or the resurrection of Christ, or of believers, is symbolized. If baptism occurs without reference to ought symbolical, it is still baptism; but if in baptism there is, according to inspired truth, a symbolic idea confirmatory of its meaning immersion, we shall not reject the idea, nor overlook the corroborating fact, at the bidding of any of our honoured but erring brethren.

Mr. Fraser pleads that if we are to have a submersion, "let this submersion be, not by the summary and off-hand method of dipping, but by the longer, and really more overwhelming, but truer method of pouring" (p. 35). Whether he subsequently discovers that sprinkling is really more overwhelming than pouring, we know not; but after teaching that baptism was by pouring, he teaches that "the ordinance of baptism is to be administered in a similar manner, and that sprinkling is the only scriptural mode of dispensing the ordinance!" (p. 68.)

The language of the apostle so obviously, naturally, and necessarily conveys the import for which we contend, and such is the obscurity in which apostolic language and the design of baptism, on any other supposition, are involved, that various eminent Pædobaptist divines have been led to wish for a restoration of the ancient practice. Hence the language of Wolfius, of Conybeare and Howson, and of others already quoted. Hence Sir Norton Knatchbull observes that the true and genuine reason of baptism being appointed "*is almost lost*," by the change of immersion into pouring or sprinkling (*Anno.*, ad 1 Peter iii. 21). Hence the learned Lutheran, Buddeus, after having given a summary view of the arguments for immersion, from Zeltnerus, adds: "He who accurately considers these things will be of opinion that they are by no means to be blamed who, though they do not reject sprinkling, yet wish that immersion had never been deserted; or, if possible, that it might be restored: among whom is Spenerus, nay, Luther himself. . . . That all doubts and scruples may be removed, the advice of Zeltnerus, a very learned divine of Altorf, should certainly be received; who persuades to the use

of a larger affusion, that by so doing the want of immersion may be compensated."—*Theol. Dog.*, l. v., c. i., § 5.

Would these and others condemn their own practice by acknowledging and deploring its emblematical insufficiency, its departure from primitive practice, and inconsistency with Holy Writ, if all these facts could so easily be disproved, as it might be supposed from the language of some of the modern Pædobaptists? We say of *some* of them, because others in our country and on the continent are as candid and explicit as Buddeus himself.

Liddell and Scott, the first Greek lexicographers in the English language, with others of eminence, make no mention of sprinkle or pour as a meaning of *baptizo*. Writers belonging to the Church of England, which encourages immersion, have not so strong a temptation as some others to pervert the true import of this word. A Dissenting Pædobaptist, denying the church's right to decree rites and ceremonies, is under a strong temptation to interpret this word to justify his practice. Hence it has been asserted, "If such a one writes a lexicon, he gives *baptizo* a variety of meanings (see Ewing's *Greek Lexicon*); and on Mr. Ewing's principle of assigning meanings to words, he might have given it almost any number, in justification of any mode, or no mode. The figurative use of a word gives it no new meaning, and, consequently, is not properly the province of the lexicographer. A good metaphor needs not to be explained, for it contains its own light. Besides, to explain or enumerate all the possible metaphorical applications of a word is impossible: they are innumerable, and every person has a right to use as many as he pleases, if he does it with good effect. We contend that '*baptizo*,' in the apostolic age, had no secondary meaning."

It may be remembered by the reader that several writers already quoted have referred to Paul's language where he speaks of being buried with Christ in baptism; as Morus, Curcellæus, Wolfius, Altmann, Ravanellus, Buddeus, H. Alting, Grotius, Le Clerc, Gurtlerus, Rogers, Tillotson, S. Clarke, Sherlock, Baxter, Poole, Whitby, Doddridge, Burkitt, Dr. A. Clarke, Storr and Flatt, and others. Some of these encourage the idea that death is represented in immersion, which we think rather to be implied. Thus Dr. Adam Clarke, on Rom. vi. 4, says: "It is probable that the apostle here alludes to the mode of administering baptism by *immersion*, the whole body being put *under the water*, which seemed to say, the man is *drowned*, is *dead*; and when he came up out of the water, he seemed to have a *resurrection* to life; *the man is risen again; he is alive*. He was, therefore, supposed to throw off his old *Gentile state*," &c. Thus speak some of the Fathers. Tertullian says: "We die symbolically in baptism:" on which Rigaltius remarks: "We are immersed as if we suffered death, and rise up out of the water, as reviving again." The Apostolic Constitutions say: "Baptism is a representation of Christ's death; the water is that wherein we are buried." Again: "The immersion is the dying with Him; and emersion, or coming up from under the water, represents the resurrection." In like manner others.

Also many attach to the words "with Him," in the sentence of the apostle, "We are buried with Him by baptism into death," a meaning

beyond that of our being in baptism buried, *like as* Christ after He died, was buried. But not one of them, like Mr. S., considers the word buried to be used figuratively without any reference to a literal fact and action. They all believe that the expression buried is founded on the *immersion* in water that took place. Mr. S. has not adduced amongst the laws of figurative language the following: "That as every metaphor or simile has some *truth* upon which it is constructed, that primary idea or fact must be invariably regarded." We recommend this to his future consideration.

Let the following concessions of learned Pædobaptists of the present and of a former age, that apostolic language refers to immersion, be duly considered. We quote these authors simply on behalf of immersion as being taught by inspired language to be apostolical baptism. Our aim is not to give a commentary on other truths of revelation. From our opinions already given, we shall not be understood as agreeing with every sentiment that may be contained in the language which we quote. One reason of our quoting so largely is our belief that Pædobaptists generally, and even some Pædobaptist writers, are profoundly ignorant on this subject, even ignorant of what their own most eminent and fellow-Pædobaptists have admitted. We are free to acknowledge that every one, Baptist or Pædobaptist, is at liberty to judge for himself respecting the import of Holy Writ. Yet we believe that there are seasons when, with special advantage, the opinions of our fellow-Christians may be carefully weighed. We shall quote, first, some to whom the name of Pædobaptist is more appropriate than to others, as at the time when they wrote the usual practice was to immerse, whether the subjects were children or adults. We shall first quote some who spoke and wrote in the Greek language.

CYRIL, made Bishop of Jerusalem in A.D. 350, writing in Greek, says: "For as Jesus assuming the sins of the world died, that having slain sin He might raise thee up in righteousness, so also thou, *going down into the water* (*katabas eis to hudor*), and in a manner buried in the waters (*kai tropon tina en tois hudasi tapheis*), as He is in the rock, art raised again, walking in newness of life" (Ins. iii., on *Bap.*, xii.). Again: "O strange and wonderful transaction! Not truly did we die, nor were we truly buried, nor truly crucified did we rise again; but the imitation was in a similitude, while the salvation was in truth. Christ was really crucified, and really was buried, and truly rose again; and all these things have been graciously imparted to us that, sharing His sufferings in imitation, we might in truth obtain salvation" (Initia. ii., on *Bap.*). Again: "After these things ye were led by the hand to the sacred font of the Divine *immersion* (*baptismatos*),* as Christ from the cross to the prepared tomb. And each was asked, if he believes in the name of the Father, and of the Son, and of the Holy Spirit. And ye professed the saving profession, and *sunk down thrice into the water* (*kateduete triton eis to hudor*), and again came up. And there, by a symbol, shadowing forth the burial of Christ," &c.—Initia. ii. 4.

ATHANASIUS, made Bishop of Alexandria in A.D. 328: "In these benefits *thou wast immersed* (*ebaptisthes*), O newly-enlightened; the initiation into the grace, O newly-enlightened, has become to thee an earnest of resurrection; thou hast *the immersion* (*to baptisma*) as a surety of the abode in heaven. Thou didst imitate in the sinking down, the burial of the Master; but thou didst rise again from thence," &c. (*Disc. on the Holy Passo.*, 5.) Again: "For that the child sinks down thrice in the font, and comes up, this shows the death, and the resurrection on the third day, of Christ."—*Ques. on the Ps.*, Prop. 92.

* That immersion was in his estimation the action of baptism, is proved by what follows as well as by what precedes.

BASIL, made Bishop of Cæsarea in A.D. 370, says: "Imitating the burial of Christ by the immersion (*dia tou baptismatos*); for the bodies of those immersed (*baptizomenon*) are, as it were, buried in the water (*enthaptetai to hudati*)" (*On the Ho. Sp.*, c. xv. 35). Again: "The water presents the image of death, receiving the body as in a tomb." Also, on *Bap.*, b. i., c. i. 4: "Which we seem to have covenanted by the immersion (*baptismatos*) in water (*en to hudati*), professing to have been crucified with, to have been buried with," &c.

GREGORY, of Nazianzen, born about A.D. 330: "Let us, therefore, be buried with Christ by the immersion (*dia tou baptismatos*), that we may also rise with Him; let us go down with Him, that we may also be exalted with Him."—*Disc.* 40, on the *Holy Bap.*

JOHN, of Damascus, born about the end of the seventh century: "For the immersion (to *baptisma*) shews the Lord's death. We are indeed buried with the Lord by the immersion (*dia tou baptismatos*), as says the holy apostle."—*On the Ortho. Faith*, b. iv., c. 9.

CHRYSOSTOM, made Bishop and Patriarch of Constantinople in A.D. 398: "For to be immersed (*baptizesthai*), and to sink down, then to emerge, is a symbol of the descent into the under world, and of the ascent from thence. Therefore Paul calls the immersion (to *baptisma*) the burial, saying, We were buried, therefore, with Him by the immersion into death" (*Com. on 1 Cor.* *Disc.* xl. 1). Again: "For as His body, buried in the earth, bore for fruit the salvation of the world, so also ours, buried in the immersion (*en to baptismati*), bore for fruit righteousness, sanctification, sonship, ten thousand benefits, and will bear also the final gift of the resurrection. Since, therefore, we indeed in water, but He in earth, and we in respect to sin, but He in respect to the body was buried, on this account He did not say, 'planted together in death,' but 'in the likeness of death.'"—*On Rom.* vi. 5. *Disc.* xi.

THEOPHYLACT, Archbishop of Achrída about A.D. 1070: "For one immersion (*baptisma*) is spoken of, as also one faith, because of the doctrine respecting the initiation being one in all the church, which has been taught to immerse (*baptizein*) with invocation of the Trinity, and to symbolize the Lord's death and resurrection by the threefold sinking down and coming up" (*Com.*, on *Nahum*, c. i.). Again: "For our old man, that is, wickedness, was crucified with, that is, in like manner with the body of Christ, was buried in the immersion (*en to baptismati*)" (*On Rom.* vi. 5, 6). "For as He, having died, rose the third day, so also we, being typically buried in the water," &c. (*Com.*, on *Luke* xxiv. 45–53.) Again: "For symbols and an image of a burial and a resurrection are celebrated in this water; the thrice sinking down, symbols of the three days' burial; then the man comes up, as did the Lord," &c.—*On John* iii. 4, 5.

These quotations are from persons who used the Greek language, and thus have borne testimony to the import of *baptizo*, as well as to the practice of the church in their day. The next belonged to the Western Church, and wrote in Latin. The first wrote when the church was beginning to baptize children younger in years than he approved.

TERTULLIAN.—"Know ye not that so many of us as were immersed (*tincti sumus*), were immersed (*tincti sumus*) into His death?" (*Quo.* of *Rom.* vi. 3. *On the Res. of the Body*, c. xlvii.) Again: "We are three times immersed (*ter mergitumur*), answering somewhat more than the Lord prescribed in the Gospel" (*On the Soldier's Crown*, c. 3). Referring to *Matt.* xxviii. 19, he speaks of the Saviour "commanding that they should immerse into the Father, and the Son, and the Holy Spirit (*ut tinguerent in Patrem*," &c.)—*Against Præscas*, c. 26.

AMBROSE.—"Thou wast asked, Dost thou believe in God the Father Almighty? Thou saidst, I believe; and thou didst sink down (*mersisti*), that is, wast buried (*sepultus es*)" (*On the Sac.*, b. ii., c. 7). Again: "Yesterday we discoursed respecting the font, whose appearance is, as it were, a form of sepulchre; into which, believing in the Father, and the Son, and the Holy Spirit, we are received and submerged (*demergimur*), and rise," &c. (*Do.* b. iii., c. i. 1.) Again: "In baptism, since there is a similitude of death, without doubt, whilst thou dost sink down and rise again, there is a similitude of the resurrection" (*Do.*, b. iii., c. i. 2). Again: "It is, therefore, a death, but not in the verity of corporeal death, but in a similitude; for when thou sinkest down, thou dost take on a similitude of death and burial."—*Do.*, b. ii., c. vii. 23.

We shall now quote some who approximate more nearly to our times, many of whom belong to our country, and to an interesting period of its history. It will be seen that these and similar quotations are not chronologically arranged.

CRANMER.—“What greater shame can there be than a man to professe himselfe to be a Christen man because he is baptized, and yet he knoweth not what baptisme is, nor what the dyppying in the water doth betoken?” “Baptisme and dyppying into the water doth betoken that the olde Adam, with al his synne and evel lustes, ought to be drowned and kylled by daily contrition and repentance, and that by renewynge of the Holy Gost, we ought to rise with Christ from the death of synne, and to walke in a new lyfe, that our new man maye lyve everlastingly,” &c. He then refers to Rom. vi.—*Sermon, entitled An Instruction of Baptisme; dedicated to Edward VI.*

A. SCHOLAKER.—“The dipping in the water signifieth unto us that we are mortified of synne, of our oune wyll and of all fleshlye desire, and after this manner we are buried with Chryste in the fonte. And that we are lifted up agayne out of the fonte, signifieth unto us that we are risen frome death, that is, drawn out of all sinne, whiche might bringe us to death, in a newe spiritual life. And also that after this temporal death, we shall rise agayne into everlasting life.” This is from *A Christyan Instruction for all persons, yonge and olde, &c., translated out of Douth into Inglysh by Anthony Scholaker.*

W. TYNDALE.—“The plunging into the water signifieth that we die and are buried with Christ, as concerning the olde life of sinne which is Adam. And the pulling out againe signifieth that we rise againe with Christ in a newe life full of the Holy Ghost, which shall teach us and guide us, and worke the will of God in us, as thou seest (Rom. vi.).”—*Obedience of a Christian Man, printed by John Daye, p. 143.*

JOHN FRITH, who was burnt at Smithfield July 4th, 1553: “The signe in baptisme is the plounging downe in the material water, and lifynge up agayne, by the whiche as by an outward hadge we are knowne to be of the number of them whiche professe Christ to be theyr Redeemer and Saviour” (p. 91). “The signification of baptisme is described of Paule in the 6 of the Romaines, that as we are plunged bodily into the water, even so we are dead and buried with Christe from sinne: and as we are lifted again out of the water, even so are we risen with Christe from our sinnes, that we might hereafter walke in a newe conversation of lyfe. So that these two things, that is, to be plunged in the water, and life up againe doe signifie and represent the whole pith and effect of baptisme, that is, the mortification of our olde Adam, and the rising up of our new man.”—*Works, p. 93.*

GROTIUS.—“Buried with Him by baptism.” Not only the word *baptism*, but the very form of it, intimates this. For an immersion of the whole body in water, so that it is no longer beheld, bears an image of that burial which is given to the dead. So Col. ii. 12. “There was in baptism, as administered in former times, an image both of a burial and of a resurrection; which, in respect of Christ, was external; in regard to Christians, internal (Rom. vi. 4).”—In Rom. vi. 4; Col. ii. 12.

PICTETUS.—“That immersion into and emersion out of the water, practised by the ancients, signify the death of the old, and the resurrection of the new man (Rom. vi.; Col. ii.).”—*Theol. Chr., l. xiv., c. iv., § 13.*

BEAUSOBRE.—“Baptism was, as it was then administered, a sensible sign of death and a burial, on the one hand; and on the other, of a resurrection. The subject was buried under the water, which was, so to speak, a liquid grave, into which he was for a moment put. Then he was raised up, like a new man restored to life. Thus Paul explains the figurative import of baptism.”—*Dis. His. Crit. Theol. et Morauw, tom. v., p. 145.*

Bp. NICHOLSON.—“The ancient manner in baptism, the putting of the person baptized under the water, and then taking him out again, did well set forth these two acts; the first his dying, the second his rising again. . . . Into the grave with Christ we went not; for our bodies were not, nor could be buried with His: but in our baptism, by a kind of analogy or resemblance, while our bodies are under the water, we may be said to be buried with Him.”—In Davye, on *Bap.*, p. 114.

Dr. TOWERSON.—“One other particular there is, wherein I have said the water of baptism to have been intended as a sign; and that is in respect of that manner of application which was sometime used, I mean the dipping or plunging the party baptized in it. A signification which St. Paul will not suffer those to forget who have been acquainted with his epistles. For with reference to that manner of baptizing, we find him affirming (Rom. vi. 4), that we are ‘buried with Christ by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.’ And again (ver. 5), that if we have been ‘planted together in the likeness of His death, we shall be also in the likeness of His resurrection.’ To the same purpose, or rather yet more clearly, doth that apostle discourse, where he tells us (Col. ii. 12) that as we are ‘buried with Christ in baptism,’ so we do ‘therein also rise with Him through the faith of the operation of God, who hath raised Him from the dead.’ For what is this but to say, That as the design of baptism was to oblige men to conform so far to Christ’s death and resurrection as to die unto sin, and live again unto righteousness, so it was performed by the ceremony of immersion, that the person immersed might, by that very ceremony, which was no obscure image of a sepulture, be minded of the precedent death; as, in like manner, by His coming again out of the water, of His rising from that death to life, after the example of the Institutor thereof? . . . The thing signified by the sacrament of baptism cannot otherwise be well represented than by immersion; or at least by some more general way of purification than that of effusion or sprinkling. For though the pouring or sprinkling of a little water on the face may suffice to represent an internal washing, which seems to be the general end of Christ’s making use of the sacrament of baptism, yet can it not be thought to represent such an entire washing as that of new-born infants was, and as baptism may seem to have been intended for, because represented as the laver of regeneration? That, though it do [not] require an immersion, yet requiring such a general washing at least as may extend to the whole body; as other than which cannot answer its type, nor yet that general though internal purgation which baptism was intended to represent. The same is to be said yet more upon the account of our conforming to the death and resurrection of Christ, which we learn from St. Paul to have been the design of baptism to signify. For though that might and was well enough represented by the baptized person’s being buried in baptism, and then rising out of it, yet can it not be said to be so, or at least but very imperfectly, by the pouring out or sprinkling the baptismal water on him? But, therefore, as there is so much the more reason to represent the rite of immersion as the only legitimate rite of baptism, because the *only* one that can answer the ends of its institution, and those things that were to be signified by it, so especially if (as is well known, and undoubtedly of great force) the general practice of the primitive church was agreeable thereto, and the practice of the Greek church to this very day.”—*Of the Sac. of Bap.*, par. iii., pp. 51–57.

MINOCHIUS AND ESTIUS.—“The apostle, in Rom. vi. 4, alludes to the rite of immersion, when the body is, as it were, buried, and in a little while drawn out again, as from a sepulchre.”—In Poole’s *Synop.* Rom. vi. 4.

LIMBORCH.—“The apostle alludes to the manner of baptizing, not as practised at this day, which is performed by sprinkling of water, but as administered of old, in the primitive church, by immersing the whole body in water, a short continuance in the water, and a speedy emersion out of the water.”—*Com.*, in Epis. ad Rom. vi. 4.

BRAUNIUS.—“Christ went down into Jordan to be baptized by John (Matt. iii. 11). The same thing seems to be intimated by the apostle when he speaks of being ‘buried by baptism’ (Col. ii. 12; Rom. vi. 4).” “By baptism we are plunged under the water, and, as it were, buried; but we do not continue in a state of death, for we immediately rise again from thence: to signify that we, through the merits of Christ, and with Christ, mortify the old man, are buried with Christ, and with Him arise to newness of life.”—*Doct. Fæd.*, par. iv., c. xxi., § 8, § 11.

LE CLERC.—“The manner of baptizing at that time, by plunging into the water those whom they baptized, was an image of the burial of Jesus Christ.”—In Dr. Gale’s *Ref.*, p. 159.

EPISCOPIUS.—“Those who were baptized by the ceremony of plunging into the water, and rising out of it again, declared themselves to be, as it were, dead,” &c.—In Dr. Gale’s *Ref.*, p. 159.

P. MARTYR.—“As Christ, by baptism, hath drawn us with Him into His death and burial, so He hath drawn us out into life. This doth the dipping into water, and the issuing forth again signify, when we are baptized.”—*Ora. conc. the Res. of Christ*, p. 11.

F. SPANHEMIUS.—“This rite of immersion and of bringing out of the baptismal water was common and promiscuous in the apostolic age. Whence the apostle alludes to it, as a rite common to all Christians (Rom. vi. 4; Col. ii. 12).”—*Dispu. de Bap. pro Mortu.*, p. 16.

BOSSUET.—“The new birth of a believer is more express in immersion than in bare infusion or aspersion. For the believer being plunged in the water of baptism, is buried with Jesus Christ, as the apostle expresses it; and coming out of the water quits the tomb with his Saviour, and more perfectly represents the mystery of Jesus Christ who regenerates him. Mersion, in which the water is applied to the whole body, and to all its parts, also more perfectly signifies that a man is fully and entirely washed from his defilements.”—In Stennett, p. 178.

DR. MANT.—“The apostle Paul, in Rom. vi. 4, alludes, no doubt, to the ancient manner and way of baptizing persons; which was by immersion, or putting them under water for a time, and then raising them up again out of the water: representing our resurrection to newness of life.”

BURMANN.—“Immersion was used by the Jews, the apostles, and the primitive church, especially in warm countries. To this, various forms of speaking used by the apostles refer (Rom. vi. 3, 4; Col. ii. 12; Gal. iii. 27).”—*Synop. Theol.*, tom. ii., loc. xliii., c. vi., § 9.

DR. WELLS.—“St. Paul here alludes (Rom. vi. 4) to immersion, or dipping the whole body under water, in baptism: which he intimates did typify the death and burial (of the person baptized) to sin; as his rising up out of the water did typify his resurrection to newness of life.”—*Illus. Bib.*, on Rom. vi. 4.

Bp. FELL.—“The primitive fashion of immersion under the water, representing our death, and elevation again out of it, our resurrection or regeneration.”—*On the Epis. of St. Paul*, on Rom. vi. 4.

J. J. WETSTEIN.—“John baptized in the river Jordan, in Ænon, ‘because there was much water’ (John iii. 23); and Christ, when He was baptized, went down into the water (Matt. iii. 16). And Christians, in baptism, are said to put off their clothes (Gal. iii. 27), to be washed (Tit. iii. 5), and to be buried under the water (Rom. vi. 4); all which are expressive, not of sprinkling, but of dipping.”—*Com.*, on Matt. iii. 6.

DR. BALGUY.—“Baptism represents to our view a purification from sin. The apostle indeed carried his idea further, and considered the act of immersion in water as signifying a burial, the termination of our sinful life; and the rising again from the water as a new birth; as an entrance, that is, on a life of piety and virtue.”—*Disc. on 1st. Subj.*, p. 302.

DOCTRIN.—“By the dipping in, and remaining for a little space under, and rising up out of the water, was signified the communion of believers with Christ, in His death, burial, and resurrection. (See Rom. vi. 3, 6.)”—*Scheme of Di. Truths*, c. xxii., ques. 25.

BUDDEUS.—“Immersion, which was used in former times, was a symbol and an image of the death and burial of Christ; and at the same time it informs us that the remains of sin, which are called the *old man*, should be mortified.”—*Dog. Theol.*, l. v., c. i., § 8.

Where prejudice does not blind, it is admitted by Protestant or Papist that inspired language requires that the action in baptism bear a resemblance to a burial and resurrection. “Bread and wine are not more suitable emblems of Christ’s body and blood, used in the ordinance of the Supper, than baptism, in its primitive administration, is of the burial and resurrection of Christ, and of our burial and resurrection with Him by faith, and also of our literal burial, and resurrection unto eternal life.”

CAJETAN.—“‘We are buried with Him by baptism into death.’ By our burying He declares our death, from the ceremony of baptism; because he who is baptized,

is put under the water, and by this bears a likeness of him that is buried, who is put under the earth. Now, because none are buried but dead men, from this very thing, that we are buried in baptism, we are assimilated to Christ when He was buried."—In H. Laurence's *Tre. of Bap.*, pp. 71, 72.

CORNELIUS A LAPIDE.—"We are baptized into a similitude of the death of Christ. For they who are put under the water, allegorically represent Christ dead and buried."—*Com.*, in loc.

Dr. SCOTT.—"Those phrases, 'buried with Christ,' and 'risen with Christ,' are only the sense and signification of that Eastern custom in baptism, namely, of plunging the baptized person under water, and raising him up again. And the significancy of them, the apostle here (Rom. vi. 3-5) plainly tells us, wholly refers to the death, and burial, and resurrection of Christ; and, therefore, the plunging under water must necessarily refer to Christ's death and burial, and the raising up again to His resurrection."—*Works*, vol. i., p. 446.

BOEHMER.—"The most prudent divines earnestly desire to have the primitive practice restored; not that they think aspersion unlawful, but because immersion best corresponds with the custom that prevailed in the apostolic age, and most strikingly illustrates the spiritual import of baptism, as represented in Rom. vi. 3-7."—*Jus. Eccle.*, l. iii., tit. xlii., § 19.

DUTCH ANNOTATORS.—"'Because there was much water there.' Because they that were baptized by John went into the water with their whole bodies. (See Matt. iii. 16; Acts viii. 38.)" "The apostle seems here (Rom. vi. 3) to allude to the manner of baptizing, much used in those warm Eastern countries, where men were wholly dipped into the water, and remained a little while under the water, and afterwards rose up out of the water: to show that their dipping into and remaining in the water is a representation of Christ's death and burial; and the rising up out of the water, of His resurrection."—On John iii. 23, and Rom. vi. 3.

ASSEMBLY OF DIVINES.—"'Were baptized.' Washed by dipping in Jordan, as Mark vii. 4; Heb. ix. 10." "'Buried with Him by baptism.' (See Col. ii. 12.) In this phrase the apostle seemeth to allude to the ancient manner of baptism, which was to dip the parties baptized, and, as it were, to bury them under the water for a while, and then to draw them out of it, and lift them up, to represent the burial of our old man, and our resurrection to newness of life."—*Anno.*, on Matt. iii. 6, and Rom. vi. 4.

TILENUS.—"Immersion into the water declares, by the most agreeable analogy, the mortification of the old man; and emersion out of the water, the vivification of the new man. . . . The same plunging into the water exhibits to our view that dreadful abyss of Divine justice, in which Christ, on account of our sins, was for a time in a manner swallowed up. Abiding under the water, however short the time, denotes his descent to hell, that is, as we have elsewhere declared, the lowest degree of abasement, when, in a sealed and guarded sepulchre, he was considered as one entirely cut off. Emersion out of the water presents us with an image of that victory which He, though dead, obtained over death, even in His own pavilion, that is, the sepulchre. Thus, therefore, it is right that we, who are *baptized into His death*, and buried with Him, should also rise again with Him, and walk in newness of life."—In Booth, vol. i., pp. 142, 143.

HOORNBEEK.—"The apostle, speaking of what was notorious and certain, says: 'Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death?' (Rom. vi. 3), referring to what is performed in baptism, namely, the entrance into water, and the going out of it. For he immediately adds: 'Therefore we are buried with Him by baptism.' And (Col. ii. 12), 'Buried with Him in baptism, wherein also ye are risen with Him.' As in respect of Christ, His death was followed by His resurrection from the dead, so our conformity to Him consists in dying and rising again with Him. This is clearly presented to our view, and sealed by that immersion and emersion which are in baptism."—*Theol. Prac.*, l. ix., c. xxii., tom. ii., p. 388.

This writer, in accordance with others, considers the apostle to be "speaking of what was notorious and certain," when he says, "Know ye not," &c.; but learned Pædobaptists who seek to discountenance immersion, now teach that *this* might be meant, or possibly *that*, or more

probably *the other*, and that the apostle's meaning "becomes apparent only after patient inquiry." So difficult it is to reconcile apostolic language with anti-apostolic practice. We verily believe with other Pædobaptists whom we quote, that if baptism had been sprinkling in apostolic times we should not have read in God's Word of being buried with Christ by baptism.

SCHOETTGEN.—"The apostle forms a comparison between baptism and death. He that is baptized is entirely under water, and no longer seems to live. When, therefore, we Christians are baptized, it is into the death of Christ; namely, that we should become imitators of His death. Baptism obligeth us to become like our Lord in His death and resurrection."—*Horæ. Hebraicæ*, ad Rom. vi. 4, p. 515.

Bp. HOADLEY.—"This latter expression made use of by St. Paul, with relation to baptism, is taken from the custom of immersion in the first days, and from that particular manner of baptizing proselytes, by which they were first covered with water, and in a state, as it were, of death and inactivity, and then arose out of it into a sort of new state of life and action. And if baptism had been then performed as it is now amongst us, we should never have so much as heard of this form of expression, of dying and rising again, in this rite."—*Works*, vol. iii., p. 890.

Bp. HALL.—"Ye are in baptism buried together with Christ, in respect of the mortification of your sins, represented by lying under the water; and in the same baptism, ye rise up with Him in newness of life, represented by your rising up out of the water again, through that faith of yours which is grounded upon the mighty power of God, who hath raised Him from the dead."—*Hard Texts*, on Col. ii. 12.

ZANCHY.—"Baptism is a sign of the mortification and burial of the old man. . . . For immersion into the water, which was used of old, represented this mortification, death, and burial."—*Opera*, tom. iv., pp. 437, 438.

QUENSTEDIUS.—"With St. Paul, to be baptized is to be buried (Rom. vi. 3, 4). Immersion is, as it were, a burial; emersion, a resurrection; to which the apostle alludes (Col. ii. 12)."—*Antiq. Bib.*, par. i., c. iv., sec. ii.

VITRINGA.—"To be immersed in water, and to be under water, represent the death and burial of our old man, in virtue of the death of Christ."—*Aphor. Sanc. Theol.*, aphor. 891.

Dr. BOYS.—"The dipping in holy baptism has three parts: the putting into the water, the continuance in the water, and the coming out of the water, . . . as Paul, Rom. vi. 3."—*Works*, p. 294.

ROELL.—"The signification of baptism is taught (Rom. vi.), namely, that it is a sign and seal of the death, burial, and resurrection of Christ, and of our communion with them. For he that is immersed in water, which has the power of suffocating, is considered as in a state of death; and likewise as long as he continues immersed, he is there buried. But when he rises out of the water, he rises, as it were, from a state of death, and begins to live afresh. Of what kind this newness of life is, baptism also at the same time distinctly represents. For as water has the power of washing and purifying, it signifies that, in virtue of our Lord's death, the person baptized is cleansed from sin, and that he ought to live a new and a pure life without the pollution of sin." "When persons are baptized in faith, they are buried with Christ; to signify that they are no longer under the curse. They rise with Christ, or rather they are raised; as they that are baptized, after immersion into water, rise again out of the water when they repent, and so rise again from a death in sin. Thus also they rise again to a new life and are quickened: they live with Christ here in grace, and shall for ever live in glory."—*Expl. Epis. ad Eph.*, in c. iv. 5. *Erege. Epis. ad Col.*, in c. ii. 13.

Bp. DAVENANT.—"In baptism the burial of the body of sin, or of the old Adam, is represented, when the person to be baptized is put down into the water; as a resurrection, when he is brought out of it."—*Expo. Epis. ad Col.*, c. ii. 12.

A. ROSS.—"Immersion into the water represents to us the death and burial of Christ, and, therefore, our mortification: likewise the very emersion out of the purifying water is a shadow of the resurrection of Christ, and of our spiritual quickening."—*Annota.*, in Wollebii *Compen. Theol.*, l. i., c. xxiii., p. 150.

SCUDDER.—"Baptism doth lively represent the death, burial, and resurrection of Christ, together with your crucifying the affections and lusts; being dead, and

buried with Him unto sin, and rising with Him to newness of life, and to hope of glory (Rom. vi. 3-5; Col. ii. 11-13).”—*Daily Walk*, c. v., p. 95.

LUTHER.—“That the minister dippeth a child into the water, signifieth death; that he again bringeth him out of it, signifieth life. So Paul explains it (Rom. vi.). . . . Being moved by this reason, I would have those that are to be baptized, to be entirely immersed, as the word imports and the mystery signifies.”—In Dr. Du Veil, on Acts viii. 38. Vide *Lutheri Catechis. Minor*.

VOSSIUS.—“In our baptism, by a continuance under water, the burial of the body of sin, or the old Adam, is represented. The similitude consists in this: That as a corpse is overwhelmed and pressed by the earth, so, in baptism, a man is overwhelmed with water,” &c.—*Dispu. de Bap.*, dispu. iii., thes. 4.

POLHILL.—“Where baptism is in the right use, there is a seal of union with Christ. . . . They have the power of His death in mortification, and the power of His resurrection in a Divine life: the one is notably adumbrated in the baptismal immersion into the water; the other, in the eduction out of it.”—*Mys. Union*, c. vii., pp. 202, 203.

WOLFIUS.—“Immersion into water, in former times, and a short continuance under the water, practised by the ancient church, afforded the representation of a burial in baptism.”—*Curæ*, ad Rom. vi. 4.

Bp. PATRICK.—“‘Buried with Him in baptism.’ Though we by going into the water profess that we are willing to take up the cross and die for Christ’s sake, yet, on God’s part, this action of going into and coming out of the water again, did signify that He would bring such persons to live again (at the general resurrection).”—*Disc. of the Lord’s Supper*.

DE LA ROGUE.—“St. Paul says, We are buried with Him by baptism, which shows that the believer was plunged in water, thereby to represent, as it were, a sort of death and burial.”—In Stennett, on *Bap.*, p. 185.

WITSIUS.—“Immersion into the water represents the death of the old man, in such a manner as shows that he can neither stand in judgment to our condemnation, nor exercise dominion in our bodies, that we should obey his lusts.”—*Econ. Fed.*, l. iv., c. xvi.

CLIGNETUS.—“To which form of baptizing Paul seems to have referred (Rom. vi. 4; Col. ii. 12), where he says that we are buried with Christ by baptism: for a death and burial are better expressed by immersion than by sprinkling.”—In *Thesau. Dispu. Sedan.*, tom. i., p. 770.

SAURIN.—“Paul says: ‘We are buried with Him by baptism into death; that is, the ceremony of wholly immersing us in water, when we were baptized, signified that we died to sin; and that of raising us again from our immersion signified,’” &c.—*Sermons*, vol. iii., p. 171. Robinson’s Trans.

MASTRICHT.—“In baptism we emerge out of a sepulchre of water, and pass, as it were, into a new life.”—*Theoret. Prac. Theol.*, l. vii., c. iv., § 10.

SUPERVILLE, quoting Paul’s language, inquires: “What correspondence is there between the ceremony of baptism and burial?” And he answers: “We are for a moment covered with water, in token of death; and then are raised up out of it, in sign of a resurrection.”—*Les Veritez, et les Devoirs de la Rel. Chris.*, p. 357.

BURKITT.—“‘We are buried with Him by baptism into death.’ The apostle alludes, no doubt, to the ancient way and manner of baptizing persons in those hot countries, which was by immersion, or putting them under water for a time, and then raising them up again out of the water.”—*Espo.*, on Rom. vi. 4.

Dr. R. NEWTON.—“Baptism was usually performed by immersion, or dipping the whole body under water, to represent the death, and burial, and resurrection of Christ together; and therewith to signify the person’s own dying to sin, the destruction of its power, and his resurrection to new life. St. Paul plainly refers to this custom (Rom. vi. 4).”—*Prac. Expo. of Cate.*, pp. 297, 298.

Dr. CAVE.—“As in immersion there are, in a manner, three several acts, the putting the person into water, his abiding there for a little time, and his rising up again, so by these three were represented Christ’s death, burial, and resurrection.”—*Prim. Chris.*, part i., c. x.

HARDY.—“‘Therefore we are buried with Him by baptism.’ He alludes to the rite of immersing, which bears an image of our Lord’s burial” (*Anno.*, on Rom. vi. 4). “‘In baptism.’ The allusion is to the ancient custom of baptizing, when the body was immersed in water.”—On Col. ii. 12.

LOCKE.—“We Christians, who by baptism were admitted into the kingdom and church of Christ, were baptized into a similitude of His death. We did own some kind of death by being buried under water, which being buried with Him, that is, in conformity to His burial, as a confession of our being dead, was to signify that, as Christ was raised up from the dead into a glorious life with His Father, even so we, being raised from our typical death and burial in baptism, should lead a new sort of life.”—*Para.*, on Rom. vi. 4.

Bp. FOWLER.—“Christians being plunged into the water in baptism, signifies their obliging themselves, in a spiritual sense, to die and be buried with Jesus Christ (which death and burial consist in an utter renouncing and forsaking of all their sins), that so, answerably to His resurrection, they may live a holy and godly life.”—*Design of Chris.*, sec. i., c. viii.

BAXTER.—“In our baptism we are dipped under the water, as signifying our covenant profession, that as He was buried for sin, we are dead and buried to sin.”—*Para. on the N. T.*, on Rom. vi. 4.

Dr. HAMMOND.—“It is a thing that every Christian knows, that the immersion in baptism refers to the death of Christ; the putting the person into the water denotes and proclaims the death and burial of Christ.”—On Rom. vi. 3.

Dr. E. HARWOOD.—“When we were, therefore, immersed in baptism into the belief of His death” (Rom. vi. 4). “With Him have you been interred in your baptismal immersion.”—Col. ii. 12.

Dr. BARROW.—“The action is baptizing, or immersing in water. . . . The mersion also in water, and the emersion thence, doth figure our death,” &c.—*Works*, vol. i., pp. 518, 520.

Dr. S. CLARKE.—“Rom. viii. 11. And this was most significantly represented by their descending into the water, and rising out of it again. For as Christ descended into the earth, and was raised again from the dead by the glory of the Father, so persons baptized were buried with Him by baptism into death (Rom. vi. 4), and rose again after the similitude of His resurrection.”—*Three Essays*, p. 12.

The unprejudiced can see that whilst baptism is sometimes spoken of as emblematic of purification, it is expounded in Rom. vi. in reference to death, burial, and resurrection, and that immersion is referred to in the phrases “buried in baptism,” and “buried by baptism,” all other explanations being “unnatural, forced, and unsuccessful.”

Dr. JOHN EDWARDS.—“Some of the Fathers hold that the apostle’s argument in the text (1 Cor. xv. 29) is of this sort: If there shall be no rising of the dead hereafter, why is baptism so significant a symbol of our dying and rising again, and also of the death and resurrection of Christ? For those that were proselytes to the Christian religion were interpreted to make an open profession of these, in their being plunged into the baptismal water, and in being there overwhelmed and buried, as it were, in the consecrated element. The immersion into the water was thought to signify the death of Christ; and their coming out denoted His rising again, and did no less represent their own future resurrection. On which account the minister’s putting in of the Christian converts into the sacred waters, and his taking them out thence, are styled by St. Chrysostom, ‘The sign and pledge of descending into the state of the dead, and of a return thence.’ And thus, because the washing and plunging of the newly-admitted Christians was a visible proof and emblem, first of Christ’s, and then of their resurrection from the grave, the fore-mentioned Fathers have been induced to believe that this passage of our apostle which I am speaking of hath a particular respect to that, and is to be interpreted by it. Nay, this seems to agree exactly with the language and tenour of our apostle himself, who may be thought to be the best interpreter of his own words. ‘Know ye not,’ saith he, ‘that so many of us as have been baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism,’ &c. (Rom. vi. 3, 4).”—*Inquiry into Four Rem. Texts*, pp. 143, 144.

Dr. G. STANHOPE.—“The ceremony of immersing the body of the baptized represents the burial of a dead person under ground” (*Com.*, on Rom. vi. 3–11). We assuredly believe that Paul did not understand the use of a figure in writing, if he made sprinkling to represent burial, and that in his day baptism was well

known to be immersion, although Dr. J. Campbell has taught that "the expression 'buried in baptism,' is one of somewhat uncertain import," being understood by one class to refer to immersion, and by another being viewed "as simply an analogical expression."—In *McPhun's Bible*, on Col. ii. 12.

Bp. TAYLOR.—"We are buried with Him in baptism," saith the apostle. '*In aqua tanquam in sepulchro caput immergentibus vetus homo sepelitur et submergitur, deinde nobis emergentibus novus resurgit inde.*' So Chrysostom; 'The old man is buried and drowned in the immersion under water; and when the baptized person is lifted up from the water, it represents the resurrection of the new man to newness of life.' In this case, therefore, the contrary custom [of pouring or sprinkling] not only being against an ecclesiastical law, but against the analogy and mysterious signification of the sacrament, is not to be complied with; unless in such cases that can be of themselves sufficient to justify a liberty in a ritual and ceremony, that is, a case of necessity."—*Duc. Dubi.*, b. iii., c. iv., rule xv.

Archb. SECKER.—"Burying, as it were, the person baptized in the water, and raising him out of it again, without question, was anciently the more usual method: on account of which St. Paul speaks of baptism as representing both the death, and burial, and resurrection of Christ, and what is grounded on them, our being dead and buried to sin, renouncing it, and being acquitted of it; and our rising again to walk in newness of life."—*Lec. on the Cat.*, lec. xxxv.

Dr. T. GOODWIN.—"The eminent thing signified and represented in baptism is, not simply the blood of Christ, as it washeth us from sin; but there is a further representation therein of Christ's death, burial, and resurrection; in the baptized's being first buried under water, and then rising out of it; and this is not in a bare conformity unto Christ, but in a representation of a communion with Christ, in that of His death and resurrection. Therefore it is said, 'We are buried with Him in baptism;' and, 'Wherein you are risen with Him,'" &c.—*Christ set forth*, sec. iii., c. vii.

Archb. TILLOTSON.—"Anciently, those who were baptized put off their garments, which signified the putting off the body of sin; and were immersed and buried in the water, to represent their death to sin; and then did rise up out of the water, to signify their entrance upon a new life. And to these customs the apostle alludes (Rom. vi. 2-6; Gal. iii. 27)."—*Works*, vol. i., Sermon vii., p. 179.

The language of Archb. Tillotson may or may not be construed so as to convey the idea that he believed in their being baptized in a state of nudity, an idea opposed equally to fact and to probability. That no one anywhere or at any time has been so baptized, we do not affirm; for besides knowing that much which is sinful and scandalous has characterized the professed church of Christ, we do not know everything that in this world has taken place; but we deny the existence in God's Word of precept, precedent, or anything else, encouraging such a course. We do not believe that the words of Tillotson were intended to convey this idea. The expression naked is used in Holy Writ, and, we doubt not, elsewhere, when nothing more is meant than that the upper garments are thrown off. (See 1 Sam. xix. 24; 2 Sam. vi. 20; Isaiah xx. 2; Mi. i. 8; John xxi. 7.)

Further: "We see that to be baptized into the death and resurrection of Christ, is to be baptized into the similitude and likeness of them; and the resemblance is this: that as Christ being dead was buried in the grave, and after some stay in it was raised out of it, . . . so Christians, when they were baptized, were immersed into the water, . . . their bodies being covered all over with it; which is, therefore, called our being buried with Him by baptism into death; and after some short stay under water were raised up again out of it, as if they had been recovered to a new life."—*Works*, vol. x., pp. 252, 253.

Bp. SHERLOCK.—"Baptism, or our immersion into water, according to the ancient rite of administering it, is a figure of our burial with Christ, and of our conformity to His death," &c.—*Kno. of Christ*, c. iv., sec. 1.

Bp. PEARCE—On being baptized for the dead—"It seems to have been a metaphor

taken from the custom of those days in baptizing; for the person baptized went down under the water, and was (as it were) buried under it. Hence St. Paul says (in Rom. vi. 4, and Col. ii. 12) that they 'were buried with Christ by baptism.' So that this custom probably gave occasion to our Saviour to express His being to suffer death by the hands of the Jews, in the phrase of a *baptism* that He was to be baptized with. And St. Paul seems to have taken up the same phrase with a little variation, but still with the same meaning."—Note on 1 Cor. xv. 29.

SLADE.—"The ancient mode of baptism by immersion was a very suitable emblem of the old Adam being buried and the new man being raised up."

Archb. NEWCOME.—"Immersion in water betokens a burial with Christ."—*Obs. on our Lord's Conduct, &c.*, p. 162.

E. BOSANQUET, for "baptized" in Rom. vi. 4, speaks of our "being plunged or buried in the baptismal water;" and on ver. 5 says: "For we were then immersed in the water."—*Par. and Illus. of Rom.*

ESTIUS (Roman Catholic).—"For immersion represents to us Christ's burial; and so also His death. For the tomb is a symbol of death, since none but the dead are buried. Moreover, the emersion, which follows the immersion, has a resemblance to a resurrection," &c. (*Com. on the Epis.*, on Rom. vi. 3.) This writer teaches truthfully that burial supposes death to have taken place. Would that he and others neither taught that baptism effected the death of the old man, nor that it should be administered to any but those believed to have died to sin.

Archb. LEIGHTON.—"The dipping into the waters is referred to, as representing our dying with Christ, and the return thence, as expressive of our rising with him" (*Com.*, on 1 Peter iii. 21). He has before spoken of our *dying with Him*; we should rather speak of our burial with Him being represented by *immersion*.

SCHLESNER, on *sunthaptesthai* to Christ, to be buried with Christ, says: "The origin of this singular mode of speaking, which is peculiar to the books of the New Testament, must be sought for in baptism, which in the apostolic churches was performed by immersion. For submersion, which was formerly used in baptism, on account of its similitude to a burial, because the whole body of the person to be baptized being immersed in water or a river, was as if buried in a sepulchre, not only had this signification, that it might represent the death of Christ; but by the same symbolical rite the persons to be baptized were understood to profess and to promise that they were willing in future, after the likeness and resemblance of the death of Christ, to renounce all wickedness, and even to suffer death for the sake of the Christian religion, as Christ gave up His life for the sake of the truth: and as the body, which was immersed in water at baptism, again emerged or was raised out of the water, by this symbolical rite was represented the resurrection of Christ, the hope of the future resurrection of the dead; and men were admonished that the whole life should be regulated by the instruction and example of Christ."—*Lex. on Sunthapto*.

J. BENSON.—"'We are buried with Him,' alluding to the ancient manner of baptizing by immersion."—On Rom. vi. 4.

J. SUTCLIFFE.—"The allusion here is to the ancient mode of baptism in warm climates, by dipping the body under water."—*Com.*, on Rom. vi. 4.

J. HEWLETT.—"In order to understand the full force of St. Paul's inquiry, we must here understand by 'baptism' the complete immersion of the body in water."—*Com.*, on Rom. vi. 3.

POOLE.—"He seems here (Rom. vi. 4) to allude to the manner of baptizing in those warm Eastern countries, which was to dip or plunge the party baptized; and, as it were, to bury him for a while under the water. (See the like phrase, Col. ii. 12.)"—On Rom. vi. 4.

WHITBY.—"'Therefore we are buried with Him by baptism,' plunging us under the water, into a conformity to His death, which put His body under the earth; that like as Christ was raised up from the dead by the glorious power of the Father, even so we also, thus dead in baptism, should rise with Him, and walk in newness of life."—*Para.*, on Rom. vi. 4.

MACKNIGHT.—"Buried together with Him by baptism. Christ's baptism was not the baptism of repentance; for He never committed any sin: but, as was observed at the beginning, He submitted to be baptized, that is, to be buried under the water by John, and to be raised out of it again, as an emblem of His future death and resurrection. In like manner the baptism of believers is emblematical

of their own death and resurrection" (On Rom. vi. 4). Some of the Prædobaptist worthies, as Mr. Stacey, Dr. Pye Smith, and others, have taught that in the apostolic language there is no allusion to the outward ordinance. We ask, Are we buried by the pouring or sprinkling of the Spirit? for it is asserted that the baptism of the Spirit is pouring, by which it is maintained that sprinkling is justified.

WESLEY.—"Buried with Him," alluding to the ancient manner of baptizing by immersion" (*Notes*, on Rom. vi. 4). Nearly the same words are used by Dr. Doddridge and Dr. A. Clarke on this Scripture.

Dr. A. CLARKE.—"They receive baptism as an emblem of death, in voluntarily going under the water, so they receive it as an emblem of resurrection unto eternal life, in coming up out of the water" (*Com.*, on 1 Cor. xv. 29). "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water."—*Do.*, on Rom. vi. 4.

WHITFIELD.—"It is certain that in the words of our text (Rom. vi. 3, 4) there is an allusion to the manner of baptism, which was by immersion."

Dr. CHALMERS.—"We doubt not that the prevalent style of the administration in the apostles' days was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this sort of baptism by an immersion under the surface of the ground, whence He soon emerged again by His resurrection. We, by being baptized into His death, are conceived to have made a similar translation,—in the act of descending under the water of baptism to have resigned an old life, and in the act of ascending to emerge into a second or a new life,—along the course of which it is our part to maintain a strenuous avoidance of that sin which as good as expunged the being that we had formerly; and a strenuous prosecution of that holiness which should begin with the first moment that we were ushered into our present being," &c.—*Lec. on Rom.*, on Rom. vi. 4.

LANGE.—"As Christ died, so we die (to sin) with Him in baptism. The body, as it were, buried under water, is dead with Christ; the plunging under water represents death, and rising out of it the resurrection to a new life. A more striking symbol could not be chosen."—*On Inf. Bap.*, p. 81.

KNAPP.—"The image is here taken from baptized persons as they were immersed (buried), and as they emerged (rose again). . . . Since immersion has been disused, the full significance of this comparison is no longer perceived."—*Chr. Theo.*, p. 431.

BAUMGARTEN.—"As in baptism, since man is not only dipped into the water, but also comes up again, the fellowship so signified is not merely a fellowship of humiliation, but also of exaltation; not alone a communion of death and the grave, but a communion likewise of resurrection and ascension."—On Acts ix. 1-36.

Dr. T. W. PEILE.—"The apostle develops the typical nature of that rite, wherein the immersion of the body, in imitation of Christ's death and burial *for sin*, implies an engagement to die *from sin*; and the rising from the water, in imitation of His resurrection, is emblematic of a new life of virtue and holiness" (*Anno.*, on Rom. vi. 2). "The context, and the whole drift of the argument, show that as *thanatos* (rather, to *omoïoma tou thanatou*) is burial under the baptismal water, typical of a death unto sin, so *anastasis* (to *omoïoma tes anastaseos*) is the rising from the water, typical of the commencement of a new life."—*Do.*, on ver. 5.

W. TROLLOPE.—"In that rite the immersion of the body, in imitation of Christ's death and burial *for sin*, implies an engagement on the part of the baptized to die *to sin*; and the rising from the water, in imitation of His resurrection, implies the commencement of a new life" (*Anal. Theol.*, on Rom. vi. 1). "There is a reference to the primitive custom of baptizing by immersion; and it must be allowed that by plunging the body under water, and raising it again, the ends and effects of baptism are more significantly represented than by aspersion. For St. Paul speaks of baptism as emblematic of the death, and burial, and resurrection of Christ, and in conformity thereto of our dying unto sin, and rising unto righteousness (Rom. vi. 3, 4; Col. ii. 12)."—*Do.*, on Matt. xxviii. 19.

PRESBY. REVIEW.—"We cannot but regret, therefore, that Mr. Ewing should have been guilty of so many gross and glaring blunders in his endeavour to make out a case in favour of sprinkling. . . . We have rarely met, for example, with a more weak and fanciful piece of reasoning than that by which Mr. Ewing would persuade us that there is no allusion to the mode by immersion in the expres-

sion, 'buried with Him in baptism.' This point ought to be frankly admitted, and, indeed, cannot be denied with any show of reason."—Vol. i., p. 531.

OLSHAUSEN.—"In this place we must by no means think of their own resolutions only in baptism, or see no more in it than a figure, as if by the one half of the ancient rite of baptism, the *submersion*, the death and burial of the old man,—by the second half, the *emersion*, the resurrection of the new man,—were no more than prefigured," &c.—*Com.*, on Rom. vi. 3, 4.

THOLUCK.—"The baptismal symbol itself may be regarded as a figure of the death of Christ; and, accordingly, he in this verse represents the Christian undergoing baptism as being in some sort buried with the Saviour." "For the explanation of this figurative description of the baptismal rite, it is necessary to call attention to the well-known circumstance that, in the early days of the church, persons, when baptized, were first plunged below, and then raised above the water, to which practice, according to the direction of the apostle, the early Christians gave a symbolical import."—On Rom. vi. 4.

LAPIDE.—"We are baptized into a similitude of the death of Christ. For they who are put under water allegorically represent Christ dead and buried."—In *Tes. of Em. Pæ.*, p. 29.

Bp. ELLICOTT, on Col. ii. 12, says, referring to Rom. vi. 4: "There seems no reason to doubt (with Eadie) that both here and Rom. i. c. there is an allusion to the *kataudusis* and *anadusis* in baptism."—*Com.*

Dr. G. HILL.—"The apostle Paul (Rom. vi. 4, 5, 6) illustrates this connection by an allusion drawn from the ancient method of administering baptism. The immersion in water of the bodies of those who were baptized is an emblem of that death unto sin by which the conversion of Christians is generally expressed: the rising out of the water, the breathing the air again, having been for some time in another element, is an emblem of that new life which Christians by their profession are bound, and by the power of their religion are enabled to lead."—*Lec. in Div.* Edited by Dr. A. Hill, vol. ii., p. 335.

Dr. KITTO, on 1 Cor. xv. 29, after giving the sense of the passage as, "Baptized in the confidence and expectation of a resurrection from the dead," says: "Under this view it is thought by Chrysostom and others that there is an allusion to the ancient mode of baptism by immersion, in which the immersion represented the state of death, and the rising again the resurrection from the dead. (Compare Col. ii. 12, and also Rom. vi. 3-5.)"

Bp. COLENSO, the Pentateuchical sceptic: "Going down under the water (as the custom was of baptism in those days), as into a grave, they were 'buried,' as it were, 'with Him by baptism into His death.'"—*Trans. and Expo. of Rom.*, on Rom. vi. 3.

G. BIRD.—"One explanation of baptism in Holy Writ is, that by immersion we die with Christ (*i.e.*, we are regarded, for Christ's sake, as having died with Him): consequently when we come up again out of the water," &c.—*On the Ang. Church*, p. 79.

FRITZSCHE.—"We are therefore (*i.e.*, because, when we were baptized by immersion [*baptizaremur mersu*] into water, Christ's death was presented before us in an image of burial), as was Christ, deposited in a tomb by baptism, that we might be declared dead" (*Para.*, on Rom. vi. 4, p. 364). Again, in his *Com. on Matthew's Gospel*: "Moreover, Casaubon well suggested that *dunein* means to be submerged with the design that you may perish; *epipolazein*, to float on the surface of the water; *baptizesthai* [reflexive form of *baptizein*], to immerse yourself wholly, for another end than that you may perish. But that in accordance with the nature of the word *baptizesthai*, baptism was then performed not by sprinkling upon, but by submerging, is proved especially by Rom. vi. 4."

Dr. A. BARNES.—"It is altogether probable that the apostle in this place had allusion to the custom of baptizing by immersion."

Bp. WILSON.—"The expression, *buried with Him in baptism*, alludes to the ancient form of administering that sacred ordinance still directed in our own church, except when health forbids, of the immersion or burial, so to speak, of the whole person in the water, after the example of the burial of the entire body of our Lord in the grave."—*Lec. on Col.*, p. 219.

Bp. BROWNE.—"The comparison of baptism to burying and rising up again (Rom. vi.; Col. ii.) has been already referred to as probably derived from the custom of immersion."—In Dr. W. Smith's *Dic. of Bible. Art. Bap.*

Dr. WORDSWORTH is less favourable to immersion than most of his brethren. He teaches, on this passage, that "in baptism our sins are drowned and buried. . . . And we emerge from the Baptismal Red Sea of Christ's blood" (*Gr. Tes.*, on Rom. vi. 3). It is more profitable, we would say to Canon W. and others, to compare Scripture with Scripture, than to compare it with "the Fathers."

Dr. BLOOMFIELD.—"There is plainly a reference to the ancient mode of baptism by immersion; and I agree with Koppe and Rosenmuller that there is reason to regret it should have been abandoned in most Christian churches, especially as it has so evidently a reference to the mystic sense of baptism." "Wetstein adverts to the figurative use of bury as employed of plunging under water." Theophylact observes "that as we are by baptism buried in the water, so Christ was buried in the earth."—*Crit. Dig.*, on Rom. vi. 4.

CONYBEARE AND HOWSON.—"This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion."—*Life and Epis. of Paul*, vol. ii., p. 209.

T. LEWIN.—"Shall we continue in sin, that His grace may be the greater in still saving us? Far be it! says the apostle, for our baptism or submersion was a symbol of our death to sin, and of our resurrection to newness of life."—*Life and Epis. of Paul*, p. 542.

WEBSTER AND WILKINSON.—"Doubtless there is an allusion to immersion, as the usual mode of baptism, introduced to show that baptism symbolized also our spiritual resurrection" (*Gr. Tes.*, on Rom. vi. 1-4). "In *omoiomati* there is no allusion to the mode in which baptism is performed. The *omoioia* is explained in (11). There is a reference to a double resurrection—one to newness of life, the other (8) to eternal life; the fut. *esometha* expressing the certainty of the one, and the futurity of the other (Compare viii. 10, 11)."—*Do.*, vers. 5-7.

Thus unequivocally do some of the most eminent Pædobaptist divines, English and Continental, living and departed, of recent and remote date, testify to the primitive practice of immersion, and assert their conviction that apostolic language in Rom. vi. 3, 4, and Col. ii. 12, refers to the Christian ordinance, and necessarily alludes to this as *immersion*, and not pouring or sprinkling. We need not "the shelter of these great names," and we regard the "patient inquiry" by Mr. S. into the import of this passage as having, in his case and in several others, by the influence of prepossession, led only to the darkening of Divine instruction by human "verbiage," to the obscuring and perverting of what to the unprejudiced conveys an obvious and momentous import. Even Dr. Williams, who was "of opinion that the allusion is not to any mode of baptism whatever, but to a *spiritual disposition*," seems to have the conviction that apostolic language to some extent favoured immersion, because, said he, "there is a greater resemblance between that practice and a burial than between the said plunging and the active communication and application of Divine influences to the soul" (vol. i., p. 196). He should rather have said, Than between sprinkling and pouring, and a burial. As long as the *apostolic* allusions remain, we believe that we shall maintain that there is a greater approach to *profanity* in what Dr. H. says, and Mr. S. quotes, respecting baptism as a *scenic* representation of Christ in His death, burial, and resurrection, than in anything that has been said by Baptists and Pædobaptists who have written alike respecting a representation in the Christian ordinance of these solemn facts relative to our adorable Redeemer. We believe that, until the exigencies of sprinkling required another interpretation of these words, all commentators admitted that the apostle evidently and undoubtedly alludes to the Christian immersion; and, consequently, we agree with

Bishop Hoadley, that if baptism had been performed by the apostles as it is now by the Pædobaptists, we should never have heard of this form of speech (*Works*, vol. iii., p. 890). Finally, we believe that apostolic language in Rom. vi. is as much opposed to infants as the subjects of baptism, as it is to sprinkling or pouring as the action of baptism; and that what many Pædobaptists have written on this part of Scripture is as condemnatory of their own practice in substituting infants for professing believers, as in substituting sprinkling or pouring for immersion.

§ 6.—FUTILITY OF OBJECTIONS FROM 1 PETER III. 20, 21.

DR. D. DAVIDSON.—“Have we any instance of an emblem being the type of an emblem?”—*Fam. Comp. Bi.*, on 1 Peter iii. 21.

DR. F. WAYLAND.—“Our brethren who differ from us relieve themselves of one difficulty by plunging into a greater.”—*Prin. of Bap.*, p. 66.

W. JAY.—“Paley observes that we should never suffer what we know to be disturbed by what we know not. And Butler remarks nearly the same when he says, If a *truth* be established, *objections* are nothing. The one is founded on our knowledge, and the other in our ignorance.”—*Autobi.*, p. 167.

THE apostle Peter's words, in 1 Peter iii. 20, 21, are referred to by Dr. Halley as unfavourable to immersion. He says that “some resemblance between our baptism and the state of the family of Noah in the flood, is implied in the words. But the eight souls were not immersed. In the strict sense of immersion, even the old world was not immersed—not dipped—for the water came upon them. In no sense was Noah immersed in water. We baptize with ‘the like figure whereunto’ according to the mode in which Noah and his family were baptized, and not according to that in which the antediluvians were drowned; for our baptism is significant of salvation, and not of destruction” (p. 292). He then proceeds immediately to the baptism of the Pentecost. We do not know that Mr. Stacey has cited this passage in opposition to immersion. Dr. H., it will be perceived, asserts the inapplicability of the apostolic language to immersion, because Noah and because the eight souls were not immersed. He makes no attempt to *prove* that they were sprinkled. He does not positively affirm that the eight souls were either sprinkled or poured; but his language implies a belief that they were sprinkled, for he says: “We baptize with ‘the like figure whereunto’ according to the mode in which Noah and his family were baptized.” He appears to proceed here and elsewhere, as do Mr. S. and many of the Pædobaptists, &c., on the assumption that any difficulty,—we had almost said real or imaginary, because these alleged difficulties appear to us to belong exclusively to the latter class,—is so much proof in favour of the application of water in whatever way you like. He says that “the eight souls were not immersed.” The Word of God does not say that they were. Nor does it say or imply that they were sprinkled. It says that they “were saved by water.” If the old world had been destroyed in some other way, as by fire, Noah and they that were with him would have perished. By following God's directions, as a consequence of believing God's word, Noah was prepared for the flood, and the eight souls who entered the ark were saved by water. And in like manner baptism saves, not as an outward washing, but as “the answer of a good conscience toward God.” Seeing nothing

in this passage opposed to immersion, we had thought, when previously referring to it, of making no further remarks; but on re-examining Dr. H.'s assertions, we have deemed it right thus, and still further, to advert to his objections. Dr. H. says: "In the strict sense of immersion, even the old world was not immersed." He and Mr. S., and Prof. Wilson, &c., are deeply solicitous that we abide by what they believe to be the primary sense of immersion; although they, and all Pædobaptists who know the English language, know certainly that this is not the exclusive sense of the English word. Otherwise so many of them would not speak of the immersion of the Egyptians, and in other connections adopt a similar usage of immersion. Would that there were in them a tenth or a hundredth part of this solicitude to abide by the *strict sense* of the word which *the* DIVINE SPIRIT has invariably used to designate the Christian ordinance! The controversy on the action in baptism, and the inconsistency between practice and innumerable acknowledgments, would then come to a speedy and happy close. For the present, we are obliged to notice what our Pædobaptist friends are pleased to write. And Dr. H. says: "In no sense was Noah immersed in water. We baptize with the like figure whereunto according to the mode in which Noah," &c. We think that we have a right to ask from Dr. H. how Noah was sprinkled. Did the ark leak? Was there somewhere a bubbling up of water, which by some means besprinkled these eight souls? Or, through some defect, was not "the covering of the ark" waterproof? And from this defect did the eight souls obtain an aspersion, so that "we baptize with the like figure," &c.? We think either of these hypotheses quite as clearly revealed, and quite as accordant with reason, as that the pillar of cloud by day and of fire by night scattered its aqueous contents on the children of Israel, or that a portion of that water which stood on heaps, and was a wall on the right and on the left, was splashed to the distance of a mile, or of miles, falling on the children of Israel, who, nevertheless, all walked on dry ground. We recollect, too, that we are animadverting on the writings of one who sets his face as a flint against all interpolations of God's Word. Shall we humbly and charitably conclude that this sprinkling of the eight souls is a fact somewhere in God's Word plainly revealed, but that we have overlooked the passage, and that both Dr. Halley and the Congregational Union will not long allow the continued issuing of this volume with the kind of sanction which the latter give to it, without affording to us the information absolutely necessary, before we can practise sprinkling, and say that we "baptize with the like figure whereunto according to the mode in which Noah and his family were baptized"?

The Rev. D. Fraser says: "The baptism to which Peter alludes is that which was poured down from the opened windows of heaven." Was the baptism poured down? If it was indeed effected by the torrents of water poured down at that time from the opened windows of heaven, how is its resemblance to a sprinkling of the face proved? And was the sprinkling of the ark, whether in this or in any other way effected, the sprinkling of the eight souls?

Dr. Adam Clarke is more explicit, and possibly more venturesome, than Dr. Halley, respecting the *sprinkling* that took place when the

eight souls were saved. We cannot, however, give any pledge to the reader that Dr. H. agrees with his brother doctor. Indeed, it seems to us that one doctor looks upon the eight souls as being sprinkled, and the other doctor, upon the ark as being sprinkled. But this difference betwixt one and the other is of no consequence, if they are only both against immersion. Although they may contradict one another, and one or the other must be false, yet, against immersion their contradictory assertions may be accepted as *positive* arguments! It is only *like?* coming by two roads to one goal! But what does Dr. Clarke say? "Noah and his family were *saved by water*; that is, it was the instrument of their being saved through the good providence of God." How excellent and scriptural thus far! He adds: "So the water of baptism, typifying the regenerating influence of the Holy Spirit, is the means of salvation to all those who receive this Holy Spirit in its quickening, cleansing efficacy. Now, as the waters of the flood could not have saved Noah and his family, had they not made use of the ark; so the water of baptism saves no man, but as it is the means of his getting his heart purified by the Holy Spirit, and typifying to him that purification." These contain some important truths; although we might animadvert on baptism as the *means of getting the heart purified by the Holy Spirit*, and on the inconsistency of the whole with infant baptism. He adds: "The ark was not immersed in the water; had it been so, they must all have perished; but it was borne up on the water, and *sprinkled* with the *rain* that fell from heaven. This text, as far as I can see, says nothing in behalf of *immersion* in baptism, but is rather, from the circumstance mentioned above, in favour of sprinkling."—*Com.*, on 1 Peter iii. 21.

Thus, according to the good doctor, when "all the fountains of the great deep" were "broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights" (Gen. vii. 11, 12), the *sprinkling* which the ark received from the *rain* that fell down from heaven rather favours sprinkling as the action which Christ enjoined as the initiatory ordinance in His kingdom! To what absurd hypotheses does the advocacy of sprinkling lead doctors in divinity! We believe that the evidence which our Pædobaptist friends gain from this sprinkling, which we trow was rather an unusual sprinkling,—torrents of rain falling from the opened windows of heaven,—is about as much as is gained from Heb. ix. 21, which is sometimes quoted in proof of sprinkling in opposition to immersion in the Christian ordinance; the proof being that because Moses sprinkled with blood the tabernacle, and all the vessels of the ministry, therefore baptism (immersion) is sprinkling. Let Pædobaptists, and Baptists too, again peruse "the Scripture of truth" on this subject:—"When once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." It might be read more literally, but with exactly the same import, instead of, "the like figure whereunto even baptism doth also now save us," *According to which the antitype, baptism, doth also now save us.* Instead of the word of God saying either

that Noah was immersed, or that Noah or the ark was sprinkled, the words immediately preceding Peter's declaration respecting baptism as an antitype, are, that "eight souls were *SAVED by water*;" and the words immediately following the mention of baptism as an antitype are, "doth also now save us." What evidence can be justly demanded that the eight souls were baptized at all? The inspired record says that they were saved by water. We know that Noah, believing God and obeying His commands, was prepared for God's destroying of the world by water, and that this, not its destruction by fire, was God's purpose, and became God's deed. Noah went, as it were, out of the old world into the ark; in the ark he went down into the water; and eventually he came forth out of the ark, and out of the water in the sense in which he had been in the water, into a new world. We do not say that this is thus expressed, but we say that this is taught in God's Word. We do not say that this took place emblematically of immersion: we simply say that these are facts. The passage does not *require* an external resemblance in the action of baptism to Noah's condition in the ark, but a resemblance in the *element*, water, and in the *result*, salvation. The former, *water*, will not be denied as belonging to the antitype; the latter, *salvation*, is asserted on the highest authority, with an addition which we should be sorry to withhold "(not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." Thus the words of the apostle, as we maintain,—and we know not that any other inspired writer refers to this,—require not that we consider the action in the Christian ordinance to have been emblemized by anything that took place at the flood. He speaks respecting the emblem of water only, and being saved; and respecting the antitype he teaches only that baptism doth also now save us by the resurrection of Jesus Christ, not the putting away, &c. Who may not properly be reminded of our Lord's words, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Since the preceding was written we have read the following in Prof. Wilson:—

"In the original, baptism is styled the *antitypos*, corresponding in its effects to the preservation of Noah and his family, which thus occupies by implication the place of the *typos* or type. . . . That the safety extended to Noah and his family by water typified the salvation of the Christian by the baptism of the text, is evidently the substance of the apostolic statement. In both instances there is deliverance, and both employ the instrumentality of water. These are indisputable points of resemblance; and they abundantly warrant the application of the terms type and antitype" (pp. 284, 285). Also we have read the following from the Rev. J. Sutcliffe: "'The figure' is immersion, the mode of baptizing among the Jews."—*Com.*, on 1 Peter iii. 21, 22.

§ 7.—FUTILITY OF OBJECTIONS FROM CERTAIN PREPOSITIONS.

MOSES.—"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."—*Deut.* xxix. 29.

PAUL.—"Prove all things; hold fast that which is good."—*1 Thess.* v. 21.

JAMES.—"Do not err, my beloved brethren."—*Epis.* i. 16.

DR. F. WAYLAND.—"It is obvious that, no matter in what language a sentiment is written, we can never understand it unless we understand with sufficient accuracy the meaning of the words in which it is composed. If we attach to them no meaning whatever, or an inaccurate, vague,

exaggerated, or insufficient meaning, the simplest sentence may seem to us involved in the deepest obscurity. This, then, is our first business, to ascertain as accurately as possible the meaning of the words which the Spirit of God has chosen as the medium by which the thoughts of God shall be revealed to man. A sufficient degree of attention to this simple direction will render many a passage luminous which now seems hopelessly beyond the reach of our understanding."—*Prin. of Bap.*, p. 247.

Dr. A. RANKEN.—"The tendency to error renders study the more necessary to prevent it, or when it does prevail, to distinguish it from the truth."—In Dr. Burns's *Cy.*, vol. i., p. 254.

Dr. CARSON.—"To allege probability against the ascertained meaning of a word, is to deny testimony as a source of evidence, for the meaning of testimony must be known from the words used."—In *Tes. of Em. Pæ.*, pp. 7, 8.

FAMILY TREASURY.—"By contributions to religious literature, or the composition of sacred song, we are raising 'waymarks' adapted to be of use when the living voice and the consistent example have ceased their teaching. These are 'footprints on the sands of time.'

" 'Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, may take heart again.'

Thus multitudes, though dead, have not had a bound put to their usefulness in this world, but still exert a mighty influence for good by means of the lettered page. They speak by it, and will do so to the end of time, saying; to the latest generation of men, of the Divinely-appointed path they travelled, 'This is the way; walk ye in it.'—1860. Page 620.

THE Baptist's position does not stand in need of proof or corroboration that baptism is immersion from the prepositions and other words with which the term *baptize* is invariably associated in inspired and classic writings. It is conceived that, from other sources, overwhelming testimony that baptism is immersion, has been adduced. It is, however, conceived that certain words—and we shall dwell only on those that are to be met with in Holy Writ—are confirmatory of this fact. Not only do we deem objections from every source which we have yet noticed to be of the most futile character, but we are also indisposed to abandon our position, that the words associated with baptism accord with and corroborate other facts and arguments that have been adduced.

1. In regard to the preposition *en*. So blinded by their prejudices are some of the Pædobaptists, that injustice and falsehood in reasoning have seldom a more prominent and lamentable exhibition than in what some have written respecting the Greek prepositions. Mr. Thorn, having referred to *apo*, *en*, *eis*, and *ek*, says: "Perhaps the reader will be surprised to learn that in Schleusner's celebrated Lexicon of the Greek Testament, the first is said to have 20 different senses; the second, 36; the third, 26; and the last, 24. Again, the translators of the English Testament have rendered the first by 24 different words; the second, by 32; the third, by 36; and the last, by 32. Finally, the word *Apo* is translated by *from* 374 times; *Ex*, by *at*, *on*, or *with*, 313 times; *Eis*, by *to* or *unto*, 538 times; and *EK*, by *from*, 186 times. And it may be added that learned men deem such to be the current senses of these respective prepositions, especially of the first three of them. With such incontrovertible facts before him, what person of common sense and candour will contend that these words prove the baptized to have been in the water at all?" (p. 9.)

He here tells us how many meanings Schleusner has given to these prepositions, but he does not say what is given by Schleusner as the primary meaning of each. Nor does he intimate how often one word is used for another without any change of meaning. For instance, how often do we read of those that were baptized *of* John. This involves no obscurity in English, although *by* is the literal rendering of the Greek.

In regard to *apo*, which, Mr. Thorn says, is translated in the common English version by 24 different words, there is no intimation given how often a different word is given with exactly the same sense as if *from* had been given. For instance, in St. Matthew's Gospel* we read,—“had his raiment of camel's hair” (iii. 4). We do not object to *of* as here given; but clearly it has the meaning of *from*, in accordance with the original. So,—“ye shall know them *by* their fruits. Do men gather grapes *of* thorns, or figs of thistles?” (vii. 16.) In this verse once it is rendered *by*, and twice *of*: but who does not see that in every instance it might be rendered *from*, which is the meaning of the original, and indeed the import of our translation? In exactly the same manner it is rendered *for* in xiv. 26,—“They cried out *for* fear.” And, *because of*, in xviii. 7: “Woe unto the world *because of* offences.” In xix. 4, we have *at* given as the rendering of *apo*, and *at*, especially according to our punctuation, seems to us preferable to *from*: yet *from* is the meaning of the original, and is admissible. “Have ye not read that He who made them *from* the beginning made them male and female?” So in xxiii. 39, “shall not see me *henceforth*” is the same as, shall not see me *from* hence. Again, in xxiv. 21, “not *since* the beginning,” is the same in import as, not *from* the beginning. In xxvi. 58, and xxvii. 55, “*afar off*” is the same as *from* far. In xxvi. 64, it is rendered *after*, in the word “*hereafter*.” *Ap' arti*, literally *from* now. Also in many places it is rendered “*out of*,” where *from* might have been used with equal appropriateness. This notice of *apo* in St. Matthew's Gospel is a proof and specimen of the deception which Mr. Thorn's words are calculated to produce in those unacquainted with Greek, when he says by how many different words *apo*, *en*, *eis*, and *ek*, are rendered by the translators of the Greek Testament.

But for the present, directing our thoughts especially to the preposition *en*, we, in the most unqualified and emphatic manner, deny the truth of what Mr. Thorn asserts, namely, that learned men deem *at*, *on*, or *with* as the current sense of the preposition *en*. Instead of being an incontrovertible fact, it is a glaring falsehood. He tells us, too, that it is translated by *at*, *on*, or *with*, 313 times. Also he tells us how often the other prepositions which we have mentioned are translated by certain words; but he does not tell us how often they are translated in the New Testament, or in the translation of other works, by their obvious, primary, and common meaning. He does not tell us that *en* occurs in the New Testament 2,660 times, and that the English translators have given *in* as the rendering 2,045 times. How often it is translated *within*, *among*, *at*, &c., having the sense of *in*, as in the expressions, “*within yourselves*,” “*among themselves*,” “*among the people*,” “*at that time*,” &c., from the want of time having not examined, we are not able to say. It is in various instances rendered *with* and *by*, where the sense of *in*, conveyed by the original word, is apparent. He “spake unto them again *by*

* We have not examined the other parts of the New Testament, and, consequently, we have not tested whether Mr. Thorn's statements are correct or not respecting the various numbers given. Our quotations from Mr. T., except otherwise specified, are from his tract, *Dipping not Baptizing*.

parables" (Matt. xxii. 1). And, "Thou shalt love the Lord thy God *with* all thy heart, and *with* all thy soul, and *with* all thy mind" (ver. 37). Also in the sense of *in*, we read, "*On* the feast-day" (xxvi. 5). "*On* the Sabbath day" (xxiv. 20). "All ye shall be offended *because of* Me this night" (lit., in Me, in this night). "Though all men shall be offended *because of* Thee," &c. (Lit., in Thee, &c.) And yet though *in* is in many instances the undoubted sense of *en*, where our translators have given other words, and though our translators have given the word *in* as the translation of *en* more than 2,000 times out of the 2,660 instances of its occurrence, Mr. Thorn can speak of it as an incontrovertible fact, that learned men deem *at*, *on*, or *with* as the *current* sense of *en*! As a specimen of the occurrence and rendering of *en*, we give the following from the second chapter of Matthew's Gospel. "*In* Bethlehem," "*in* the days" (ii. 1); "*in* the east" (ver. 2); "*in* Bethlehem" (ver. 5); "*among* the princes" (ver. 6); "*in* the east" (ver. 9); "*in* Bethlehem and *in* all the coasts" (ver. 16); "*in* Rama" (ver. 18); "*in* Egypt" (ver. 19). In the first chapter in John *en* occurs 14 times, and in every instance excepting one, in which it is rendered "*among*," it is rendered *in*. If *en hudati* ought to be translated *with* water, why do we not find it in any of those places where indisputably an action performed upon an object with the element, is spoken of; as when we read, "Wash His feet with tears . . . anointed them with the ointment" (Luke vii. 38). "Fill the waterpots with water" (John ii. 7). "He sprinkled, likewise, with blood, both the tabernacle," &c. (Heb. ix. 21.) "The world that then was being overflowed with water" (2 Peter iii. 6). Or if *en*, when in construction with *baptizo* ought to be translated *with*, then we must read, "John did baptize (*en*) *with* the wilderness" (Mark i. 4), "and were all baptized of him (*en*) *with* the river of Jordan" (i. 5). "And John also was baptizing (*en*) *with* Ænon" (John iii. 23). And should *en* mean *with* after *bapto*, we must read: "He that dippeth his hand with Me *with* the dish" (Matt. xxvi. 23). We do not deny that *en* sometimes means *with*; but we maintain that compared with the meaning *in*, these are very rare occurrences, most exceptional cases. We believe that there is not a lexicon in existence which does not give *in* as the genuine and primary meaning of *en*; and that there is not a learned man in the world who will not admit that *in* may be designated as THE meaning of *en*. We are aware that lexicons give additional meanings to *en*, as they give many meanings to every word occurring so frequently; and we are aware that some learned Pædobaptists advocate the rendering *with* in some exceptional cases to which we object. These are cases where the rendering *with*, somewhat obscures *immerse* as the import of *baptizo*.

Dr. Halley says: "As to the preposition *en*, which is employed in construction with this verb, it so frequently denotes the instrument in the language of the New Testament, that it is more natural thus to construe it, even in phrases where in the Attic dialect such a construction might not be allowed. When the dative case is employed without the preposition, no other version ought to be admitted without necessity" (p. 325).

Mr. Stacey speaks of *ego hudati baptizo* and *ego baptizo en hudati* as

having the same grammatical force, and being equally rendered, "I baptize with water;" and of any other sense as being "inappropriate," or "inadmissible" (p. 199). He asserts "that *en* does frequently assign to the substantive the office of an instrument in the production of a certain effect," and then quotes Matt. xxii. 37; Luke xxii. 49; Rom. xvi. 16; x. 9, 10; xii. 21; 1 Cor. vi. 20; James iii. 9; and Rev. xiii. 10; on some of which passages he comments. Then he undauntingly says: "No permission, therefore, is asked, no licence is required, for the translation of *en hūdati*, with water. Common usage and strict grammatical authority are a sufficient justification" (p. 200). Just as if he had on his side both *common usage* and *strict grammatical authority*, when he has proved and can prove neither one nor the other. The giving of his quotations from Scripture in some of which *in* would accord with the English idiom as well as *with*, without a single hint respecting the frequency with which it is used in what is universally known to be its genuine and primary meaning, is too much in imitation of Mr. Thorn. Whatever might be designed, the inevitable tendency of this, and of much more, is to deceive the ignorant and the unwary. We are happy to agree with him, that *en hūdati* is in several places so contrasted with *en pneumatī* as to require precisely the same construction. But why does he add, "But baptism *with*, and not *into* the Spirit, is the plain and natural meaning of the second part of the passage; hence baptism *with* and not *into* water is the just and obvious version of the first" (p. 201). We cannot conceive why he thus misrepresents the Baptists, except from some Pædobaptist author who has done the same before him, whom he ignorantly follows, and thus both are brought more easily to the conclusion that "the water must be applied to the person, and not the person be put into the water" (p. 201). Who is the Baptist that has translated *en pneumatī*, *into* the Spirit, or *en hūdati*, *into* water? or has pleaded for such a translation? We affirm before the most learned, and before the men that have the least acquaintance with the Greek language, that "the plain and natural meaning" of *en pneumatī* is neither *with* the Spirit nor *into* the Spirit, but *IN THE SPIRIT*; and that "the plain and natural meaning" of *en hūdati*, is neither *with* water, nor *into* water, but *IN WATER*. Nothing but blinding prejudice could lead a good man, of the logical acumen of Mr. S., so to misrepresent his brethren, and to confound things which differ.

The Rev. D. Fraser asserts: "Whatever appearance of countenance the word *baptizo*, and the much water at Ænon, and that we are buried by baptism, may be regarded as giving to immersion, assuredly the prepositions give none; but, on the contrary, in the strongest possible manner indicate that baptism was administered by sprinkling" (On *Bap.*, p. 36). The prepositions which, literally rendered, teach that John baptized *in* water, *in* the Jordan, *into* the Jordan, "in the strongest possible manner" indicate that baptism is sprinkling!

But after these strong assertions it may be prudent, and of some importance, to adduce, in order to the more satisfactory illustration of our position, and proof of our truthfulness, what some others have written on this subject. In adducing these concessions we might acknowledge that some of our opponents are beyond our hope of convic-

tion. The learned and candid Presbyterian professor, Dr. G. Campbell, has before been referred to as charging our translators for rendering the above-mentioned phrases "*with water*" and "*with the Spirit*," instead of "*in water*" and "*in the Spirit*," with inconsistency, and with paying less deference to the Divine original than popish translators have paid to the Vulgate translation. These charges by Dr. C. may well lead us, as well as himself, to regret "that even good and learned men allow their judgments to be warped by the sentiments and customs of the sects which they prefer" (See before, pp. 122, 123).

This undoubted primary meaning of *en* has led eminent Pædobaptists in some instances to correct the Authorized English Version when the translators have unnecessarily departed from it. Thus Dr. J. Brown, in his *Analyt. Expo. of Romans*, translates Rom. vi. 11, "*in our Lord Jesus Christ*." Dr. Wardlaw says: "The expression in Col. ii. 12, is 'buried with Him *in baptism*' (*en to baptismati*); yet in Rom. vi. 4, it is different: 'buried with Him *by baptism* into His death,' (*dia tou baptismatos eis ton thanaton autou*)" (On *Inf. Bap.*, p. 139). Hence 1 Cor. xvi. 14, where our version gives for *en agape* "*with charity*," is corrected to "*in love*," by Doddridge, Bengel, Wakefield, Hodge, Sharpe, Conybeare and Howson, and T. Lewin, not to mention more. Hence the repeated instances, and sometimes invariably, of *in water* as the rendering of *en hudati* in versions that preceded the authorized one. On similar passages so rendered, a similar correction is common. Hence Dr. J. A. Alexander: "*Baptized with the Holy Ghost . . . With*, literally *in the Holy Ghost*" (*Com.*; on Acts i. 5). Even though he preposterously leaps to the conclusion that, because the Spirit was poured out on the day of Pentecost and there was a baptism of the Spirit, therefore pouring is baptism. Meyer says: "*En* is, in accordance with the meaning of *baptizo* (immerse), not to be understood instrumentally, but, on the contrary, as *in*, in the sense of the element wherein the immersion takes place" (*Com. on N. T.*; on Matt. iii. 11).

Dr. E. Robinson, in his lexicon under *baptizo*, gives *hudati* without the preposition, with water, in Luke iii. 16; Acts i. 5; xi. 16; but immediately adds: "Elsewhere with *en hudati*, *in water*, Matt. iii. 11; Mark i. 8; John i. 26, 31, 33. Comp. Matt. iii. 6; *en to Iordane*." See also previous pages 120–122.

The Rev. Jas. Hervey, addressing the Rev. J. Wesley, says: "I am ready to grant that places may be found where the preposition *en* must be understood according to your sense; [that is, with:] but then every one knows that this is not the native, obvious, literal meaning; rather a meaning swayed, influenced, moulded by the preceding or following word." "He will not allow the Greek preposition *en* to signify *in*; though I can prove it to have been in peaceable possession of this signification for more than two thousand years."—*Letters to Mr. J. Wesley*, pp. 26, 322.

Also in connection with all these prepositions, as well as with all the other Greek words of which we speak, let the following rules of interpretation, which are quoted approvingly by Mr. Booth from Dr. Williams, not be overlooked, namely: "That similar renderings should be given to similar phrases in the same connection;—that we are to consider

ourselves as *bound* to understand Scriptural terms in their *proper* sense and *ordinary* use;—that we should not desert the *plain*, the *natural*, and the *emphatical* use of words, when interpreting the baptismal statute;—that, had an inspired writer *intended* to convey an idea which is not natural and common to the words employed, he would have used such terms as are *generally* found in the Greek authors to express that idea;—and that *far-fetched* criticisms are to be rejected, though we should be accounted incorrigible bigots for so doing.”—In Booth’s *Pædo.*, vol. iii., p. 134.

These rules of interpretation, as we conceive, confirm our position that *baptizo* means to *immerse*, that *rhantizo*, or a similar word, is used by the inspired writers when they mean, to *sprinkle*, that *en hudati* means *in water*, and *en pneumati* *in the Spirit*, as *en Iordane* means *in Jordan*. Again, respecting *laws*, it has been written approvingly,—“The style should be plain and simple. . . . The laws ought not to be subtle; they are designed for people of common understanding; not as an art of logic, but as the plain reason of the father of a family” (Baron Montesquieu; *Spirit of Laws*, b. xxix., c. xvi). As we cannot conceive that precepts are given, neither can we conceive that precedents are recorded, by the God and Father of our Lord Jesus Christ, so obscurely as to be nearly unintelligible. As certainly not from incapacity, as not from inadvertence, and not from design, is this supposable. Dr. Ridgley says: “In order to our yielding obedience, it is necessary that God should signify to us, in *what* instances he will be obeyed, and the *manner how* it is to be performed; otherwise it would rather be fulfilling of our own will than His” (*Body of Div.*, ques. xci., xcii). Again: “The words (Matt. xxviii. 19) ought to be taken in their plain and natural sense, because they are a lasting form to the end of time. For Christ to give us expressions that people cannot understand, would be only to abuse them. It is unworthy of Him who is the light of the world, in whose mouth there was no guile.” Such “is the plain and natural sense of the words: and, therefore, to twine and torture them with conjectures and *maybe’s*, is making Christ not a teacher, but a *barbarian*, by not uttering words that are easy to be understood” (Bradbury; *Duty and Doc. of Bap.*, pp. 150, 173). Another says: “It is certain God put no disguises upon His own commandments, and the words are meant plainly and heartily; and the farther you remove from their *first* sense, the more you have lost the purpose of your rule” (Bp. Taylor; *Doc. Dub.*, b. i., c. i., p. 26). “In words which are capable of two senses, the natural and proper is the primary; and, therefore, ought, in the first place and chiefly, to be regarded” (Dr. Jon. Edwards; *Preser. against Socin.*, part iii., p. 52). A departure from these rules, after the example of our Pædobaptist brethren on the Greek *baptizo*, would involve in obscurity the import of the simplest and best-understood word in the English language. Dr. Johnson gives four meanings to the neuter verb to dip: “1. To sink, to immerge. 2. To enter, to pierce. 3. To enter slightly into anything. 4. To take that which comes first, to chuse by chance.” He also gives four meanings to the active verb to dip. If a writer takes at pleasure, or at random, the second, third, or fourth meaning, or without necessity adopts the last in preference to the first, what must be the necessary consequence?

Finally, Dr. Doddridge says: "I am more and more convinced that the vulgar sense of the New Testament, that is, the sense in which an honest man of plain sense would take it, on his *first* reading the original, or any good translation, is almost everywhere the true general sense of any passage." "I chose to follow the plainest and most obvious and common interpretation; which, indeed, I generally think the best." (Notes on Matt. xviii. 17, and 2 Cor. viii. 1.) If the rules which have been given are just in themselves, and are honestly applied to the Divine records where we have inspired precept and precedent on the subject of baptism, we can come to no other conclusion than that John immersed his disciples in Jordan, &c.; that Christ by His disciples immersed; that He has enjoined immersion into the name of the Father, and of the Son, and of the Holy Ghost; that the apostles, in obedience to instructions from the great Head of the Church, and from His own example given, immersed professing believers; and that the action in the Christian ordinance of which we are speaking is nothing else than *immersion*. In regard to the preposition *en*, let the following be weighed in the balances of truth and equity, and let that which is found wanting, if any be thus proved, be condemned and discarded. We ourselves are not disposed to reject logical, or philological, or theological *truths*, because uttered by Baptists, however much on some occasions we may prefer to record that which has proceeded from the pen of a Pædobaptist.

Dr. CARSON, on Matt. iii. 11, "I baptize you *in* water," writes: "It may be surprising that, after all that has been said on the subject, I should still lay stress on the preposition *en*, *in*. I may be asked, Do you deny that it may be translated *with*? I do not deny this, yet I am still disposed to lay stress on it. A word may be used variously, yet be in each of its applications capable of being definitely ascertained. Were not this the case, language would be incapable of conveying definite meaning. To ascertain its meaning here, I shall submit the following observations:—1. *In* is its primary and most usual signification. Even in the instances in which it is translated otherwise, it may generally be reduced to its primary meaning, although it is more usual with our idiom to employ other prepositions. There are instances, indeed, in which we cannot trace the primary idea. This, however, is nothing but what happens with our own preposition *in*, and with all prepositions. If the Greeks say, *en cheiri ischura* (in a strong hand), we say, *they went out in arms*. *En* is so obviously the parent of *in*, that Mr. Ewing says that 'it can hardly be called a translation.' He considers it merely a change of alphabet. It may be true that this was the case in the formation of the derived word, but it certainly is a translation in as full a sense as any one word is a translation of another. It is not like *baptize*, which was not a word of our language. *In* is an English word as truly as *en* is a Greek one. It is given as an equivalent to *en*, not because it was formed from it, but because in meaning it coincides with it. We adopted the word and its meaning also.

"2. As the instances in the acceptation of this preposition in which the primary idea cannot be traced are extremely few, so it cannot be admitted in a signification inconsistent with this idea, except when necessity demands it. If the words in connection admit the primary and usual meaning, it is unwarrantable to look for another." He says that the passages in which *en* is translated *with* are, without exception, such as would not make sense if it were translated *in*, of course meaning those in which it is legitimately rendered *with*; believing that without such a necessity no unbiassed translator would ever think of rendering *en* by *with*. He proceeds: "What is more usual than to find, when *en* is translated *among*, &c., critics explaining it as being 'literally in'? Now, in the instance alluded to, all the words in connection admit the primary and usual meaning of *en*. Even the most extravagant of our opponents admit that *baptizo* signifies to dip. If, then, the word also signifies to *pour*, to use *en* in connection with it would render it altogether

equivocal. We could not from the passage determine its meaning. I contend, then, that though *en* may sometimes be translated *with*, yet it cannot be so used here. For if *baptizo* is allowed to denote *dip*, and not *pour*, with is rejected as incongruous: if *baptizo* is supposed to signify either *dip* or *pour*, then to use a preposition after it, which usually signifies *in*, but here in the sense of *with*, which is rare, would inevitably be equivocal, or would rather lead to a false meaning. It is absurd to suppose that such an equivocal expression could be used with respect to the performance of a Divine ordinance, which is to be a precedent for all ages.

"3. I have produced innumerable examples in which *en* is construed with this verb incontestably in the sense of *dipping*. If, then, we have found the disputed phrase in a situation in which our opponents must admit our meaning of it; if the examples of this meaning of the phrase are numerous; and if no example can be produced in which the phrase is used in a situation in which we must confess that it refers to *pouring*, or anything but *dipping*;—all the laws of language forbid the supposition of *pouring*. What can forbid the phrase to have its usual meaning? What can authorize a meaning which the phrase has not necessarily in any other passage?

"4. Even Mr. Ewing's translation of *baptizo* will not construe with *en* in the sense of *with*. He would not say, *I pop you with water*, but *I pop upon you with water*. But there is no *upon* in the verb. . . .

"5. Any translation that can be given of *en* is inconsistent with the supposition that *baptizo* signifies to *pour*. We could not say, '*I pour you with water.*' *Pour* must be immediately followed by the thing *poured*, and not by the person on whom anything is poured" (pp. 121, 122).

Subsequently Dr. C. says: "Dr. Wardlaw concurs with Mr. Ewing in thinking that nothing can be learned from *en*, and *eis*, and *ek*, the prepositions usually construed with *baptizo*. 'It is truly surprising,' says he, 'that so much stress should be laid on the frequently vague import of a Greek preposition.' I ask Dr. Wardlaw what preposition in any language is perfectly univocal? Are there many words of any part of speech, except those expressive of mode, which are perfectly univocal? Are the above prepositions more vague than the prepositions that correspond to them in our language? Does it follow from a word's having two significations that no stress can be laid on itself in determining on the evidence of its meaning in any particular situation? If a word is sometimes used in a sense different from its usual one, are we at liberty to understand it in such unusual signification at random, as often as it may suit our argument? Were this the case, every sentence we utter would be a riddle. Every time we open our lips we use words which are as vague as any Greek prepositions, yet the most ignorant are not misled by the circumstance. It is only when the observation applies to dead languages that it imposes on those who do not trace arguments to first principles. *En* may sometimes be translated *with*; but there must be laws that regulate this matter, else human language would not be sufficient for testimony. *Eis*, in rare cases, may be translated *unto*; but if this will justify us in assigning this meaning to it when it suits our purpose, nothing could be definitely expressed in human speech. Yet this is the resource of Dr. Wardlaw in evading the evidence of immersion,—a resource which, if used with respect to English, would expose the critic to derision. I have pointed out some of the laws that determine in such cases; and whether I have been successful or not, such laws must exist, if human language is an adequate evidence of human thought. This I hold as an axiom.

"But I will venture to appeal still further to the common sense of my readers. Admitting all that is demanded for this supposed vagueness, is it not utterly incredible that, with respect to this ordinance, each of these three prepositions should assume, as it were, in concert to deceive us, its most unusual signification? Can we ascribe such a miracle of delusion to the Spirit of truth? Now, that *in* is the most usual signification of *en*; *into*, the most usual signification of *eis*; and *out of*, the most usual signification of *ek*, I suppose no one will be hardy enough to deny. I could easily prove that the exceptions to this, with respect to the two former, are much fewer than they are generally supposed; and when I come to Mr. Ewing's Appendix, I will show that, with respect to *ek*, there is no exception at all. But I am here taking for granted all that our opponents demand; and allowing the vagueness to be as great as they suppose, is it not absurd to suppose that the Holy Spirit would use the three prepositions, all in an unusual sense, when there were other

prepositions better suited to the purpose? The absurdity is still heightened by the consideration that these prepositions are used in connection with a verb, which the hardest of our opponents cannot deny as importing, at least in one of its senses, to *immerse*. The usual sense of the whole three prepositions is in our favour: the verb admits our meaning, even according to Mr. Ewing; but, according to the great bulk of the most learned of our opponents, this is its primary meaning. Judging, then, even from their own admissions, is it credible that the Holy Spirit would use language so calculated to mislead? Could there be any reason to pitch upon such phraseology, except to deceive? *If pouring or sprinkling had been appointed, there were words which univocally denote these meanings.* Why, then, should the Holy Spirit pass by these words, and pitch upon a word that, according to our opponents, has perhaps a dozen of significations? If there are prepositions that would, in their usual acceptance, express the meaning our opponents attach to the three prepositions in question, why should the latter be employed in an unusual sense? There never was a greater specimen of Jesuitism than that which Dr. Wardlaw here charges on the Holy Spirit. But this mode of reasoning carries its own condemnation in its very face. If the controversy were in a language of which we were entirely ignorant, and on a subject to which we were utterly strangers, we might hold it as a self-evident truth that the man who screens himself under the vagueness of words, and argues at random on the supposition that on any emergency it is fair to take a word in any situation he may find attached to it, has either a bad cause, or does not know how to defend a good one. As no one will charge our opponents with the latter, the cause which they defend must be incapable of a sound defence" (pp. 132, 133).

The Hon. and Rev. B. W. NOEL, after quoting Matt. iii. 6, 11; Mark i. 5, 8; John i. 26, 31, 33; Acts i. 5; xi. 16; 1 Cor. x. 2, and xii. 13, says: "The preposition *en, in*, generally in the New Testament, as in other books, means *in*, not *with* :* and as a rare sense ought never to be preferred to an ordinary sense without strong reasons, these expressions, 'to baptize in water,' must, in the absence of opposite evidence, mean, not to wash with, but to immerse in. . . . When it is said that the people were baptized in the river Jordan (Mark i. 5), and that the Israelites were baptized unto Moses in the cloud and in the sea (1 Cor. x. 2), the preposition *en* must mean *in*, not *with*; and since in these places the words *baptizein en* mean 'to baptize in,' not to baptize with, it is natural to conclude that they have the same meaning in other places.

"Passages have been sometimes cited to prove that *en* has the sense of *with*, and expresses the instrument of action; but it has much oftener the sense of *in*, as may in some measure be seen by the following instances:—

"*Tithemai en*, 'to place in,' Gen. ix. 13; xli. 10, 48; xlii. 17, 30; Ex. xl. 7; Num. xvii. 14; Deut. xiv. 28; Joshua iv. 3; Judges iv. 21; 1 Sam. xvii. 40, 54; xx. 25; xxi. 12; 2 Sam. viii. 6; xii. 31; xxii. 27; 1 Kings xiii. 30; xx. 26; 2 Kings x. 17; xxi. 4; 1 Chron. x. 10; 2 Chron. iv. 8; xxxvi. 7; Psalm xlix. 14; lxxx. 6; Jer. xxxii. 34; Eze. xxxvii. 26; Matt. xiv. 3; xxvii. 60; Mark vi. 29; Luke xxiii. 53; John xix. 41; Acts v. 68, 25; ix. 37; Rom. ix. 33.

"*Thapto en*, 'to bury in,' Gen. i. 26; xxxv. 19; xlvii. 29; 1. 5; Judges viii. 32; 1 Sam. xxv. 1; 2 Sam. ii. 31; xvii. 23; 1 Kings ii. 35; xiii. 31; 2 Chron. xvi. 14; xxxiii. 20.

"*Pluno en*, 'to wash in,' Gen. xlix. 11.

"*Bapto en*, 'to dip in,' Deut. xxxii. 24; Ruth ii. 4; 2 Kings viii. 15; Psalm lxviii. 23.

"*Embapto en*, 'to dip in,' Matt. xxvi. 23.

"It has been said that *en*, with verbs of motion, when it means *in*, and not *with*, signifies the place where the agent is at the time of the action, not the place into which anything is put, as Mark i. 4, 'John did baptize in the wilderness;' John iii. 23, 'John was baptizing in Ænon;' but the list of places above quoted shows that this use of *en* is the exception rather than the rule.

"It has been further said: 'When verbs denoting to dip are construed with *en* instead of *eis*, the sense, according to a well-known Greek idiom, is to put into and to leave in, as *etheto en phulake*, He put him to be in prison (Matt. x. 16). In such

* See Matt. ii. 1, 2; iii. 1, 3, 12, 17; iv. 13, 21, 23; v. 12, 15, 16, 19, 45; ix. 10; x. 17; xi. 8; xiii. 31, 32, 44; xv. 32; xx. 12, &c.

cases, it has been added, the construction is pregnant, since both the motion to and the consequent position in the place is implied, as *piptein eis koniesi*, to fall to the ground, and *lie there* (Liddell, *en*). But either the rule does not apply to such words as *bapto* and *baptizo*, or else the continuance of the position is not denoted, as may be easily seen from the following instances:—Deut. xxxiii. 24, 'Let him dip his foot in oil,' *Bapsei en elaiō* (Sept.); Ruth ii. 14, 'Dip thy morsel in the vinegar,' *bapseis en to ozei*; 2 Kings viii. 15, 'He dipped it in water,' *chapsen en to hudati*; Psalm lxviii. 23, 'That thy foot may be dipped in the blood of thine enemies,' *bapte en haimati*; Matt. xxvi. 23, 'He that dippeth his hand with me in the dish,' *embapsas en to trublio*; Homer, *Od.* x. 391, 'As when the smith dips in cold water (*ein hudati psuchro bapte*) the hatchet or the axe, much hissing, tempering it.'

"This sense of the expression is established by the only two places where it occurs in Hebraistic Greek, in the Septuagint version of 2 Kings v. 10, 14, and in a passage of Josephus. The passage in the Second Book of Kings is as follows:—'So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha; and Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. . . . Then went he down and dipped himself seven times in Jordan, according unto the saying of the man of God.' By the word 'wash' it is obvious that Elisha meant bathe or dip; the whole body being leprous, the whole was to be washed. To dip also was a definite act which could be repeated seven times, but any other washing would be indefinite; and the leper would not know whether any amount of washing at one time could be taken for seven washings. Elisha also clearly referred in this command to the Mosaic law respecting the leper, which was as follows:—'He that is to be cleansed shall wash his clothes and shave off all his hair, and wash himself in water that he may be clean' (Lev. xiv. 8). As the leper was wholly unclean, he must be wholly washed. The command, therefore, meant that he should bathe himself; and so the Jews correctly understood it, for their canon on the subject was, 'Whosoever in the law the washing of the flesh is mentioned, it means nothing else than the dipping of the whole body in water. For if any man wash himself all over except the top of his little finger, he is still in his uncleanness' (Gill, on Mark vii. 4). When, therefore, Elisha said, 'Go and wash thyself in Jordan,' he meant, 'Go and bathe thyself, according to the law of the leper on the day of his cleansing.' Of course, Naaman, if he fulfilled the command of Elisha, must necessarily bathe himself in the Jordan seven times, and the narrative accordingly relates, 'Then went he down, and dipped himself in the Jordan seven times.'

"We may learn the same fact from the force of the Hebrew words employed in the narrative. For the word *rahatz*, here translated 'to wash,' means often 'to bathe,' as may be seen in the following instances: Ex. ii. 5; Lev. xiv. 8; xv. 5; vi. 13; xvii. 15. And the word *tabal*, here translated 'to dip,' is always used in that sense. And, therefore, the precise terms of the narrative agree with the circumstances of the case and the law of the leper, to show that Naaman by Elisha's command dipped himself seven times in the Jordan. We may further learn that the Jewish translators understand this to be the case, from the term by which they translated the prophet's command to bathe or wash.* For the command, according to the Septuagint, was, 'Go and bathe (*louai*) in the Jordan,'† and the fulfilment must necessarily correspond to the command.

"Lastly, the Septuagint translators record the fulfilment of the command in the following terms: 'And Naaman descended and baptized himself in the Jordan,' *kai ebaptisato en to Iordanē*. The meaning which the translators attached to the word 'baptize' is here certain. First, because they are recording that Naaman fulfilled a command given him to bathe in the Jordan, and, therefore, that he

* The only places in which it occurs are the following: Gen. xxxvii. 31; Ex. xii. 22; Lev. iv. 6, 17; ix. 9; xiv. 6, 16, 51; Num. xix. 18; Deut. xxxiii. 24; Joshua iii. 15; Ruth ii. 14; 1 Sam. xiv. 27; 2 Kings viii. 15; Job ix. 31.

† *Poreuthis louai en to Iordanē*. (Sept.) '*Louo*, mid, to wash one's self, to bathe' (Liddell). 'The middle voice of *louo* almost invariably corresponds to our bathe.' 'We see no ground for objecting to the general principle that when the verb is employed under any regimen, expressed or implied, the washing is not confined to a part, but comprises the whole body.'—Wilson, pp. 151, 154.

bathed; and, secondly, because they translate by the word 'baptize' a Hebrew word, *tabal*, which they knew to express the act of bathing; and, thirdly, because they knew that the Hebrew law of the leper required him so to bathe on the day of his cleansing. Since, then, the expression 'to be baptized in water,' *baptizesthai en hudati*, means in Septuagint Greek 'to be immersed in water,' it must, in the absence of other evidence, be understood to mean the same in the Greek of the New Testament.

"The second instance in which this expression occurs in Hebraistic Greek is in the narrative of the death of Aristobulus, by Josephus. There the historian says: 'The youth was sent by night to Jericho, and there he died, being baptized by the Galatians in a swimming bath.' *Hupo ton Galaton baptizomenos en kolumbethra teleuta.* (*Jewish War*, i., 22, § 2.—Godwin, p. 30.) 'And was there dipped by the Galatians in a pool till he was drowned' (Whiston's Translation). Here the baptism was certainly immersion, for it drowned him; and it was in the bath, for it was accomplished while he was swimming. According, therefore, to the usage of the Jewish historian, *baptizesthai en* is 'to be immersed in' water; and the expression, without contrary evidence, must be understood to mean the same thing when used by the Jewish historians of the New Testament.

"On the whole, since the ordinary meaning of the preposition *en* is *in*, not *with*, since it generally has this sense when it follows verbs which govern it in the New Testament, and since on the only two occasions in which it occurs with *baptizo* in Hebraistic Greek it has this meaning, it should be so translated in the New Testament. Thus *baptizein en* means *baptize in*, not *baptize with*; and since the ordinary meaning of the word *baptizo* is 'to immerse,' we may certainly conclude that it has this meaning in those places of the New Testament in which it is connected with the preposition *in*; and the expression of St. Mark, 'the multitudes *ebaptizonto en to Iordane*, were baptized in the Jordan,' by John, must mean that they were immersed by him in that river."—(*Essay on Bap.*, pp., 10-16.)

It will be seen that Mr. Noel, in this extract, speaks of the import of *baptizo*, as well as of the import of the preposition *en*. Our reason for transcribing the whole is, a conviction that the whole may be read and examined with advantage. Further, Mr. Noel speaks so clearly and convincingly in opposition to the confident and unfounded assertions of several Pædobaptists respecting *hudati* without a preposition, or *hudati* with the preposition *en*, being in the dative of the instrument, that we shall again quote him, and most of the proofs and illustrations which he adduces. Before quoting, we may remind the reader, that in seeking to establish the "common usage and strict grammatical authority" of this instrumental dative, a reference is made to *three* passages in the New Testament where in the same verse *hudati* appears without a preposition, but in each verse before *pneumati* the preposition *en* is prefixed. This prefixing of a preposition to the latter clause, when the same preposition is understood in the former part of a sentence, one part being in antithesis to the other, we believe to be consistent with the Greek, though not with the English idiom. These verses are Luke iii. 16; Acts i. 5; and Acts xi. 16. See the rendering of them at pp. 118-120, where we have given the utmost latitude to the objections of our opponents. Mr. N., speaking of *hudati* without a preposition, says:—

"In some instances *baptizo* is used with the dative alone. The only cases of this construction are in the following three places: Luke iii. 16; Acts i. 5; and Acts xi. 16, in which the expression *baptizein hudati* ought to be translated 'to baptize in water,' not 'to baptize with water.' The following are the reasons for this opinion.

"1. The first clause in these passages, *baptizein hudati*, is antithetical to the second, *baptizesthai en pneumati*; and since the second means 'to baptize in the

Spirit,' the first ought to mean 'to baptize in water,' to make the antithesis complete.

"2. The words in Luke iii. 16,* are the evangelists's record of words spoken by John the Baptist; but John said: 'I baptize in water,' *baptizo en hudati*, according to the two evangelists Matthew and Mark, and therefore Luke must mean, like them, to record that he said, 'I baptize in water,' not I baptize with water.

"3. Luke elsewhere often uses the dative answering to the question 'wherein,' the dative expressing *in* and not *with*. Thus: (1) Luke xvii. 34, *Taute te nukti*, 'In that night,' for *en tute*: See Acts ii. 41; Luke xix. 42; and Rom. ii. 16. (2) Acts i. 14, *proskarterountes te proseuche*, 'continuing in prayer,' and Acts ii. 42, for *en te proseuche*: See Acts ii. 46. *Emmenein te pistei* (Acts xiv. 22), 'to continue in the faith' for *en te pistei*: See Stephen and Liddell, *emmeno*, comp. Rom. iv. 20. (3) *Poreuomenai to phobo* (Acts ix. 31), 'walking in the fear,' for *en to phobo*: See 1 Peter iv. 3. *Zeon to pneumatī* (Acts xviii. 25), 'fervent in Spirit,' comp. 1 Cor. xiv. 20; 2 Cor. x. 11; xi. 6. (4) *Te idia dialekto lalounton* (Acts ii. 6), 'speaking in his own language.' *Pos hemeis akouomen hekastos te idia dialekto hemon*; 'How hear we every man in our own tongue?' Acts ii. 8. (5) *Poruesthai tais hodois auton*, 'to walk in their own ways,' Acts xiv. 16. There is much similarity in the use of the dative in all these cases, and the last seems to me exactly parallel to that which is under examination. In the expressions *poruesthai hodo* and *baptizein hudati*, the datives answer to the question 'wherein,' and as *hodo* expresses 'in the way,' so *hudati* expresses 'in water;' and this dative is a dative of place, not a dative of instrument.

"4. These uses of the dative are recognized by grammarians. Matthiæ notices 'The dative in answer to the question "wherein;"' adducing the following examples: '*hyperballein, prochein, diapherein pheronesei, adikia*, &c., to distinguish oneself in intelligence, injustice, &c. *Iskuein tois somasi*, 'to be strong in body,' &c. In Attic the preposition is omitted, and the Ionic dative used as an adverb, *Athenesi, Thebesi, Thurasi*.—Liddell, *en*.

"He adds, 'Lastly, the dative is used in definitions of place in answer to the question "where."' And he cites the following examples, among others, which exactly correspond to the expression *baptizein hudati*, and settle its sense:—

"*Hos ten palaian phegon audesai pote Dodoni.*"

"Sophocles, Trachiniæ, 170.

"*'Thus the old beach once uttered in Dodona.'*

"*'Hos skoto kan aischra prasses.'*—*Ibid.*, 596.

"*'So if you perpetrate deeds of shame in darkness.'*

"*'Ho meden est' oikois baru.'*—*Ibid.*, 730.

"*'To whom there is no weight of grief in his house.'*

"*'Hodois kuklon hemauton eis anastrophēn.'*

"Sophocles, Antigone, 226.

"*'On my road turning myself to go back.'*

"*'Kratī de heliosteres*

"*'Kune prosopa Thessalis nin ampekei.'*—*Æd. Col.*, 313.

"*'On her head a Thessalian bonnet, shading from the sun, covers her face.'*

"*'Pater de sos autothi minnei*

"*'Agro, oude polinde katerchetai.'*—Homer, *Od.*, xi., 186.

"*'Thy father remains there in the field and comes not to the city.'*

"In these cases the datives are used exactly as they are in the passage under consideration; and as the dative *Dodoni* means 'in Dodona,' the dative *oikois*, 'in the house,' the dative *hodois*, 'in the way,' the dative *kratī*, 'on the head,' and the dative *agro*, 'in the field,' so the dative *hudati* means 'in the water.' It is the dative of place, not of instrument.

"5. Like *baptizo*, *bapto* governs the prepositions *eis*, *en*, *into*, *in*, and a dative without a preposition; and this dative is a dative of place, not of instrument. As

* The words are these:—*Ego men hudati baptizo humas erchetai de ho ischuroteros mou . . . autos humas baptisei en pneumatī hagio kai puri.* (Luke iii. 16.) *Ioannes men ebaptisen hudati, humeis de baptisthessthe en pneumatī hagio.*—Acts i. 5; and Acts xi. 16.

we read of *baptein eis hudor*, and *baptein ein hudati*, so we read *chole bebammenois*, *himation bebammenon haimati*, *elaio*, *hudati baptousin*. As *chole bebammenois* means 'dipped in gall' (Strabo in Wilson, p. 19), and *himation bebammenon haimati* is 'a vesture dipped in blood' (Rev. xix. 13), so *elaio baptousin* means 'they dip in oil,' *hudati baptousin*, 'they dip in water.' Now, as the expression *hudati baptein* means 'to dip in water,' so the expression *hudati baptizein* similarly means 'to immerse in water.' It is so used by Heraclides in the following sentence: 'For the mass of iron which is drawn out by the blacksmiths red-hot is baptized in water, and that which is fiery of its own nature being quenched in the water ceases to be so.' *Epeideper ek ton banauson diapiros ho ton siderou mudros hekustheis hudati baptizetai, kai to phlogodes hupo tes idias pluscos hudati katasbesthen anapautei*.—Wilson, p. 114.

"According to the instances above quoted, the words *hudati baptizetai* should mean an immersion 'in water,' not an immersion 'by water.' And the circumstances lead us to the same conclusion as the rules of grammar; for a red-hot iron would be so much more easily and expeditiously cooled by plunging it into water than by pouring water upon it, that a blacksmith would never use the latter method; and Heraclides must have meant an immersion by dipping rather than an immersion by affusion. And that this was the habit of the smiths of Ancient Greece, we learn from the following lines of Homer:—

" 'Skeparnon
Hos d' hot' aner chalkeus pelekun megan ee
Ein hudati psuchro baptei megala iachonta
Pharmasson.'

" 'As when the smith dips in cold water the hatchet or the axe much hissing, tempering it.'—Homer, *Od.*, x., 391.

"The following passages show this to have been the method of tempering iron among the Romans as well as Greeks:—

" 'Alii stridentia tingunt
Æra lacu.'—Virg. *Georg.*, iv., 172.
" 'Ensem, quem Daunio ignipotens deus ipse parenti
Fecerat, et Stygiâ candentem tinxerat undâ.'—Æn., xii., 91.
" 'Gelido ceu quondam lamina candens
Tincta lacu stridit.'—Ovid. *Met.*, ix., 107.
" 'Ut calidis candens ferrum e fornacibus olim,
Stridit ubi in gelidum proptere demersimus imbrem.'
Lucretius, vi., 147.

"To temper the hatchet, the Greek smith dipped it in cold water; and, therefore, when we read in the scholiast of Sophocles of the Greek smiths, *sideron hudati baptousin*, we must understand him to mean, 'they dip it in water;' and when Heraclides says, *hudati baptizetai*, we must understand him to mean 'it is baptized in water.' Like *baptizo*, *tithemi* governs the prepositions *eis*, *en*, and the dative without a preposition; and, therefore, we may expect this dative to have the same force in connection with each of the two words.

"*Tithemi* governs *eis* in Hom. *Il.*, xxiii., 704, xxiv., 797, &c. It governs *en* in the following instances: *En phresi thesthe hekustos aidō* (*Il.* N. 121). *En time tithetai* (Herodotus, iii. 3). *Etheto en phulake* (Matt. xiv. 3); see also Matt. xxvii. 60; Mark vi. 29; Rom. ix. 33.

"But we find likewise *tithemen noo*, 'to place a thing in the mind' (Pindar, p. i. 78; Liddell). And *koleo men aor theo*, 'place thy sword in thy sheath' (*Od.* K. 333).

"Just as *tithemai koleo* is 'to place in the sheath,' so *baptizein hudati* is 'to baptize in the water.'

"We find exactly similar use of the word *mergo*, to immerse, in the following instances:—1. '*Flavius in Euphratem mergitur*;' '*Mergere manum in ora ursæ*;' '*Pullos mergi in aquam jussit*.' 2. '*Se in mari mergunt*;' '*Nihil in lacu mergi potest*.' 3. '*Me Deus æquore mersit*;' '*Mergitur oceano*;' '*Visceribus ferrum mergere*.'—Facciolati, '*Mergo*.' '*Animas luto demergere*;' '*Colla demersere humeris*,' are similar expressions.

"6. We may further judge that the words *baptizein hudati* mean 'to baptize

in water,' from the use of the Latin ablative in connection with the words *tingo*, to dip, *lavo*, to bathe, and *mergo*, to immerse, recollecting that the Greek dative corresponds to the ablative in Latin. The following instances are sufficient for our purpose: we read, '*Tingere in amne fuces*;' '*In undis summa pedum taloque tenus vestigia tingit*;' '*Spongia in aceto tincta*;' and, likewise, without the preposition, '*Telum fluvio tingere*,' and '*Tingunt æra lacu*' (Georg., iv. 172). See Riddle and Facciolati, '*tingo*.' We read, '*Lavantur in fluminibus*;' '*In umbroso fonte lavari*;' and, likewise, without the preposition, '*Phæbe qui Xantho lavas amne crines*' (see Fac. '*lavo*'). We read also, '*Visceribus ferrum mergere*;' '*Nec me Deus æquore mersit*;' '*Bootes qui rix sero alto mergitur oceano*.' Fac. '*mergo*.' As, therefore, '*fluvio tingere*' is 'to dip in the water,' '*amne crines lavare*' is 'to bathe the hair in the stream,' so *baptizein hudati* is 'to bathe in the water.'

"7. There are many places in which *baptizo* is connected with the dative of instrument. In all these places it expresses the force which plunges into the water, and is never in a single instance, as far as I know, used to express the water itself. The following instances illustrate this fact: Thus Hippocrates says: 'Shall I not laugh at the man who by many burdens baptizes his ship?' *Me gelaso ton ten nea polloisi phortioisi baptisanta*.—Hippoc. 532; Godwin, p. 27. And Justin Martyr speaks of persons 'baptized by the heaviest sins,' '*Tais barutais hamartiais bebaptismenoi*.—Jus. Mar., *Ibid.*, p. 33. In these cases the burdens and the heavy sins describe the force which baptizes into the element, not the baptismal element. The man, like a ship, is sunk in a sea of calamity by his burden, and sinners are baptized by their heavy sins in a sea of guilt. Exactly similar is the construction of all the following passages. Plutarch says: 'The mind is improved by proportioned labours, but is baptized by those which are excessive.' *Psuche tois men summetrois auxetai ponois, tois de huperballousi baptisetai*.—*Ibid.*, p. 32. He speaks further, 'of persons baptized by debts,' '*Ophlemasi bebaptismenoi*.—*Ibid.*, p. 33. Chrysostom speaks 'of being baptized by cares;' '*Baptizomenos phrontisi* (*Ibid.*); and 'of being baptized by many waves of business.'—*Pollois baptizomenos pragmaton kumasi*.—*Ibid.* In all these places the dative expresses not the water, but that which plunges into the water. The excessive labours, the heavy debts, the numerous cares, and the waves of business, all plunge the person into the sea, but are not the sea itself. There is one case cited in which the dative connected with *baptizo* may express the water of baptism. Heliodorus speaks of a man *te sumphora bebaptismenon*, 'baptized in the calamity, or by the calamity.' If it is the dative of instrument, then, as in all the other places, it expresses not the water of the baptism, but the force which plunged into the water; and if it expresses the water, it is the dative of place, not instrument, and should be translated 'baptized in the calamity.'

"This view of the dative of instrument is further confirmed by the fact that, whenever *baptizo* is connected with *hupo* expressing agency, the preposition always expresses the force which baptizes in the water, and not the water itself; we always have the expression,—to be baptized by anything *in* water, not to be baptized *by* water. Thus Dion Cassius says: 'How should it not be baptized by the very multitude of the rowers?'" Libanius says: 'He who with difficulty sustains the burden which he bears would be baptized by a small addition.'† Polybius speaks of a galley 'pierced and baptized by a ship of the enemy;'‡ and of things 'being by themselves baptized and going down.'§ Libanius says: 'I am one of those baptized by that great wave,' that is, being overwhelmed by the wave, he was sunk in the sea.¶ Clemens Alexandrinus speaks of being 'baptized by intemperance into sleep;'¶ and Josephus says that Aristobulus 'being baptized by the Galatians in a bath, died.'** In these cases, as everywhere else, the water is the

* *Pos men an ouk hup' autou tou plethous ton kopon baptistheic*.—Dion Cassius, lib. xviii.

† *Ho de molis ha nun pherei pheron hupo mikras an baptistheic prosthekes*.—Libanius; Godwin, p. 33.

‡ *Tetromenen kai baptizomenen hupo neos polemias*.—Polyb., xvi. 6; Godwin, p. 27.

§ *Autoi hup' autou baptizomenoi kai katadunontes*.—*Ibid.*, p. 29.

¶ *Autos eimi ton bebaptismenon hupo tou megalou kumatos ekeinou*.—*Ibid.*, p. 31.

¶ *Hupo methes baptizomenos eis kupnon*.—*Ibid.*, p. 30.

** *Hupo ton Galaton baptizomenos en kolumbethra teleuta*.—*Ibid.*, p. 30.

element in which the baptism takes place, and not the agent by which it is accomplished.

"Like Dr. Campbell, therefore, who translates *hudati baptizo* (Luke iii. 16), 'I baptize in water,' we may conclude that when the dative occurs in the New Testament with *baptizo*, it must be understood, not as the dative of the instrument, but as the dative of the place; for this fact has been established by the antithesis between the first and the last clauses in each of these passages; by the records of the same sentiment found in the evangelists Matthew and Mark, where the words are 'to baptize in water;' by a similar use of the dative in other passages in the writings of Luke and of the New Testament; by the recognized use of the dative in other Greek authors; by a similar use of the dative with *bapto*; and by the fact that not a single passage is adduced in which the dative of instrument connected with *baptizo* means the baptismal water."—On *Bap.*, pp. 18-27.

This is testimony relative to the preposition *en* and the dative of instrumentality, of one who, in opposition to educational prepossessions, worldly position, and interest, has discarded his Pædobaptist sentiments on the Christian ordinance of immersion, and has embraced and thus defended the sentiments entertained by ourselves. It may possibly be maintained by our opponents, notwithstanding the rule in syntax quoted from Matthiæ, and the examples exactly in point that are quoted, that to translate *hudati*, in water, and not, by water, is not the usual rendering of the Greek dative, if all instances of its occurrence are taken into account. We admit this, and will not peremptorily insist on *in*, although it can be replied,—of which Mr. Noel first speaks,—that *hudati*, as it is found in the only three passages of God's Word where it occurs in connection with baptism without a preposition, seems required by rule to be translated as if it were written *EN hudati*, because of the antithetical part of the sentence having the preposition *en* expressed, and that, consequently, the literal rendering even of *hudati* without a preposition, *in such a connection*, is, *in water*. This, it has been further said, seems also established by a record of the same fact by other evangelists, who have used the preposition *en*; as well as by a repeated use of the dative elsewhere by the evangelist Luke, when *en*, *in*, is certainly the understood preposition. But, if in the three New Testament passages where the preposition is omitted, we say with water, it is evident from the whole that immersion is spoken of, and not pouring or sprinkling. Immersion with water is also immersion in water. The occurrence of *baptisma* in the accusative case, governed by *kata* or *para* understood, where Christ's sufferings are called a baptism, and in parallel passages, will be known by any who are acquainted with the Greek to be altogether different from the dative of which we are now speaking. We regard the translation of *en hudati* in the common English version, by "with water," as utterly unauthorized, being as unjust to the original as it is flagrantly inconsistent with itself in not elsewhere causing us to read, "And were baptized of him *with* Jordan" (Matt. iii. 6); "John also was baptizing *with* Ænon" (John iii. 23); "And were all baptized of him *with* the river of Jordan" (Mark i. 5). Our translators, who translated under royal directions and restrictions, have helped to obscure the meaning of this ordinance, and to quiet those whom prepossessions have not wholly blinded and made perfectly easy in the neglect of a Divine institution. To baptize *en* must mean to baptize *in*, whether the word *in* be followed by water, Jordan, Bethabara, or the wilderness, &c. It being known

that the person was baptized *in* water, to say that he was baptized in the river implies that the water was *in* the river; to say that he was baptized in the wilderness, implies that the water was in the wilderness. Hence Dr. Wordsworth, on Mark i. 5, says: "In the river Jordan. St. Matt. says in the Jordan" (*Gr. Tes.*). And in *no* place is it said that the water was sprinkled, or poured, or *baptized upon* them; but we learn that they were baptized (immersed) *in* the water, that the action took place *in* the element. There is but one exception to this,—which is perfectly consistent with immersion, but diametrically opposed to sprinkling or pouring,—where we are told in Mark i. 9 that Jesus was baptized by John *into* the Jordan; unless it be also an exception where *hudati* occurs in the three passages without a preposition, just noticed, and where the antithetical part of the sentence in which *en* is expressed, and the occurrence of *en* with *hudati* in the records of the same by the other evangelists, and of the dative in other parts of Luke's writings where *en* is certainly the understood preposition, may be considered to favour in as the rendering in these three passages. "From historical connections, or parallel occurrences in which a regimen exists, we may learn the appropriate sense" (Prof. Wilson, on *Bap.*, p. 213). See renderings of *baptizo* and of prepositions given in parallel columns, pp. 116–122, where, as counterfeit coins can be detected by their bulk or their weight, counterfeit words may be detected even by the merely English reader, common sense, honestly used, being the only requisite; for, if even to the prepositions a literal and correct rendering be given, the usurping counterfeits for immerse in all their worthlessness may be immediately detected and displaced.

The proof which has been adduced that *in* is the meaning of *en* will show the impropriety with which *nigh to* has received the commendation of one Pædobaptist, after he has told us that in the New Testament this preposition has no less than sixteen meanings according to Parkhurst, of which *nigh to* is the eleventh. We are not, however, edified by being desired to read, instead of the common translation: "*Nigh to* the beginning was the Word" (John i. 1). Jonah was three days and three nights *nigh to* the whale's belly. Lazarus "had lain *nigh to* the grave four days" (John xi. 17). We are not told by this divine that Noah and his family were saved *nigh to* the ark, that the Egyptians were drowned *nigh to* the Red Sea, and that Paul at Damascus was let down by the wall *nigh to* a basket. As long as the inspired writings continue to be the law of the Lord, the words of Blackstone, in reference to human law, will continue to deserve regard from every interpreter of the Oracles of God: "The words of a law are generally to be understood in their usual or most known signification, not so much regarding the propriety of grammar, as their general and popular use" (*Com.*, vol. i., § 2). And how far the language of Dr. Williams, when reasoning against Socinian sentiments and Socinian logic, applies to our Pædobaptist friends in their unnecessary departure from the generic or primary meaning of every preposition found in connection with baptism when the element is mentioned in Holy Writ, we will leave them to judge for themselves. When animadverting on the misapplication of learning to the affairs of religion, and on that supercilious contempt with which some Socinians

have treated the humble followers of Christ, he says: "Yes, if he lives by faith, his religion is irrational; and if he submits his understanding implicitly to the plain decisions of revelation, rejecting novel, far-fetched criticisms, he is an incorrigible bigot." Let the reader know that all lexicons, all interpreters, and all critics, give *in* as the primary meaning of *en*. Hence this is the word in the original, where we read, "Our Father which art *in* heaven" (Matt. vi. 9); "They perished *in* the waters" (Matt. viii. 32); "He was *in* the world" (John i. 10), &c. Instead of reading that they were all baptized of John *in* the river Jordan, the preposition *at* has been recommended as a preferable rendering, and by Prof. Godwin has been adopted, although he teaches elsewhere that *by* or *with* is the import of *en* joined with *hndati* (pp. 39, 40).

But what is the information communicated by such a sentence to any one who knows how many miles was the length of the Jordan? Besides, how palpably incongruous to say, He shall baptize you *at* the Holy Ghost and *at* fire! It is our opinion that the sacred writers could not have used stronger or more explicit language to describe immersion in water as the baptism of John, and as Christian baptism, than by using the words and phrases which they have selected. We do not conceive that our own missionaries speak more explicitly when they report the baptisms which they administer in a tank, in the Ganges, or other places. In the Jordan, we regard as an expression perfectly parallel to our expression, In the Thames; in the Mersey, &c.

After all, we have not yet noticed two opposite objections to the most explicit assertion of John's baptizing *in* the river Jordan. The two objections we are about to notice so expressly contradict each other, that we are reminded immediately of Lindley Murray's rule, that two negatives in English destroy one another, or are equivalent to an affirmative. Some have ventured to suppose that during a great part of the year the Jordan *did not contain water enough* to immerse the human body. But Mr. Thorn, without referring to the different size of the Jordan at different seasons of the year, informs us, first, that "water, about three feet deep, pure and quiet, is best adapted for immersing grown-up people; and that were it much deeper or shallower, or foul, or much agitated, it would be unfit for such a purpose, rendering immersion exceedingly troublesome, if not impossible." He proceeds to say that "the baptizing spot has been visited and minutely examined by many intelligent and credible travellers, who tell us that here 'the river Jordan is of considerable width, the water turbulent, the bottom rocky, the edges of the bank abrupt, and the depth about six or seven feet close to the shore,'" &c. He thus concludes: "Judging, then, from the places chosen, and the fonts constructed for immersion, by our opponents, and, indeed, from the nature of the case (unless men and women in John's time were twice as tall as at the present day!), I contend that dipping persons in the Jordan was altogether impracticable; and unhesitatingly conclude that they were only affused or sprinkled with the water of it" (p. 10).*

* Dr. KITTO.—"Both the breadth and depth of this river vary so greatly in different parts of its course, that no general inference is to be deduced. . . . Dr. Shaw took its average breadth at thirty yards, and its depth at nine feet."—*Pic. His. of Pal.*, vol. ii., pp. clxxii-clxxiv.

Dr. W. M. THOMSON.—"Travellers have differed widely in their descriptions of the

Thus are imaginary difficulties converted into impracticabilities; and though the supposition is in opposition to the express assertion of God's Word, it is *unhesitatingly* concluded that the baptized were only affused or sprinkled with the water of the Jordan. Thus is error of all kinds built upon suppositions, but truth upon facts. Thus is the express declaration of Holy Writ that John baptized *in* Jordan, *in* the river Jordan, flatly contradicted by men that love God, but whose prepossessions have conjured up imaginary difficulties supposed to involve impracticability of immersion. Let the reader judge how far it resembles—only out-doing—the logic of Dr. Halley in favour of pouring or sprinkling, which is wholly based on the difficulties in the way of immersion. It is, however, due to Dr. H., however inconsistent with the rendering of *en* by *with*, for which, before *hudati*, he pleads, to state his disapproval of *with* before Jordan. He says: “*En*, with the name of a river, must, I think, be rendered *in*. John was baptizing (I must repudiate the version, with the Jordan, or with its water) *in* the Jordan, . . . *in the stream*” (p. 326). But in reply to the opposing objections to John's baptizing in Jordan we will quote first from Mr. Robinson, the Baptist historian, and then from the Pædobaptist, Dr. Kitto, and from some others.

ROBINSON.—“The river Jordan, far from wanting water, was subject to two sorts of floods, one periodical, at harvest-time, in which it resembled the Nile in Egypt, with which some supposed it had a subterraneous communication. When this flood came down, the river rose many feet, and overflowed the lower banks, so that the lions that lay in the thickets there were roused, and fled. To this Jeremiah alludes, *Behold the King of Babylon shall come up like a lion from the swelling of Jordan*. The other swellings of Jordan were casual, and resembled those of all rivers in uneven countries.”

“John, setting out from the place of his birth, Hebron, a city in the hilly part of the tribe of Judah, two and twenty miles from Jerusalem, travelling northward, and leaving Tekoah, Bethlehem, and Jerusalem on the left, went toward Bethoglah, Engedi, Gilgal, and Jericho, taking his road through the wilderness of Judah, near the banks of the lake Asphaltites, and crying (or preaching) to the inhabitants of the towns, arrived at that part of the wilderness which was bounded on the east by the river Jordan, which met him, as it were, running alongside full south, and hereabouts fixed his first baptismal station. The word wilderness did not signify

Jordan, principally from two causes—visiting it at different seasons of the year, at different places. When and where I saw it, the width might have been twenty yards, and its depth ten feet.”—*The Land and the Book*, p. 616.

H. MARTINEAU.—“The depth varies much in different years, as well as in different seasons of every year.”—*Eas. Life*, pp. 419, 420.

DR. PAXTON.—“The Jordan has a considerable depth of water. Chateaubriand makes it six or seven feet deep close at the shore, and about fifty paces in breadth, a considerable distance from its entrance into the Dead Sea. According to the computation of Volney, it is hardly sixty paces wide at the mouth. The breadth of the channel varies very much at different points. Irby and Mangles found by measurement that at the ford of Beisan it is 140 feet broad. . . . The water of the river at the time of Maundrell's visit was very turbid. . . . It no longer, indeed, rolls down into the Dead Sea, so majestic a stream as in the days of Joshua, yet its ordinary depth is still about ten or twelve feet.”—*Illus. of Scrip.*, vol. i., pp. 373-377.

DR. BREWER, in his *Guide to Scripture History*, states that the average depth of the Jordan is nine feet.

DR. E. ROBINSON says: “The Jordan, as we saw it here, is less broad, less deep, and less rapid than where we have come upon it near the Dead Sea” (*Bib. Res.*, vol. ii., p. 414). Also, of this river, “altogether impracticable” for immersion, “unless men and women in John's time were twice as tall as at the present day,” Dr. R. says: “We now stood upon its shores, and had bathed in its waters, and felt ourselves surrounded by hallowed associations.”—Vol. i., p. 543.

in Judea an uninhabited country, but woody, grazing lands, in distinction from arable fields, which were champaign or open, and vineyards, olive yards, orchards, and gardens, which were enclosed. There were in the time of Joshua six cities with their villages in this wilderness, and the inhabitants of those parts were graziers and sheep-masters.

"All the evangelists affirm John baptized in Jordan. Mark, who says he baptized in Jordan, says also he baptized in the *wilderness*. Of course he baptized in that part of the river which bounded the lands of Benjamin and Judah on the east, about four or five miles above the mouth where it discharged itself into the lake Asphaltites, and where the woodlands of Judah abutted on those of Benjamin. The river here was about seven miles east of Jericho, and about twenty-five or six east of Jerusalem. Hereabouts the Israelites passed over Jordan; and about half-a-mile from the river the remains of a convent, dedicated to John the Baptist, are yet to be seen; for the Syrian monks availed themselves of the zeal of early pilgrims, who aspired at the honour of being baptized where they supposed John had baptized Jesus. The Greeks have imagined a place three or four miles distant; others have supposed it higher up the stream northward, toward Galilee; and others, again, the passage right over against Jericho; but some ford a little nearer the mouth, somewhere about the lines that parted the lands of Benjamin and Judah, seems best to agree with the account given by the evangelists, and it exactly agrees with the ancient geography; for the line that parted the two tribes ran through a place called Bethbarah, in the wilderness of Judah, or the house at the ford next the woodlands." Thus Robinson, on the Jordan, and on the locality of John's baptism (pp. 9-12).

The *Pictorial Sunday Book*, edited by Dr. Kitto, says, on the locality of John's baptism: "The true site of this event is, however, probably not known. The Catholics place the site about seven miles from the Dead Sea, the Greeks not more than four. *Both* points are two of the most beautiful places on the river, and there seems little difference in the appearance of the stream or its banks." The editor then quotes an interesting account by the Rev. C. B. Elliott, of a visit in 1837, when a cavalcade of five thousand Greek and Oriental pilgrims were journeying thither to perform their annual ablutions "in the place where John was baptizing." "When they reached the spot, instantly a rush was made, and the pilgrims, young and old, rich and poor, sick and sound, men, women, and children, PLUNGED INTO the stream. . . . Here and there the father of a family might be seen, now religiously forcing the head of a little girl under water. . . . Others resigned themselves composedly to the priests, who, standing like the Baptist in the river," &c. Does this comport with the waters of the Jordan being unto its banks so deep as to render baptism in Jordan so certainly *impracticable*, that we may *unhesitatingly conclude* with Mr. Thorn? Or has Mr. T. had an express revelation respecting the precise spot where John baptized, and respecting the impracticability of immersion there at that time? If the Jordan was too deep to baptize in, what must be said of the far greater rivers of Europe and America, and of the sea itself, in which baptisms often have taken place? We have read, "Where a Porson would fail, a Thorn would triumph."

Dr. Cumming, speaking of John as immersing in the Jordan, says: "I doubt if the Jordan, at Jerusalem, is really so very deep, except in times of flood, as would be sufficient" (*Sab. Eve. Rea. on N.T.*, on Matt. iii., p. 19). The Jordan at Jerusalem! Who ever heard of this before? As to the sufficient depth of the Jordan for immersion, what we have quoted from Pædobaptist travellers and writers should be sufficiently

confounding to Dr. C. and Mr. Thorn. The doctor with equal force refers to "the ancient pictures of the early masters" (p. 19); and with these before his eyes can say, "My idea of baptism is, that we should approach as near to the outward usage as circumstances will admit" (p. 20). But on immersion he says: "To say the least of it, if it be not a penance, it is not convenient" (p. 20). What an austere Master is the blessed Jesus, who has commanded His disciples for once to be immersed into the name of the Triune God! Madame Ida Pfeiffer, in her Visit to the Holy Land, Egypt, and Italy, says, on the arrival at the Jordan: "The moment our Arab companions reached the bank, they flung themselves, heated as they were, into the river. Most of the gentlemen followed their example, but less precipitately" (p. 139).

Dean Stanley, from whose interesting volume, entitled *Sinai and Palestine*, we have previously extracted, does not appear to have imagined the least difficulty in the way of immersion from the supposed place where John administered his Divinely-enjoined ordinance. Hence he says: "If from the general scene we turn to the special locality, the reason of John's selection is at once explained. He came 'baptizing,' that is, signifying to those who came to him, as he plunged them under the rapid torrent, the forgiveness and forsaking of their former sins," &c. "On the banks of the rushing stream the multitudes gathered," &c. "Then began that sacred rite which has since spread throughout the world, through the vast baptisteries of the southern and Oriental churches, gradually dwindling to the little fonts of the north and west; plunges beneath the water diminishing to the few drops," &c.

2. In regard to the preposition *eis*. It is maintained by the Baptists that the meaning of *eis* is *into*. Thus it is maintained, that as *baptizein en* means *to immerse in*, so *baptizein eis* means *to immerse into*. The reasoning of our opponents we maintain to be,—and we doubt not through the influence of aforementioned prepossessions,—as erroneous, inconsistent, and contradictory as the same has been proved to be on the preposition *en*. One Pædobaptist mentions that "Parkhurst gives no less than eighteen different meanings for this preposition." Among these, *at* is mentioned under the fifth and fourteenth meanings of the word; *towards*, under the sixth meaning, and *near to*, is not given amongst all the eighteen; yet it is asserted "that *eis* very often signifies *at, near to, towards*." And certain passages are referred to where it is rendered *to, unto, towards*, and *at*. It is rendered *towards* in Matt. ii. 21, although we know not why it should not be rendered *into*. And that it has the *sense* of *into* in most of the other passages referred to, where it is rendered *to, towards*, and *unto*, is maintained by ourselves, although the expression would sometimes be uncouth with such a rendering. This, however, does not disprove the reality of such an import, as each language has its own idioms. That "*at, near to, and towards*," can be said to be THE meaning of *eis* is, as we believe, no more correct than it would be to say that Daniel was cast *near to*, but not *into* the lion's den; that the mariners cast Jonah *towards* and *near to*, but not *into* the sea; that Christ and the apostles went *towards* and *near to*, but not *into* Jerusalem; that the righteous shall go *near to* and *towards*, but not *into* heaven; and that the wicked shall be cast *towards* or *near to*, but not

into hell. We do not say that *eis* ought invariably to be rendered *into*; but we maintain that without evidence from the connection of the impropriety of *into*, it ought never to be rendered by *to*, or *unto*, or by any other particle than *into*. We maintain that its primary meaning is *into*, and that it devolves on him who gives another rendering to prove in every instance that, instead of *into*, it has the meaning given. As the English reader cannot, without an Englishman's Greek Concordance, ascertain the frequency with which in the New Testament *eis* is rendered *into*, and with which it is rendered *to*, *towards*, and *unto*, where the sense of *into* is clearly perceivable, we will inform him, with the assistance of Dr. A. Campbell, that in the four Gospels "*eis* occurs 795 times. Of these, it is translated by *into* 372 times, and by *to* for *into* more than 100 times; for to the house, to the temple, to the city, to Jerusalem, Bethany, Nazareth, &c., means *into*; and of 273 times *unto*, it might have been very often *into*" (On *Bap.*, p. 158). The word *eis* is used when we read in the New Testament, "enter *into* thy closet" (Matt. vi. 6); "*into* the herd of swine—*into* the sea" (viii. 32); "a net cast *into* the sea" (xiii. 47); "*into* the furnace of fire" (xiii. 50); "he falleth *into* the fire, and oft *into* the water" (xvii. 15); "cast him *into* prison" (xviii. 30); "*into* everlasting punishment—*into* life eternal" (xxv. 46); "carried up *into* heaven" (Luke xxiv. 51); "put me *into* the pool" (John v. 7); "cast a stone like a great millstone *into* the sea" (Rev. xviii. 21); "*into* a lake of fire" (xix. 20). Let the reader judge of the resemblance between these and immersing *into* water.

The preposition *eis* occurs twelve times in connection with *baptizo* (see Matt. xxviii. 19; Mark i. 9; Acts xix. 3, 5; Rom. vi. 3; 1 Cor. i. 13, 15; x. 2; xii. 13; Gal. iii. 27), and the preposition *en* fourteen times (see Matt. iii. 6, 11; Mark i. 4, 5, 8; Luke iii. 16; John i. 26, 31, 33; iii. 23; Acts i. 5; xi. 16). But we doubt whether the unfairness and inconsistency of our Pædobaptist friends on these prepositions can be justly exposed, or can be fully believed, by Baptists or Pædobaptists without quoting what they have written. Dr. Halley says: "But admitting, as I do, that *baptizein*, construed with the preposition *eis*, is to immerse into, let us apply this remark in expounding the commission of our Lord, 'Go ye, therefore, and disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.' If to baptize is to immerse in this passage, then, according to the usual construction of the words, the name of the Holy Trinity is the thing into which the nations are to be immersed. If the words be taken literally, here is certainly no command to immerse *into water*" (p. 324). We have before stated that the element of baptism is not mentioned in this verse, but that water is the scriptural element of Christian baptism is most manifest from preceding and succeeding passages of Scripture. And who can deny that if *baptizein eis* is "to immerse into," it ought to be so understood, so rendered, and so practised? Can we possibly "immerse into" by sprinkling? Has the Divine Being, who has invariably given the word *baptizo*, solemnly enjoined immersion (as baptism) in the only place, as Dr. H. tells us, where the Christian ordinance by Christ is expressly commanded, and by the strict grammatical construction of which Dr. H. pledges himself to abide; and do the words *baptizein eis*

mean immerse into in all the twelve places of their occurrence, and can sprinkling or pouring be the scriptural and Divinely-approved ordinance? Can the same word, followed by *eis*, *into*, mean *immerse* in these twelve places, and, when followed by *en*, in the fourteen places have a meaning that will admit of pouring or sprinkling? Nay, in the fourteen places in which *en*, *in*, occurs with *baptizo*, sprinkle or pour is not with Dr. H. invariably the meaning of this one invariable word even in such a connection, because he repudiates "the version, with the Jordan, or with its stream;" and so far into the stream does he conceive the *eis* naturally and necessarily to convey both the baptizer and the baptized, that he regards himself as "here a better Baptist" than the redoubtable Dr. Carson. Indeed, he has "no wish to deny that in the instance of our Lord, John baptized into the Jordan. In some instances and in this, immersion might have been the most convenient mode." And he informs Dr. Carson that "he knows very well" that *baptizo* is able "to sink the largest ship in her Majesty's navy" (p. 358). Also, at p. 324, he proceeds to say: "To immerse (*eis to onoma*) into the name of the person whose religion is professed, is the religious rite of making proselytes, as to immerse into the name of the Father, and the Son, and the Holy Ghost, is the appropriate act of the apostles and ministers of the Gospel." This is fully admitted. But what a reflection on sprinkling as baptism is involved! He adds: "The construction of the passage brings the immersion, so far as it exists, not into the water, but into the object of baptizing, into the name of the Father, and of the Son, and of the Holy Ghost. So we read of being baptized into Christ (Rom. vi. 3); baptized into His death (*ibid.*); baptized into one body (1 Cor. xii. 13). Paul inquires of the disciples of Apollos, *Eis ti oun ebaptisthete* (Acts xix. 3), Into what then were you baptized? And the answer is not into cold water, but into John's baptism." Let the reader, after "So we read of," say, being immersed into Christ; immersed into His death; immersed into one body; remembering that the doctor has correctly said that the like expression is *immersing into* the name of the Father, &c. These, too, are the words of him who can elsewhere say, "Observe *the tactics* of the great defender of the Baptists" (p. 358). He proceeds: "Let it be observed that on the other hand, in the New Testament, we have not the phrase to baptize into water, to baptize into the Holy Ghost, we have not the preposition *eis*, which might determine the sense, but to baptize with water, to baptize with the Holy Ghost; these being construed as the instruments with which the baptism was performed, not the substances into which the persons were baptized. If it be meant that the apostles were immersed into water, why have we not the usual and proper phrase, *eis hudor* (into water)? or that our Lord immersed into the Holy Ghost, why not the phrase *eis to pneuma to hagion* (into the Holy Spirit)?" (p. 325.) In this passage the reasoning is in substance: 1. That immerse is not immerse when the element of immersion is not mentioned; in other words, that if we are literally and expressly commanded to immerse into the name of the Father, &c., it is right to understand it as teaching either that we are to immerse by pouring or sprinkling, or that the command is obeyed if we pour or sprinkle, when we, by the appointed ceremony, consecrate to the Father, &c., that is,

when we immerse into the name of the Father, &c. The only objection Dr. H. can adduce to this as being taught by his own words and by the practice for which he is contending is, that the phrase, consecration to the Father, &c., may include more than he includes in the term proselyte, and that his language may intentionally convey the idea that baptism itself makes the proselyte, an idea to some extent accordant with the notion entertained by certain gentlemen, that baptism itself makes persons *members of Christ and inheritors of the kingdom of heaven*.

2. According to Dr. H.'s reasoning on the construction of passages in which *baptizein eis* is followed by persons, as Christ, Moses, &c., and not by "cold water," water, or the Jordan,—although the proper rendering is to *immerse into* the name of the Father, into Christ, into Moses,—the immersion in such passages being brought "into the object of baptizing," it is so lost and metamorphosed in the persons, that Dr. H. and his Pædobaptist brethren with the clearest consistency can cling to the grammatical construction and literal rendering of the commission, which he says is to immerse into the name of the Father, &c., when they practise sprinkling and not immersion! According to this they are strictly obeying the Saviour's commission, if in sprinkling they say, I immerse thee into the name, &c.; for if this is the correct rendering of the words, and their practice is the practice enjoined, they might most truly and most consistently say, when sprinkling old or young, *I immerse thee into the name of the Father, and of the Son, and of the Holy Ghost!*

3. According to Dr. H.'s reasoning, immersion, which is admitted to be the command in the only express command which, as he tells us, Christ has given on the subject, would be proved to have been the Scriptural practice, and to be the Divine will in regard to the Christian ordinance, if in Holy Writ we had had *eis* instead of *en* before *hudor* (water), and before *to pneuma to hagion* (the Holy Spirit). That *en* means *in* as literally and properly as *eis* means *into*, we hesitate not to affirm; nor will it be contradicted, we believe, by a lexicon, grammar, or any work of a Greek scholar in existence. Have Dr. H.'s prejudices blinded him to the fact that the Greek language admits *baptizein en* in the assured sense of *to immerse in*, as certainly as it admits *baptizein eis*, *to immerse into*, and as certainly as the English language admits the phrase to immerse in or to immerse into? We do not say that the one phrase is used with the same frequency as the other. But who does not know that in English we speak with equal propriety of immersing or dipping *into* water or *in* water, and the same when the element may be some other liquid? That the Latin and Greek express the idea of *immerse in*, by a similar phrase, has been already proved. But, as if to immerse *in* was a barbarism unknown in the English language, or as if *en* after *baptizo* could not mean *in*, although that is the very word used by Josephus and the Septuagint in parallel cases after *baptizo*, where the words mean to immerse in, and in the classics after *baptizo*, and in Homer and others after *bapto*, in similar cases, it is demanded that *eis* (*into*) should precede the element, or *baptizo*, which he allows to mean immerse with *eis*, does not then mean immerse; in other words, that if God had intended to enjoin immersion we should always have had the preposition *into* following the verb immerse! If this is not the import

of his words when, after what has preceded, he says: "If it be meant that the apostles were immersed into water, why have we not," &c., we beg his pardon.*

4. Let it be remembered, as already proved, that we have not in the New Testament the phrases which Dr. H. unwarrantably adduces, except as incorrect, as perverted renderings of the original. Instead of to baptize *with* water, and to baptize *with* the Holy Ghost, we have to baptize *in* water and *in* the Holy Ghost. Also we have the preposition *eis* with *baptizo* in twelve instances, and if immersion is here meant, not sprinkling or pouring but immersion must be meant when *en* with equal propriety is associated with *baptizo*.

Finally, he says: "Upon the whole we have, I think, sufficient evidence, both from the use of the prepositions, and from the absence of them, that the phraseology of the New Testament respecting the religious rite of baptism, is to baptize with water into Christ, and not to baptize into water by Christ" (p. 325). Why does Dr. Halley say: "not to baptize into water by Christ"? What Baptist asserts such a belief, unless Dr. H. means—which we presume is not the case—baptize *into* water by the authority of Christ? Baptism *in*, and necessarily *into* water, we maintain to be clearly taught as Christ's will. Again, how can "to baptize . . . into Christ" mean, according to explicit and repeated acknowledgment, "to immerse into Christ," but when "with water" intervenes, —for the present allowing the unauthorized translation *with*, instead of *in*—mean to *sprinkle* with water into Christ. Where does "lexicography, uttering her oracles through her hundred tomes," teach this? Does some law of hermeneutics teach such a metamorphosed import of this word? Or is there a rule in syntax which will account for *baptizo* along with *eis* *hudor* plunging you *into water* as cheerfully, promptly, and fully as the living fish effecting an escape from the fisherman's net ever leaped *into* its native element; and yet along with *en* *hudati* instead of plunging you *in water*, merely sprinkling a few drops on the face, as if in sudden compassion to some alarming symptoms of hydrophobia? But even more, the very same Greek words, whose admitted and proper rendering is *to immerse into Christ*, if *with water* intervene in the same sentence, instead of then meaning *to immerse with water into Christ*, have actually the import of pouring or sprinkling, or doing anything else, with water into Christ; for, after asserting that to baptize into Christ is to immerse into Christ, he affirms the justification of sprinkling, pouring, or any application of water,† as the symbolic and Christian ordinance, by maintaining that the phraseology of the New Testament "is, to baptize with water into Christ." We deny that to baptize *with water* is proved phraseology in any part of the Greek Testament; but if it did occur, it would not make sprinkling, pouring, or any use of water to be *immersing* into the name of the Father, &c. Let not the reader have the most distant idea that we regard ourselves as equal to Dr. H. in learning or in piety. We believe him *on this subject* to see some things clearly, and to be blinded

* The former part of the note on Mark i. 9, we shall afterwards notice.

† "Contending, as I do, that the use of water is sufficient, whatever mode may be thought the most convenient, or the most expressive," "Believing that all are lawful, though all may not be equally expedient" (p. 308).

in regard to others by his prepossessions. We will not speak of him, after the example which he has left us in wondering "at the *disingenuous artifice* of learned men," who "have not scrupled to make the most of" what he is pleased to designate a "worthless argument" (pp. 312, 313). We pity the man whose intelligence cannot but discern certain truths, and whose honesty demands their utterance, but whose prepossessions lead him into so much that is preposterous and contradictory. All that we have now quoted is from him who admits that "there can be no reasonable doubt whatever" "that the Jewish baptism of proselytes was by immersion," and who believes that "the apostles might have baptized their Jewish proselytes according to the previous usage of their nation" (p. 309).

Mr. Stacey imitates Dr. H. in his reasoning on the preposition *eis*, but, as we think, carefully avoids every concession to the Baptists but such as, notwithstanding the blinding influence of prejudice, he is obliged to see and to admit. After completing his assertions in supposed proof of *en hudati* as meaning *with water*, according to "common usage and strict grammatical authority," he says: "There is, however, it is right to state, one instance in which the preposition *eis* is connected with the verb to baptize, and is supposed to carry its action to the following substance; but in this case the substantive is Jordan and not water. In Mark i. 9, it is said, that 'Jesus came from Nazareth of Galilee, and was baptized of John (*eis*) in Jordan'" (p. 201). What a happy circumstance for the advocates of sprinkling, pouring, and any use of water as baptism, that this occurrence of *eis* in connection with *baptizo* is not before *hudor*, water! We might have expected here to read such an acknowledgment as the following: "I have no wish to deny that in the instance of our Lord, John baptized into the Jordan." Perhaps the following in addition: "In some instances, and in this, immersion might have been the most convenient mode." But we trow that if it had been *hudor* (water) instead of *ton Iordanen* (the Jordan), some meaning of *eis*, *into*, would have been preferred by our Pædobaptist brethren to its obvious, primary, and literal import. We confess our inability to see how *baptizein eis hudor* must be acknowledged to mean to baptize into water, and properly express immersion, and when we substitute *ton Iordanen* for *hudor*, the phrase means to *sprinkle*, or to *pour*, or to do anything else, *at the Jordan* or *in the Jordan*! Yet Mr. Stacey recommends *at*, and thinks that when it is "thus rendered," "every imaginable difficulty disappears;" and Dr. Halley, who repudiates *with*, recommends *in* as the rendering of *eis* in this case, because it is before "the proper name of a river," which, he says, "may be construed as the name of a place," and because "instances in the later writers occur in which a thing is said to be done *eis*, in the place." In our judgment *baptizein eis* requires the same rendering in all the fourteen instances of its occurrence: and we think that every unprejudiced person, examining the subject, must come to such a conclusion. Shall we believe that those of whom Clement speaks as being *dipped in the sacred laver*, were assuredly immersed, but that those of whom Tertullian speaks as immersed in the Tiber, were only sprinkled or poured upon, because Tiber is a proper name and laver is common? Shall we invariably thus act in rendering

and interpreting Greek, sacred and profane? Or does such a rule of syntax or hermeneutics apply only to the rendering and interpreting of the inspired Greek? Dr. E. Robinson was so ignorant, or so candid and just, as to give in his N. T. Greek Lexicon *eis ton Iordanen*, "*into the Jordan*" (Art. *Baptizo*). There is no more reason for altering the import of the phrase *baptizein eis*, than for asserting that when a person in plain English says, "I immerse you into water," he means what he says; but if he says, I immerse you into the Trent; or, I immerse you into the name of the Father, &c., he means by the former, I sprinkle or pour you with the Trent, or in any way apply to some part of your body the water of the Trent; and by the latter, I, by sprinkling, pouring, or any application of water to your face, devote or proselyte you to the Father, &c. Besides, in the page immediately preceding the commencement of his objections to *eis ton Iordanen* (which words are preceded by *ebaptisthe*), the Dr. has said "Admitting, as I do, that *baptizein* construed with the preposition *eis*, is to immerse into." Mr. S. also had said at p. 199, "To express the idea of immersion strictly and fully, the preposition *eis*, *into*, should precede the substantive *hudor*, water." What a discomfiture to the cause of the Baptists that instead of *ton Iordanen* (the Jordan), the word which would have expressed "the idea of immersion strictly and fully," does not appear! It is true that we have *eis hudor*, *into the water*, in connection with *going down* in order to baptism, but that does not mean, according to the philology of our friends, *going down into the water*, because it does not say that the eunuch was *baptized INTO* the water, and *eis hudor* has another meaning than *into water*, because it is not preceded by *baptizo*, but by, "and they went down both;" therefore "there is nothing in the passage to countenance immersion more than sprinkling" according to the decision of one; whilst, according to the *premises* of more than one, we should say, that all that can be concluded is, that Philip, after he and the eunuch had gone down into the water, immersed the eunuch in the water. But who is not astonished at the blinding power of prepossessions, leading intelligent and pious men to such glaring equivocations and contradictions, and to the oracular utterance of assertions so destitute of all philological foundation! According to their reasoning it might be said that there is no evidence that a ship was ever immersed in the Tiber or in the sea; or that a man ever went down into a bath, a river, or the sea; or that anything in God's universe ever entered into water; for if, in defiance of universally acknowledged rules of interpretation, they will shift from one meaning to another, without the necessity of any departure from the primary meaning, and without any proof that the words have the meanings assigned them, language itself becomes a nullity.

Mr. S. has told us that *eis* should precede *HUDOR* to express the idea of immersion fully. Will he maintain that Plutarch did not mean "baptize yourself *into the sea*," when he said, *baptison seawton eis thalassan*? that Clemens Alexandrinus did not speak of being "by intoxication baptized *into sleep*," when he mentions *hupo methes baptizomenos eis hupnon*? that Plutarch, respecting a Roman general, does not speak of his baptizing his hand *into blood*, and then writing an inscription upon a trophy, when he says, *Eis to heima ten cheira baptisas estese tropaion*

epigrasas? that Hippocrates, in a work attributed to him, does not, with reference to a blister, bid "to baptize it again *into* woman's milk," when he says, *baptizein palin es gala gunaikos?* and will he maintain that Josephus, when speaking respecting the law for the purification of unclean persons (in Num. xix. 17, 18) does not say, "and baptizing *into* spring water the hyssop and (part of) the ashes, they sprinkled those who were defiled with the dead body," when he says, *baptisantes te (ten kussopon) kai (oligon) tes tephtras tantes eis pegen, errainon, &c.?* (*Ant.* iv., 4, § 6,) or if in these sentences *eis thalassan* is into the sea, *eis hypnon*, into sleep, *eis heima*, into blood, *es* (for *eis*) *gala*, into milk, *eis pegen*, into spring water, on what philological or hermeneutical principle is not *eis ton Iordanen*, into the Jordan? And on what principle of translation is *eis hudor* "strictly and fully" *into water* when preceded by the verb *baptizo*, but simply *to the water* when preceded by the words going down, and especially when the fact of having come *to* the water has been just before expressed?

Read the following from Dr. Dwight on the import of *eis*, and think of the accordance of the whole with the baptizing of infants: "All persons are baptized, not *in*, but *into* the name of the Father, and of the Son, and of the Holy Ghost; that is, they are in this ordinance publicly and solemnly introduced into the family, and entitled in a peculiar manner to the name, of God. Accordingly, they are called Godly; Christians; Spiritual; Sons and Daughters of God; and Children of God; throughout the Scriptures. That this is the true construction of the passage just quoted is, I think, obvious from the Greek phraseology, *eis to onoma*, the proper English of which is, *into the name*. Accordingly, it is customarily rendered in this manner." He quotes Rom. vi. 3, 4; 1 Cor. xii. 13; and Gal. iii. 27; and then adds: "In all these instances the phraseology is the same with that first quoted; and, from analogy, teaches us that it ought there also to have been rendered in the same manner; *into* being the original and proper meaning of the preposition" (*Ser.* 157; on Matt. xxviii. 19).

But Mr. S. tells us further that the rendering, "Jesus was *dipped into the Jordan*," is a "strange reading." Everybody knows that we are not familiar with this rendering. What minister of the Gospel is there who does not occasionally from the pulpit give to his hearers a more strange reading than this, in giving a literal rendering of the original, in order to acquaint his hearers with the precise idea of the inspired writer, or to illustrate and establish some revealed truth? A rendering may be more correct, and yet may sound more uncouthly than the false reading with which we are familiar. But is it grating, even to an English ear, to speak of one person immersing or dipping another into the Severn, into the Derwent, &c.? A writer of distinction among the Pædobaptists, whom Mr. S. has greatly honoured in his volume, has written, "I have no wish to deny that, in the instance of our Lord, John baptized into the Jordan. In some instances, and in this, immersion might have been the most convenient mode." It appears, also, from this as if the idea there attached by the respected writer to being baptized into the Jordan, was neither being sprinkled nor poured into the Jordan, but really being immersed into the Jordan.

Further, it is thought by Mr. S. imprudent on the part of the Baptists to lay stress on this one passage, because "it takes from the force of those other passages in which this construction is wanting." We beg to inform Mr. S., if he should be ignorant of the fact, that *eis* in the New Testament in connection with *baptizo* occurs twelve times, and *en* fourteen times; and that whilst we maintain that *baptizein en* means in these fourteen cases to immerse in, whatever word, common or proper, the preposition *en* may govern; we also maintain that *baptizein eis*, in the dozen occurrences of this term, means to immerse into, whether followed by words signifying water or the Jordan, Christ or Paul, Moses, or the name of the Father, &c.; that wherever it carries its action, it never during the journey, according to any evidence that has reached ourselves, effects a transformation of immersion into sprinkling, pouring, or any use of water other than immersion. If *eis* before the Jordan signifies *at*, and before water signifies *to*, we might ask Mr. S. if the Seventy are to be understood as correctly rendering the Hebrew when they use *eis* in Gen. vii. 13, 15; xxxvii. 20, 22, 24; Jonah i. 12, 15; &c.; or whether we are to understand them as speaking of Noah's entering *into* the ark, of Joseph's being cast *into* a pit, and of Jonah's being cast *into* the sea, &c. Dr. Ryland says: "I have known a most excellent man so influenced by the fear of immersion, as to shun all similar examples of this use of the preposition, except *eisienai eis to hieron*; and then, instead of rendering it simply, to enter *into* the temple, he gives it this odd, circuitous rendering: 'properly, to arrive *at* it, so as to get completely within it'" (p. xxii.). We might give a rendering that would be further from the truth of the original, although it would make a rather "strange reading," were we to say, Jesus was immersed *at* the Jordan so as to get completely within it: And they went down both *at* the water so as to get completely within it; and he immersed him. It will be perceived that we have given immersed for baptized, which we think has been proved to be the genuine and only meaning of the Greek verb, although our friends only admit this to be its meaning when followed by certain prepositions, or when united with words that apparently they vain hope will not bring them into water. But to do justice to our friends who "claim for *baptize* an application broad enough to cover every mode of observance," we will again mention that we do not maintain in regard to the preposition *eis*, as we do in regard to the verb *baptizo*, when used literally, that it may be correctly and invariably rendered by one word. We believe that *baptizo*, as compared with *rhantizo* and *cheo*, is itself a verb of mode, and that to maintain that it has an application broad enough to cover every mode, is as true as if we should say respecting the English word immerse, that it means to dip, to pour, to sprinkle, or to apply any liquid in any way, and that there is no contradiction of terms when we speak of immersing by sprinkling, &c.

Further, we will quote Mr. Stacey's own words in vindication of *at*, as the rendering of *eis*, in Mark i. 9. He says: "The preposition *eis* has no absolutely single meaning, but denotes *in* as well as *into*, and *at* as well as either. In this last sense it is employed in many passages, and chiefly, as in Mark, in connection with places. 'Philip was found

at Azotus.' 'When I was at Jerusalem.' 'For as thou hast testified of me at Jerusalem, so must thou bear witness also at Rome' (Acts viii. 40; xxv. 15; xxiii. 11). Thus rendered in the example in question, every imaginary difficulty disappears, and a *just* interpretation is given to the whole passage,—'Jesus came from Nazareth of Galilee, and was baptized of John at the Jordan' (p. 202). We presume that Mr. S. does not think *at* the Jordan either a "strange reading," or an indefinite expression, notwithstanding that the river is much more than a hundred miles in length. And what reader does not see that, although *at* is the rendering given in the places quoted from Acts, the idea of being *within* the places mentioned is conveyed by *eis* in every instance; and that nothing in any one of the passages encourages the rendering of *eis* by any other word than *into*, wherever *into* is admissible according to the idiom of our language? We can in English without obscurity say, "into a mountain," just as a Grecian could say *eis to oros*, but every phrase does not allow of so literal a rendering without doing violence to accustomed phraseology. Further, the English reader will be surprised to be told that the rendering of *eis* by *at* is not once given by our translators of Mark's Gospel. We have from Mark the phrases "into the wilderness," "into Galilee," "into Capernaum," "into the house," "into the city," "into the borders of Tyre," "into the parts of Dalmanutha," "into the towns of Cæsarea Philippi," "into the fire," "into the waters," "into hell," "into the kingdom of heaven," &c., but no *at* given for *eis*. Again, though *at* is given in a few other places, in the Acts of the Apostles, being, compared with those quoted, exactly parallel, no encouragement is given to the phrase, was immersed *at* the Jordan, instead of was immersed *into* the Jordan. See Acts iv. 6; xviii. 22; xx. 14, 15, 16; xxi. 3, 13; xxiii. 11; xxv. 15; xxvii. 3; and xxviii. 12. Three times *eis* is translated *at* in Luke's Gospel; Luke vii. 61; viii. 26; and xi. 32; not one of which is parallel to Mark i. 9. These, out of hundreds of instances in which *eis* occurs, are the only instances in which we have the rendering *at*, all which, excepting the last, every candid critic, as we believe, would say, coincide with *into* as being the meaning of *eis*, although, on account of the difference between the idiom of one language and of another, the rendering given in these places may be approved. Hence Robinson in his lexicon says, under *eis*: "Sometimes *eis* c. accus. is found where the natural construction would seem to require *en* c. dat., as after verbs which imply neither motion nor direction, but simply rest in a place or state. In such cases the idea of a previous *coming* INTO that place or state is either actually expressed, or is implied in the context.—See Passow, *Eis*, no. 6. Winer, § 54, 4, b. Matth. § 596. Comp. Buttm. § 151. I. 8."

If this is true, does not Mark i. 9 take Jesus "*into the Jordan*;" and is not what our Methodist brother has written most incorrect and deceptive? In regard to *eis* in Luke xi. 32, although not parallel to *eis* when coming before the name of a place, nor parallel to *eis* before the Jordan, we will quote again from the Pædobaptist lexicographer, Dr. Robinson, under the word. "3. Trop. as marking the object or point *to* or *towards* which anything tends, aims, &c. Spoken . . . (e) genr. as marking the object of any reference, relation, allusion, *into*, *unto*, *towards*, *i.e.*, with reference

to, &c. Passow in *Eis*, no. 5 (a) properly, *in accordance with, conformably to*; Matt. x. 41, 42, in accordance with the character of a prophet, or AS a prophet. Matt. xii. 41, and Luke xi. 32, *into*, that is, conformably to, or AT the preaching of Jonah," &c. Neither the literal nor the figurative use of *eis* in any portion of human or Divine writings affords, as we believe, the least countenance to *at* as the rendering of *eis* in Mark i. 9. Instead of the rendering of Mr. S. being "a just interpretation," we maintain that it justly covers with shame him that thus seeks to avoid being covered with water; and especially after he and other Pædobaptist writers have repeatedly and emphatically told us that the meaning of *eis* is INTO; and when they again and again correct the translators of the New Testament for giving in and unto in different places instead of *into*. Our Pædobaptist friends unite to teach that in the very law of baptism (Matt. xxviii. 19) we are taught to immerse *into* the name, &c.; that the meaning of *eis* is *into*, and ought so to be rendered; but that the immersion is carried into the name, &c. Does such verbiage teach that they have no objection to immerse, if it can be but *carried away*, whether into heaven or any other place, if it is but really *carried away*; and that they have no objection to *into*, if it does not bring them *into the water*?

We shall close our remarks on the import of *eis* with some acknowledgments from Pædobaptists, and with brief strictures on certain inconsistencies and inaccuracies.

DR. HALLEY.—"It may be said that men were baptized into Moses, baptized into Christ, baptized into His death, baptized into the name of the Father, and the Son, and the Holy Ghost, which expressions, if literally translated, would be immersed into Moses, immersed into Christ, and so on" (p. 288). "The baptism was into Moses, the syntax corresponding with the baptism into Christ" (p. 292). "To baptize into," "will usually mean to immerse" (p. 287).

J. STACEY.—"The preposition *eis*, *into*" (p. 199).

MACKNIGHT.—"Were ye baptized into the name of Paul?" "Lest any should say that into mine own name I had baptized."—*Trans.* of 1 Cor. i. 13, 15.

BENGEL.—"*Eis to onoma*, k. t. l., into the name, &c."—*Com.*, on Matt. xxviii. 19.

DR. DODDRIDGE.—"Were you baptized into the name of Paul?" "Lest any should say that I had baptized into my own name."—*Trans.* of 1 Cor. i. 13, 15.

DR. WATTS.—"Let it be considered also that we are baptized into the name of the Father, Son, and Holy Spirit."—*Works*, vol. iii., p. 259.

DR. GEO. HILL.—"Go ye, therefore, make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost."—*Lec. in Div.*, vol. ii., p. 331.

R. WATSON.—"Christians are 'baptized into the name of the Father, the Son, and the Holy Ghost.'"—*Bib. and Theo. Dic.*; Art. John the Bap.

J. BREWSTER.—"They were baptized in, or rather into the name of the Lord Jesus."—*Lect. on Acts*, p. 356.

DR. T. J. HUSSEY.—"Baptizing them in, *into*, the name of," &c.—*Com.*, on Matt. xxviii. 19.

E. BICKERSTETH.—"The direction to disciple all nations, baptizing them into the name of the Father," &c.—*On Bap.*, p. 39.

W. TROLLOPE.—"The proper translation of *baptizontes eis to onoma* is, baptizing into the name."—*Gr. Tes.*, on Matt. xxviii. 19.

I. COBBIN.—"They were baptized into the name of Christ only" (*Domes. Bible*, on 1 Cor. i. 13). "They were all baptized into the name of Christ."—*Do.*, on Eph. iv. 5.

HARVEY GOODWIN.—"He charges his faithful followers to go, and make disciples of all the nations of the earth. . . . They who were willing to become

disciples were to be baptized in, or rather *into* the name," &c.—*Com. on Matt.*; xxviii. 18-20.

Dr. J. BENNETT.—"And they, having heard, were baptized into the name of the Lord Jesus. Baptism is spoken of here, as well as in the commission to the apostles, not as we read, 'baptize in,' but 'into,' or unto the name."—*Lec. on Acts*, xix.

Dr. A. CLARKE.—". . . Because superficial observers might imagine that he baptized them *into his own name*—to be his *followers*, though he baptized them into the name of Christ only."—*Com.*, on 1 Cor. i. 15.

Dr. CONQUEST.—"Go ye, therefore, and disciple all nations, baptizing them into the name," &c. "All our fathers were under the cloud, and all passed through the sea; and were all baptized into Moses in the cloud and in the sea."

J. B. WALKER.—"Go ye, therefore, and teach all nations, baptizing them into the name," &c.—*Philos. of the Di. Opera. in the Red. of Man*, p. 46.

Dr. CUMMING.—"Into Paul or into Cephas."—*Sab. Eve. Rea.*, on Cor. i.

Dr. WORDSWORTH.—"*Eis to onoma*. Not in, but *into the name*."—*Gr. Tes.*, on Matt. xxviii. 19.

Dr. D. BROWN.—"In the baptism of our blessed Head, we find ourselves in the presence at once of THE FATHER, THE SON, AND THE HOLY GHOST, into whose adorable name we are baptized (xxviii. 19)." "*Baptizing them in the name [eis to onoma]*. It should be, 'into the name;' as in 1 Cor. x. 2, 'And were all baptized unto (or rather, "*into*") Moses' [*eis ton Mosen*]; and Gal. iii. 27, 'For as many of you as have been baptized into Christ' [*eis Christon*]."—*Com.*, on Matt. iii. 13-17; xxviii. 19.

S. SHARPE.—"Baptizing them into the name." "Were ye baptized into the name of Paul?" "No one can say that I baptized into my own name."—*Trans.*, Matt. xxviii. 19, and 1 Cor. i. 13, 15.

Dr. STANLEY.—"Surely it was not Paul who was crucified for you, and into whose name you were baptized."—*Epis. to the Cor.* In Notes.

Dr. TURNBULL.—"Into the name of Paul have ye been baptized? . . . that no one might say, into my name I baptized." "All were baptized into Moses by the cloud and by the sea."—*Trans.*, 1 Cor. i. 13, 15; x. 2.

Bp. HINDS corrects the *in*, and writes *into*, in Matt. xxviii. 19.—*Rise and Early Prog. of Chris.*, p. 133.

Dr. E. ROBINSON, on *baptizo* with adjuncts, says: "*Eis e. accus.*, to baptize or to be baptized *INTO*."—*Lex.* Art. *Baptizo*.

Dr. STIER.—"Baptize ye (say, I baptize thee) into the name of God, the triune God."—*Words of Jesus*, vol. viii., p. 301.

Dr. ALFORD.—"It is unfortunate again here that our English Bibles do not give us the force of this *eis*. It should be *into* (as in Gal. iii. 27), both here and in 1 Cor. x. 2, and wherever the expression is used."—*Gr. Tes.*, on Matt. xxviii. 19.

These are but a specimen of Pædobaptist corrections of the rendering of *eis*, by *in*, instead of *into*, and of quotations from their works teaching that the (primary) meaning of *eis* is *into*, and that its proper rendering, unless in exceptional and obvious cases, is *into*. From lexicons, grammars, commentaries, controversial and other works, we presume that the testimony might be multiplied a hundredfold; whilst instances of such translation might probably be multiplied a myriadfold. Yet our Pædobaptist brethren, and especially our Independent, Presbyterian, and Methodist brethren, will write their inconsistencies and absurdities on Christ's command, "Immersing them into the name," on Philip and the eunuch's going "down both into the water," as well as John's immersing "in the Jordan," "in the river Jordan," and "into the Jordan."

Dr. Wardlaw confidently affirms "that our Baptist friends . . . determine the sense of the preposition from its connection with the verb;" and he advocates for *eis*, in Mark i. 9, the rendering *at*, admitting that the rendering, "to or towards," is "nonsense."—*Inf. Bap.*, pp. 149, 150.

Is a rendering correct because it is not nonsense, or even because in some other cases such a rendering is admissible? Our intelligent and estimable New Connexion Wesleyan brother, similarly to Dr. W., recommends *at* as the translation of *eis*, in Mark i. 9. He says: "If, when immersion is intended, *eis* forms the true regimen of *baptizo*, how shall we account for this being the only instance of its occurrence?" (p. 201.) Is he ignorant of the fact that Baptists and all unprejudiced scholars of every denomination do not demand *eis* after *baptizo*, but accept *eis*, or *en*; and that to immerse *in* or *into* is equally good syntax in Greek or English? Even *he* corrects the common translation of *eis*, where erroneously it is given *in*, and properly gives *into* at pp. 4, 24, 75, 76, 95, 172, and 284. He corrects *unto* by *into* in pp. 202 and 284. (See also pp. 199, 202, 242, 275, &c.) When the danger is imminent of being once during life carried *into* the water, a solemn, significant, and Divinely-enjoined profession of faith in the Lord Jesus and devotedness to Him being made in this immersion, either the verb or the preposition, or both, assume another meaning which they rarely or never possess, by which the immersion is blissfully "carried" into the land of Utopia! Prof. Wilson enables us to give to another rendering than *into* for *eis* when we read of baptizing into the Jordan, into the name of the Father, into Christ, into Moses, and into Paul, an application of the following:—"To prefer a different meaning appears very like going out of one's way to serve a purpose" (p. 330). He renders *eis*, *into*, in the commission (pp. 2, 4, 5, 296, 307, 310, 348, &c.); in John's baptizing *into* repentance (pp. 307, 341, 361); in the baptism *into* Moses (p. 307), not to mention other places. He also says, on "the construction of *baptizo* with the preposition *eis*," referring to Hellenistic Greek, in which it so frequently occurs, and to Mark i. 9: "We readily conceive that immersion is clearly implied in the construction which has been exemplified, and we have no possible objection to the Baptist availing himself of the entire benefit of this concession" (pp. 112, 113). And yet he is "incessantly ringing in our ears the oracular dictum" respecting the meaning of baptism, that "it utterly breaks away from the trammels of an exclusively modal application, is clear as the noon-day sun" (p. 332). The sage conclusion is that, as we may baptize, *i.e.*, encompass and cover the object with water otherwise than by *putting it into* the water, *ergo*, a sprinkling of the face is baptism equally with an immersion of the person.

Dr. A. Barnes, in his *Commentary* on Acts viii. 38, says, on *eis*: "Its meaning would be as well expressed by 'to,' or 'unto.'" This is not philological. It is not true. The coming of Philip and the eunuch "to" or "unto" a certain water, the inspired writer expresses in the 36th verse. Dr. B. says: "Out of *twenty-six* significations which Schleusner has given the word, this is one." Such is not an honourable representation of Schleusner, who says that, "primarily, it signifies *into*, *to* (*in*, *ad*), with an accusative." Dr. B. also says: "It is incumbent on those who maintain that immersion is the only valid mode of baptism, to prove that this passage cannot possibly mean anything else, and that there was no other mode practised by the apostles." We emphatically deny this, and elsewhere adduce Dr. B. and the most eminent Pædobaptist writers on hermeneutics, to prove the validity of our denial, and that

it devolves on Dr. B. and his coadjutors to prove that *eis* here has any other meaning than its primary one, *into*. Dr. B. Boothroyd gives *into* as the rendering of *eis*, in Matt. xxviii. 19; Acts viii. 16; xix. 5; and 1 Cor. i. 13, 15. Nor, though he encourages the idea that immersion is "contrary to decency," does he dare to give to *eis*, in Acts viii. 38, another rendering than *into*.

On the preposition *eis*, in all the places to which we have been referring, we can say in the words of the American Baptist, Dr. Wayland, on the commission: "We prefer the preposition *into* to *in* in the apostolic formula. *Into* is the proper translation of the original word. This is a sufficient reason for our preference. . . . In the name of any one means by the authority of," &c.—*Prin. of the Bap.*, p. 64.

3. In regard to the preposition *ek*, which before a vowel is written *ex*. It is maintained by our opponents that this preposition should be rendered *from* where it occurs in connection with baptism. Thus it is maintained that the eunuch came up *from* the water. We allow that the word *from* may be used in many instances where the fact is *out of*. For instance, we may speak of Christ's coming from heaven, although He came out of heaven. We may depart from a house or city *in* which we have been residing; and an evil spirit may go away from a man that has been possessed of the same. In all these instances, *out of* is the fact, although *from* is the expression, and the allowable expression, unless we wish to speak in the most particular manner that is possible, a manner not generally necessary. These statements apply equally to the Greek prepositions *apo* and *ek*, as to the English prepositions from and out of. The Greek *apo* may be used as we use the English from: as, "he departed from Galilee;" "came wise men from the East;" "cometh Jesus from Galilee to Jordan;" "went up straightway from the water;" "pull out the mote from thine eye;" "he would depart from their coasts;" "the unclean spirit is gone from a man;" "same day went Jesus from the house" (*out of*, in the common version, Matt. iii. 16; vii. 4; viii. 34; xii. 43; xiii. 1); "he departed from Jericho," &c. In all these places, and in very many that might be quoted, it will be admitted, except where baptism is concerned, that though *apo*, *from*, is used, and not improperly used, yet *out of* is the undoubted fact. We are not saying that *apo* is either always or generally thus used; we are maintaining and proving that *apo* is frequently thus used: and, indeed, our conviction is, from the length of examination to which we have gone, that it is thus used in a considerable majority of instances. But the Greek *ek* is certainly used very rarely, *if, indeed, at all*, except where there is the *fact* OUT OF. All instances of its occurrence we are very far from having examined: we would not, therefore, oracularly assert that no exception can possibly be met with. We are confident, however, from the testimony of lexicographers and critics, that *out of* is the primary and general, if not the *universal* meaning.

We know that in English there would be the greatest impropriety in speaking of a man that he came *out of* a house, a city, sleep, or water, if he had not been *in* the same. To express this *out of*, *ek* is undoubtedly the Greek word. The same fact we believe to be implied in Greek when we read, *oti ek tou andros antes elephthe*, as in English when we read.

"because she was taken out of man:" when we read, *Iesous hekei ek tes Ioudaias*, as when we read, Jesus came out of Judea. We do not mean that *ek* may not in certain connections be rendered by other words than *out of*; sometimes because *from* or *out of* will make no difference in the sense; and sometimes because other words will render the phrase more idiomatic in our tongue. We have the rendering "of" in John xxi. 2, "two other *of* His disciples." This does not prove that the meaning *out of* is not invariably in the Greek *ek*. "Dr. Sam. Johnson," says Dr. A. Campbell, "gives *twenty different* meanings for the English preposition *from*, twenty-two 'other manners' of using it; in all, forty-two cases of *from*. These the learned doctor supports by more than seventy quotations. Yet the celebrated Horne Tooke (vol. i., p. 282) explodes the metaphysics of the doctor, and shows that it was all conceit; that *from* has just one meaning, and that is the meaning which everybody affixes to it. A certain Mr. Greenwood gives seventeen meanings to the English *for*; and Dr. Johnson gives no less than forty meanings to it, supported by upwards of two hundred instances of actual usage. But the celebrated Horne Tooke demonstrates that it has but one meaning, and that all the pretended meanings of Dr. S. Johnson are resolvable into it." Elsewhere Dr. C. says: "Fancy or taste may increase indefinitely the figurative meaning of words; but the number of figurative meanings is of no philological account in fixing the common or proper meaning of any word; still less the mere connectives of speech. The partial and one-sided mode of interpretation is nowhere more apparent than in the cavils about these prepositions. We shall produce but one example. *Epi* and *en* will illustrate the matter. After *rhaino*, or *cheo*, *epi* is always translated *upon*, without one demurrer in all the Pædobaptist ranks; yet *epi*, out of 920 times in the New Testament, is translated by *upon* only 158 times, that is, about once in six times: whereas *en* is translated four times in every five by *in*. Yet to *sprinkle upon* is never cavilled at by a Pædobaptist; while to baptize, or *immerse in*, is always repudiated as an unwarrantable licence on the part of a Baptist!" (p. 158). To *apo* we grant the meaning of *from*, and have so rendered it (see pp. 117, 118, &c.): for *ek* we claim the meaning *out of*; although we admit the propriety of saying (*ek*) *from* heaven, (*ek*) *from* the temple, (*ek*) *from* the city, (*ek*) *from* the grave, &c. If either *ek* or *apo* is preceded by *baptizo en* or *baptizo eis*, along with pool, bath, river, or water, as one immerses *in*, and the other immerses *into* the same, either *ek* or *apo* will, in these cases, bring out of the pool, bath, river, or water. The expression *apo*, *from*, if it had been invariably used in connection with a departure from the water of baptism, would not have militated in any degree against the views which we entertain; but the expression *ek*, *out of*, is an additional proof that baptism is immersion. The conviction is so clear that baptism is immersion, that Dr. G. Campbell, and many other learned Pædobaptists, have followed the English translators in rendering *apo*, *out of*, in Matt. iii. 16.

We need to assert and satisfactorily to prove nothing further respecting the import of *ek* than that its undoubted primary meaning is *out of*. Greek grammars and lexicons do generally in substance assert that "*ek*, in its original meaning, is employed only in reference to such objects as

proceed from *the interior* of another object, or from the *most intimate connection* with it." Thus the grammar of Matthiæ says: "Generally it denotes a removal from *the inside* of a place or thing" (p. 997, § 574). Liddell and Scott say: "Radical signification, *from out of, away from, opposite to eis*." Robinson says: "*Ek*, before a vowel *ex* (Buttm., § 26. 6), a prep. governing the genitive, with the primary signif. *out of, from, of*; spoken of such objects as were *in* another (comp. in *Apo*, init.), but are now separated from it, either in respect of place, time, source, or origin, &c. It is the direct antithesis of *eis*. Sept. chiefly for *min*. (See Winer, § 51, pp. 313, 314, *sq.*; Matth. § 569. Passow, art. *Ek*)."

Buttmann gives for "*apo*, from, of;" for "*ex*, out of, from" (p. 409, in *Gram.*, edited by Dr. C. Supf.). Dr. J. R. Beard, editor of Cassell's *Popular Educator*, gives "*eis*, or *es*, *into*; in, on, toward, against, at. *En*, *in*; on, at, among. *Ek* or *ex*, out of; from, after" (vol. vi., p. 764). Jelf gives: "*Ek*, *ex*. Primary meaning, *out*, opposed to *en*, *in*" (§ 621). Winer gives for "*in*, *en*;" for "*into*, *to*, *eis*;" for "*out of*, *ek*;" and for "*from*, *apo*" (*Gram. of the N.T.*, § 47. 3). He adds: "Beyond doubt, *ek* indicates the closest connection. The original signification of *ek* is, issuing from within (the compass, sphere of) something. It is antithetical to *eis*" (pp. 382, 383). "Figuratively, this prep. denotes every *source* and *cause*; *out of* which something flows" (p. 385). Dr. Ewing, in his lexicon, gives for *ek*, *ex*, only "*out of*," and refers to his grammar, where he says: "The signification is always out of."

Trollope says: "*Ek*, or *ex*, *from*, or *out of*, differs from *apo* in referring to such objects as proceed from the *interior* of another object" (*Gram.*, p. 171). Dr. J. J. Owen teaches that *ek* is the preposition to convey "the idea *out of*" (*Com.*, on Matt. iii. 16). So Webster and Wilkinson teach that it is the most appropriate word.—*Gr. Tes.*, on Matt. iii. 16.*

It is due to Dr. Carson, who has previously been quoted, again to refer to him, and to quote from him what may be of advantage to some of our readers. A learned opponent having asserted that though *apo* and *ek* were originally distinct, in the progress of the language they came to be used indiscriminately, and while *apo* encroached on the province of *ek*, *ek* in return assumed part of the territories of *apo*,

Dr. CARSON maintains, in reply, that "It is contrary to the first principles of language that prepositions appointed to express different relations should be used to express the same relation. Were this the case, the prepositions would be two only in sound; one of them would cumber rather than enrich the language. There is a sense in which one word may be said to encroach on the territories of another; that is, it may be used in a situation which another usually fills. But this is not properly an encroachment. So far as it properly goes, the territories are its own. The territory occupied by both belongs exclusively to neither. It is common, and either may be used at pleasure. But consistently with this joint reign, each may have a peculiar territory, into which it is usurpation in the other to enter. Were it true, according to the learned writer, that *apo* and *ek* at random usurp each other's territories, it would be impossible for criticism to ascertain anything from their use. Language would be *incapable of definite meaning*. From my own account

* To have quoted lexicons and grammars which give the meaning of Greek prepositions in Latin, would not have been so explicit to some readers, the Latin not being so definite as the English and Greek, the same word in Latin having the meaning of *in* when followed by the ablative, and of *into* when followed by the accusative case. Hence may be found "*apo*, a vel ab; *ek*, ex, ex; *eis*, ad, in; *en*, in."

of them, it is clear that in a vast multitude of instances they may be used in the same place, optionally. But even here it is possible to discriminate them. Each of them has in every instance its own distinctive meaning. I may say in English, this friend is out of Glasgow, or from Glasgow, yet out of and from are not the same. The one expression denotes that the point of departure was *in* the city; the other may have its point of departure either *in* or *at* the city. There are cases also in which the English preposition could not be used in the same situation. In a besieged city, the expression, 'this soldier has come *out* of the city,' is very different from 'this soldier has come *from* the city.' I assert, then, that the fact that these prepositions may be used often in the same situation, is no evidence that they have not their characteristic meaning; and far less is it evidence that they are in all things indiscriminate. While they have a common territory, each has a province of its own. Even when *apo* is used where *ek* might be used, there is this difference, that the former is not definite, and does not mark the idea which the use of the other would have marked. I call the attention of critics to this distinction as one of vast importance" (p. 136).

He proceeds to deprecate the idea that if two words are interchangeable in one situation, they may, therefore, wherever the critic pleases, be supposed interchangeable; and to maintain "that two words with meanings characteristically distinct, may have in other things a common province, while there are laws to ascertain the extent of the common province, and to limit each within its peculiar boundary." He also maintains "that in the common province each expresses its own meaning;" and he takes up in detail all the examples adduced by his learned opponent, in order to disprove his opponent's assertions. Afterwards, he says: "I have followed the writer through all his examples, and have wrested them out of his hands. But this was more than my cause required. There is not one of the examples that corresponds to the subject of our debate. Our contest respects a case in which there is *real motion*, and a change of position from one point to another. It respects departure and arrival. Now, there is no example to the purpose in which there is not a change of place. The preposition *ek* might be used with respect to other things in which the primary idea could not be discovered; while, with respect to real change of place, the distinction might be universally preserved. . . . I conclude, then, with all the authority of demonstration, that Philip and the eunuch were *within* the water, because they came out of it" (p. 140).

Prof. Wilson, on Dr. Carson, says: "Many of his remarks on the meaning of the Greek prepositions are conceived in the best spirit of a judicious and enlightened criticism, and they elucidate general principles which are essential to the right interpretation of language" (p. 237).

Without implying that we have reason to boast of acquaintance with the Greek language, we hesitate not to assert our conviction that the Greek vocabulary in its wide, definite, and admirable range, does not contain words whereby more clearly and positively to assert the following, than those chosen by the Spirit of inspiration, and recorded in Mark i. 5, 9, 10; and Acts viii. 38, 39. "And there went out unto him all the land (or country) of Judea, and they of Jerusalem, and were all immersed by him in the river of Jordan, confessing their sins." "Jesus came from Nazareth of Galilee, and was immersed by John into the Jordan; and immediately coming up from the water;" &c. "And he commanded the chariot to stand (still): and they went down both into the water, both Philip and the eunuch; and he immersed him. But (or and) when they

came up out of the water, the Spirit of the Lord," &c. We do not forget that there is in Greek the word *bapto* (which has more significations than one); and that there are other words which we need not mention.

Probably on no passage of Scripture have the writings of Pædobaptists shown in a higher degree the influence of prepossessions in blinding to a perception of what is untrue, unjust, and impolitic, than in what has been written on the baptism of the eunuch. Dr. Wall is forgotten or disregarded in all that he says respecting the impolicy and dishonesty of not granting to an adversary what is certainly true and can be proved so, because it creates a jealousy of all the rest that one says.

Dr. G. Campbell has been altogether disregarded as to his statement that a disputant who proceeds in defiance of the etymology and use of the word, and in defiance of the evidence of antiquity respecting the general practice, "never fails, with persons of knowledge, to betray the cause he would defend."

We are told by our Methodist brother, Mr. S. (p. 216), that if the translation *into* the water, and *out of* the water "were admitted, it would fall short of the required proof, as it is possible to go into the water and not be immersed. Had pouring been the mode in which the ordinance was administered, the same form of narrative might with equal propriety have been adopted." We admit the *possibility* of a person's going into water, and having water poured upon him whilst in the water: but let any man read "and he poured him," or substitute "poured" for "baptized" in other places, and then give an opinion whether *pour* could with *equal propriety* be adopted, or whether it can POSSIBLY be the meaning of *baptizo*. The next sentence in Mr. S. declares the possibility of going down into the water for the purpose of sprinkling. But if we admit its possibility, what strength of argument in favour of sprinkling is involved in what all the world and all ages appear to have regarded as incongruous and ridiculous? "Besides," says Mr. S., "the very same thing is said of Philip that is said of the eunuch. One action is ascribed to both. If the latter went into the water, so did the former: and if this implies immersion in one case, it cannot imply less in the other." Here Mr. S. is honoured by the company of Drs. Dwight, Stuart, Miller, and Alexander; not to mention others. Dr. D., in holding up the Baptists to contempt, thus scandalizes himself on the writing of the Divine Spirit: "They went down both into the water; that is, they were both plunged." Dr. Stuart says: "I have another remark to make on *katebesan amphoterōi eis to hudor*. This is, if *katebesan eis to hudor* is meant to designate the act of plunging, or being immersed into the water, as a part of the rite of baptism, then was Philip baptized as well as the eunuch, for the sacred writer says that BOTH went into the water." Dr. Miller says: "There is the same evidence that Philip was plunged, as that the eunuch was."

Dr. Wardlaw says truly: "The act of baptizing is something quite distinct from either the *going down into the water*, or the *coming up out of it*" (p. 151). Again, "*Both* went down, and *both* came up, but *one only* was baptized" (p. 152). And the good doctor is amazed that even his Baptist friends do not perceive that this "sets aside the whole of their argument derived from the modes of expression employed—*going down into*, and *coming up out of*, the water; the one being so clearly previous, and the other subsequent, to the act of baptizing" (p. 152). There

is nothing corroborative of immersion in *going down into*, and *coming up out of*, because these are not the intervening action, baptism! It is matter of "astonishment," yea, it is "passing strange" that the Baptists do not see this! Of course whether baptism is pouring, sprinkling, purifying, or immersion, there is always a *going down into* the water, and a *coming up out of* it on the part of the baptizer and the baptized! Without doubt, we Baptists—and greatly it is to be deplored—are "much more *ingenious* than *ingenuous*." For "if these two phrases [*going down into the water* and *coming up out of it*] had any reference at all to the mode of baptism, it would follow that Philip was immersed under the water, and emerged out of it, as well as the eunuch; which no one supposes" (p. 151).

Dr. CUMMING says: "But this passage does not prove immersion more than sprinkling; for it is said that not only did the eunuch go into the water, but that Philip went; they both went into the water; but the most severe advocates of immersion, at least so I believe, for I have never seen an immersion, do not hold that both the minister and the recipient ought to be immersed in the water at the same time" (*The Church before the Flood*, p. 284). Yet these doctors can at other times recommend a literal translation and the interpreting of Scripture "according to its plain, grammatical, and obvious sense." A. Pirie says: "If this [*eis*] signifies plunging, then Philip and the eunuch must have been both plunged on this occasion" (*On Bap.*, p. 40). Who under the heavens has ever taught that "the Greek word *eis*, rendered into," signifies plunging? Dr. L. Woods says: "The mere circumstance of going into the water no more proves that the eunuch was immersed, than it proves that Philip was." "The passage may be just as well rendered, 'They descended to the water, and ascended from it.'"—(*Works*, vol. iii., p. 448.)

D. FRASER, writing for the enlightenment of Mr. Spurgeon and the Baptists, teaches that "this meaning of *eis*, as marking the motion towards, and into, the place within which the baptism is effected, will become still more manifest and certain, if we consider its use in connection with the eunuch's baptism (Acts viii. 38)." He further teaches that "both the motion itself of going—'They went down both'—and the preposition 'into,' applying equally to the eunuch and Philip, cannot possibly be connected with the baptism; for the baptism followed, and was consequent upon, their going down both 'into.'" Also he says: "In connection with *eis*, as in entire harmony with *en*, we might refer to *apo* and *ek*. . . . The two prepositions *apo* and *ek*, are altogether opposed to immersion, and, marking the egress from, as *eis* marks the progress into, in the strongest possible manner confirm the meaning that we must attach to *eis* in the passages referred to." But further, the prepositions "indicate, in the strongest possible manner, that Scriptural baptisms were administered only by sprinkling" (pp. 41–44). Thus Philip sprinkled the eunuch in the water, as John before had *poured* or *sprinkled* "within the Jordan, and with the waters of Jordan as the means" (p. 39).

C. TAYLOR writes the following, including the words within brackets: "What say you to the instance of Philip and the eunuch? Philip in company with the eunuch 'came to water; and he commanded the chariot to stand still; and they went down both into the water [here is immersion], and he baptized him' [here is baptism]."—(*Facts and Evi.*, pp. 17, 18).

R. WATSON says: "Nothing is said of the eunuch which is not said of Philip, 'They went down both into the water,' 'and when they were come up out of the water,' and so Philip must have immersed himself as well as the eunuch" (*Ins.*, vol. iv., p. 457). On the glaring omission of "and he baptized him," we will not now allow ourselves to comment. When surveying the whole, do we not justify Dr. Carson's words: "It is astonishing how silly wise men will become, when they attempt to force the Word of God." They know not what they do.

Dr. J. A. ALEXANDER.—"That the phrase [they went down *into* the water] does not necessarily imply submersion, is moreover clear from the consideration that such an inference would prove too much for those who draw it, namely, that the baptizer must himself be totally immersed" (*On Acts viii. 38*).

Before quitting this, we might mention that possibly Dr. J. Bennett supplies us with as dashing logic on this portion of Scripture as any of his honoured brethren. He wishes us to learn from the question and assertion of the eunuch respecting baptism and water that, "*wherever* there is water, a person may be baptized." "Behold, water; what hinders me to be baptized?" intimating that, wherever there is water, a person may be baptized. But this can be true only on the suppo-

sition that any quantity may suffice." Is it not sagacity worthy of a diploma to have discovered this *intimation*? Who will wonder at his subsequent assertion, "The application of water to the body, 'in the name of the Father, the Son, and the Holy Ghost' is baptism, however the mode of administration may be varied." Nor are we unprepared for the outrageous declaration in the same page, "As they both went down into the water, and one of them, Philip, was not immersed, there is no proof that the other was" (*Lec. on Acts*, p. 135). Would there have been as candid an admission that "they went down both into the water," if prejudice had not conducted to inferences so erroneous? What could be more disingenuous, and, as to some of the expressions, more untrue, than what these learned men have asserted?

If the fact of both going into the water proves the baptism of both, then at all our watering places the men and women who go down into the water along with the bathing machines, are bathed themselves along with those who go into the water to bathe; yes, and we might as well add, the horses and the machines are bathed too. Possibly it may be said that this is in reply to the assertions of Baptists that there is proof in this passage that baptism is immersion. But what Baptist asserts that going down into the water describes the act of baptism? The going down both of Philip and the eunuch into the water is distinctly narrated; but it is after the explicit mention of this fact, that we read, "and he baptized him." In these last words the rite of baptism is described. We are thus told in language that needs not be misunderstood, that Philip baptized the eunuch. The eunuch had previously expressed his wish to be baptized. Philip's consent is now practically given. Philip was the agent and the eunuch was the subject. The going down into the water and the baptizing are two distinct actions. The former, it is true, was preparatory to the latter; and also, as we maintain, opposes the idea that baptism is pouring or sprinkling, as no sect of people, Christian or heathen, of which we are aware, in all the world, in any age, has ever adopted the practice of going down into the water to be sprinkled on the face;* whilst it affords irrefragable confirmation of immersion as the meaning of baptism, from the fact that going down into the water is the almost invariable and necessary precursor of immersion, when one person solemnly immerses another into the name of the Father, and of the Son, and of the Holy Ghost.

"And again," says Mr. S. (p. 216), "the prepositions *eis* and *ek*, though often meaning *into* and *out of*, have frequently the sense of *to* and *from*, and may, with undeniable correctness, be represented by these particles, save where the necessity of the passage obviously demands the former." We are sorry that our esteemed brother should so far depart from the learned and admired Presbyterian Professor, to whom for once we can refer with approval. Prof. Wilson teaches, on Exodus xxx. 19, that "the literal rendering" of "*ex autou*," is "*out of it*" (p. 169). He also says: "That *ek* strictly and properly contemplates the point of departure as *within* the object denoted by its regimen, is demonstrated by our more philosophical grammarians, and ably maintained by Dr. Carson" (p. 478). Thus Dr. D. Brown, on Christ's baptism, says:

* We would not deny that, after the adoption of pouring or sprinkling as the substitute for immersion, the absurdity of which we are speaking has by no individuals ever been adopted.

"Mark has '*out of* the water' [*ek*]." The sentence of Mr. S. is replete with fallacy. A person reading it might conclude that the primary meaning of *eis* and *ek* is *to* and *from*, and that a deviation from this rendering is only justifiable when the connection renders these particles (to and from) inadmissible. Or he might believe that *to* and *from*, with as much propriety and truth as *into* and *out of*, may be regarded as the primary meaning of these Greek prepositions. The very lexicon he quotes teaches that *into* and *out of* are the primary meaning of these words, and, consequently, that they should be so rendered, except where the connection will allow other words to convey this meaning, or where the connection evidently requires another rendering.

Mr. S. says: "'*Eis*,' says Robinson, and he confirms his statement by references to Winer, Passow, and others, 'governs the accusative, with the primary idea of motion *into* any place or thing, and then also of motion or direction *to* any place, thing, &c. The antithesis is expressed by *ek*'" (p. 217). This we admit, and it is all that we want. That *eis*, whose primary and general meaning is *into*, signifies also *to* and *unto*, we are far from denying. But how are the next sentences a logical deduction from the words of Robinson? Where is the justice to the lexicographer, or to Holy Writ? He says "The exact meaning of the preposition depends upon its connection. According to the verb with which it is construed, it signifies direction *to* an object, or entrance *into* it." What is the intention of the first sentence? We will not answer, although we have proposed the question. Few are the words, except words of mode, that in every connection have one invariable import. But why does not Mr. S., in imitation of his lexicographer, give *into* before *to*? Why does he reverse this order? Has not he himself repeatedly corrected our translation of *unto*, and told us that *eis* means *into*? Has he not assured us that in Mark i. 9, *eis* would have meant *into*, if it had been followed by *to hudor*, instead of being followed by *ton Iordanen*? Here is *eis* followed by *to hudor*, but, alas, for us Baptists! preceded by the verb ~~ambaino~~, instead of the verb *baptizo*; and, as "there is nothing in the passage to countenance immersion more than sprinkling, the syntax affording as much proof of one as of the other," there is, of course, a rule *in syntax*, although we have not yet seen it, which teaches that *eis*, in the positions mentioned, and for the reasons specified, would be improperly rendered *into*! We venture to say that independently of the meaning of *baptizo*, the words *eis hudor* ought to conduct into the water, whether for sprinkling, pouring, or immersion, our Pædobaptist brethren who are willing to follow the practice of apostolic times.

But our brother refers us to use, sacred and profane, in justification of his assertions. He next says: "In the passage under review the verb is *katabaino*, *to go down*, and is followed equally by both prepositions, as the sense of the passage may require. When Plato, in the very first line of his Republic, says: *Kateben chthes eis Peiraiā meta Glaukonos tou Aristonos*, 'Yesterday I went down to the Piræus, with Glaucon, the son of Ariston,' *to*, and not *into*, is manifestly the preferable reading. It is thus in a variety of places in the New Testament: 'He went down to Capernaum;' 'the way that goeth down from Jerusalem

to Gaza; 'they came down to Troas;' 'he went down to Antioch', &c." (P. 217.)*

We regard these passages as a very unhappy selection for Mr. S. Whatever may be said of the preferableness, or of the admissibility of the rendering *to*, is it not a fact, in accordance with the expression in Greek, that Plato went down *into* the Piræus? that Jesus went down *into* Capernaum? that the way spoken of goeth down from Jerusalem *into* Gaza? that Paul and Timothy came down *into* Troas? that Paul went down *into* Antioch? By *eis* our opponents are willing to be led to the edge of the water; but does *eis* in the above passages lead only to the borders of the places mentioned, and not *into* those places? We admit that the Greek *eis* may be used for *unto* and *to*, but if *eis* will not take *into* a town or country, or *into* water, what word in the Greek language will take *into*? It would be just as truthful were our friends to say that there is no evidence in Matt. ii. 14, that Joseph "took the young child and his mother by night and departed *into* Egypt;" and in John ii. 12, that Christ ever went down *into* Capernaum, as to say that there is no evidence that Philip and the eunuch ever went down *into* the water. "With the exactest grammatical propriety we may" maintain any one, if "with the exactest grammatical propriety we may" maintain the last, "the syntax affording as much proof of one as of the other." As it is maintained, and very properly, that the preposition *eis*, in the very law of baptism, has its obvious and most common acceptation, *into*, what can be more appropriate, yea, necessary, than to regard it as having the same sense when elsewhere used in connection with the ordinance of baptism, unless such a rendering would involve evident obscurity or absurdity? Let the reader take into account facts and "circumstantial probabilities," and judge whether "the balance appears decidedly against immersion," or decidedly against sprinkling or pouring. If the prepositions *eis* and *ek* were as ambiguous in their import as some of our Pædobaptist brethren teach when writing on the subject of baptism, it is a doubtful matter whether Christ ever came out of heaven, or ever entered again into heaven; whether He ever came out of the grave, or indeed ever entered into it; whether any of us will ever be received into heaven or cast into hell; and those who have been accustomed to believe from Josephus that Pompey entered the holy of holies, may learn from the preposition used, vague as it is, that he only went *to* it, and that he stood *at* the edge of the veil.

But we have not yet exhausted the evidence against immersion from going into the water, &c. Dr. Stuart has said: "As to emerging out of water, I can find no such meaning attached to *anabaino*." We do not say that *out of water* is a part of the meaning of *anabaino*; but we maintain that it means *to come up*; *to ascend*. Thus we read in Matt. xvii. 27. "Take up the fish that first *cometh up*" (*anabanta*). In Eph. iv. 9: "Now that he (*anebe*) ascended, what is it but that he also (*katebe*) descended first (*eis*) into the lower parts of the earth." In Rev. xiii. 1: "I saw a beast *rise up out of the sea*" (*ek tes thalasses anabainon*). So the Septuagint describes the *ascending* of gods out of the earth, and of

* John ii. 12; Acts viii. 26; xvi. 8; xviii. 22; xxv. 26.

Samuel (1 Sam. xxviii. 13, 14). Thus Barnabas in his epistle, sec. 11, says: "There was a river, and, *anabainen ex autou, out of it rose* beautiful trees;" and thus Herodotus uses *ekbaino*, when he says of the crocodile, *ekbe ek tou hudatos, it cometh out of the water*. We do not maintain that *katabaino* and *anabaino* will, without other words, take a person into water and bring a person out of water, or immerse a person in the water. We do not say that because Rebekah (Gen. xxiv. 16) "went down to the well," she, therefore, bathed herself. She "filled her pitcher, and came up."

The import of *anabaino* and *katabaino* is as definite in Greek as are the terms rising up and going down in English. Yet when Dr. Stuart "analyzes the idea of *katabaino*," he finds that it indicates the action performed before reaching a place, approximation *to* it, and not the entering *into* it. We do not maintain that *katabaino* expresses more than the act of going down; then *eis* expresses *into*; and *to hudor*, the water. Nothing can be more plain and undeniable than the English and the Greek, and nothing more clearly fallacious and unjust than what Dr. Stuart asserts. Let any person adduce any Greek writer of any period in the world's history, who has used the words *katebesan eis to hudor*, with any other meaning than "they went down into the water."

The same Prof. Stuart could find no place where *apo* "is applied to denote a movement out of liquid into the air," just as if the fact of having entered *into the Jordan* ceased to be a fact, because a person having entered into the same is said to come from it; just as if, can we not meet with a case in every respect parallel, we are at liberty to pervert the meaning of a preposition (*eis*), and the record of a fact, exactly as our convenience and likings may prompt us. He did not, however, remember that Homer makes Aurora rise up (*ap' okeanou*), *from the sea* (Il., 19, 1); that a fish, in *Tobit* 6, 2, leaped (*apo tou potamou*) *from the river*; that Callimachus, in his hymn to Apollo (line 110), says: "The Cretans do not bring water to Ceres (*apo*) *from every river*;" and in his hymn on the bath of Minerva (lines 45, 46), says: "To-day, ye water-bearers, do not bathe; to-day, Grecians, drink ye (*apo*) *from the fountains*, and not (*apo potamon*) *from the rivers*." These are like other cases where *from* may be used in English, as *apo* in Greek, but the sense and fact are undoubtedly *out of*. Nor has this word a different meaning when used by Herodian (b. i., ch. xiv.) respecting "the image of Pallas brought away (*apo*) *from Troy*," although in this case and in many more the movement is not out of liquid into the air.

We would refer all those who maintain that we may here read with propriety, "and they went down both *to the water*," to verse 36, where we read: "And as they went on their way they came (*epi ti hudor*) *unto a certain water*." We maintain that having come *to the water* is recorded in verse 36, and that going down *into* it is recorded in verse 38. Thus we read in Mark xvi. 2, "And very early in the morning they came (*epi*) *to the sepulchre* at the rising of the sun, and entering (*eis*) *into the sepulchre*," &c. So in John vi. 16, 17, "And when even was now come, his disciples went down (not *eis, into*, but *epi*) *unto the sea*, and entered (*eis*) *into a ship*." Again, in Acts xii. 10, "When they were past the first and the second ward, they came

(*epi*) unto the iron gate that leadeth (*eis*)* into the city." The altering of *into* in this passage, by Pædobaptist writers, is in defiance of every exegetical as well as of every philological rule.

But it is said that although they had previously come *to* the water, the present *to* is connected with *katabaino*, and is used to express the descent from the chariot to the water. Were we, however, to grant this hypothesis, which appears to be invented to preserve from an entering into the water, we must necessarily unite *ek* with *anabaino*, and then we have what is equally opposed to fact with all other hypotheses and objections, namely, that both Philip and the eunuch again entered the chariot. Instead of this, the inspired writer says: "And when they came up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." We cannot feel or write otherwise than strongly whilst having the conviction that, had the inspired writers wished to convey the idea of going down into the water and coming up out of it, "the Greek language could not have supplied them with any other words so proper as those which they have chosen;" and that a translation, there is reason to believe, "is not extant, where these ideas are not conveyed." To the conclusion of Mr. Thorn, that "Jerome knew the spot well," and "calls it a small brook," it is unnecessary to say more than that small brooks in different countries are often in some portion of their course proving sufficient for immersion.

If it is satisfactorily proved that Philip and the eunuch went down *into* the water, we need not reply to the fancy of Dr. Miller, that "probably destitute of any convenient vessel for dipping up a portion of water from the stream, they both went down to the water," for the purpose of taking up "a small portion of it, to sprinkle or pour on the eunuch." We deem it as clear that the Spirit of inspiration has recorded another fact, as it is extravagant and ridiculous to suppose that such a man as the eunuch, on his journey, had no vessel fit to carry as much water as would sprinkle him with a few drops, a sufficiency of which one of his servants might have brought in the hollow of his hand. The supposition of the doctor is worthy of him who can charge the Baptists with imposing on popular credulity. "We can afford to leave imposition and credulity to those who need them."

It is worthy of note that that Christian baptism which with the greatest particularity is narrated in the sacred writings, is that of a person who is from home, who is travelling, and who is passing through the desert part of Judea. The Holy Spirit has selected this instance in which to state particularly the publication of the Gospel, the reception of the Gospel, a coming unto water, a going down into the water on the part of both Philip and the eunuch, an immersing of the eunuch by Philip, their coming up out of the water, Philip's being carried away of the Spirit unto Azotus, and the eunuch's going on his way rejoicing. Should not the Pædobaptists regard it as ominous of a bad cause when they have to reject, first, what they deem the primary meaning of the verb *baptizo*, and then to deny to each of three prepositions, viz., *en*, *eis*,

* In the English authorized version *unto* is here given instead of *into*. Not so, Beza, Castalio, Doddridge, and others.

and *ek*, what they acknowledge to be the primary, the plainest, and most usual meaning? and to *ek* its *only* meaning, as admitted by some of the most learned Pædobaptists themselves?

On the baptism of the eunuch taking place in the desert, some remarks will be found in subsequent quotations. We read of John the Baptist "preaching in the wilderness of Judea" (Matt. iii. 1). It is evident that some place near the Jordan received such a designation, and consequently that the place in which the eunuch saw water being denominated a desert, in no degree militates against there being a sufficiency of water for immersion.

It is our painful conviction that the treatment by many of the Pædobaptists of the Greek prepositions *en*, *eis*, and *ek*, in order to oppose immersion and to favour pouring or sprinkling, involves a violation of universally-acknowledged rules of interpretation, sets at defiance the most clearly established historical facts, and, if allowed, would enable us to deny the Deity and atonement of Christ, the divinity of the Holy Spirit, and every cherished truth and glorious doctrine of God's holy and blessed Word. Some of these rules of interpretation we will give, after which we may quote from one or more of the Pædobaptists who despise and reject those miserable subterfuges of many of their brethren, the admission of which, as we believe, they themselves perceive, would admit every assertion of the Socinian, if not every negation of the Infidel.

If *en hudati* means not in water, and *eis hudor* into water, what is the meaning of *in aquâ*, and *in aquam*? and where is the evidence that any person or thing was ever put into, or was ever in, a bath, the sea, a river, or water? and where is the evidence that any person ever did or could come out of the same? But having admitted *eis* to mean *into* in the command to baptize, why not, consistently with themselves and with acknowledged rules of interpretation, admit this to be its meaning before the Jordan and before water? Let Acts viii. 38 be admitted as a clear case of immersion; and let those who agree with Mr. Thorn, that "there is no question that the mode was the same in all cases," act consistently with their convictions. We may here mention that Dr. Halley, who has "no objection to the translation 'into Jordan,'" is here chargeable with no sophistry, as he has shown his policy in passing by this portion of Scripture. Silence in Dr. Stuart would have been more politic than saying that although his opponents "should suppose that *eis* took a man in to the knees, or even to the loins, it would never prove that he went over the head. Nay, at this depth he might be sprinkled with fully as much ease as he could be dipped, and the baptizer would have this advantage, there would be no stooping in order to reach the water."

Amongst the violated rules of interpretation are the following:—

HOOKE.—"I hold for a most infallible rule in expositions of Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words as alchemy doth, or would do, the substance of metals, maketh of anything what it listeth, and bringeth in the end all truth to nothing."—*Polity*, book v.

VITRINGA.—"This is accounted by all a constant and undoubted rule of approved

interpretation; that the ordinary and most usual signification of words must not be deserted, except for sufficient reasons."—*De Syn. Vet.*, l. i., pars. i., c. iii.

Dr. ADDINGTON.—"If there are two translations of a word, one of which is certainly true, and the other may be false, it is easy to say which the wise and candid would prefer."—*Chr. Min. Rea.*, p. 34.

Dr. DODDRIDGE.—"It seems desirable, where it can be done, to interpret the particles in their most usual sense."—On Mark ix. 49.

Bp. TAYLOR.—"In all things where the precept is given in the proper style of laws, he that takes the first sense is the likeliest to be well guided. . . . In the interpretation of the laws of Christ, the strict sense is to be followed."—*Duct. Dub.*, b. i., c. i.; b. ii., c. ii.

Dr. WATERLAND.—"Since words are designed to convey some meaning, if we take the liberty of playing upon words after the meaning is fixed and certain, there can be no security against equivocation and wile, in any laws, or any engagements whatever. All the ends and uses of speech will hereby be perverted."—*Sup. to Case of Arian Subs.*, pp. 9, 10.

Dr. WILLIAMS.—"Just criticism requires that similar renderings should be given to similar phrases in the same connection."—Vol. i., p. 166.

Hence, Mr. Alsop, speaking of men pressed with express Scripture, taunts them with its being "advisable to cast about, to turn their thoughts into all shapes imaginable, to hunt for the extremest probabilities. If a word, a phrase, an expression, is but capable of another sense, let it be probable or improbable, true or false, agreeable to the scope of the passage, or alien, all is a case."—*Antisozzo*, p. 549.

Thus uniformly do our opponents reprobate in theory the adoption, without strong reasons, of a rare, in preference to an ordinary sense. Before we, in conclusion, quote any Pædobaptist author on the import of *ek*, or on the baptism of the eunuch, we will quote two or three Baptist writers.

GIBBS.—"The attempts which have been made to overthrow the fact here recorded, by disputing the proper signification of the Greek prepositions, is puerile in the extreme; and desperate must be that cause which requires to be supported by such an expedient."—*Def. of the Bap.*, p. 78.

Dr. A. CAMPBELL.—"Now the difference between them and us here is just this: we take the *first* meaning, that is, the most common meaning in all cases as respects this ordinance; we take the first meaning of *baptizo*, *baptismos*, *eis*, *en*, *ek*, *apo*. We uniformly take the first or primary, which is the literal import of the terms in dispute. But my opponents take the sixth meaning of one and the eleventh meaning of another, just as it suits their humour."

"I have proposed to be guided in ascertaining the import of the original words by the verdict of the translators of the common version, trammelled, as they were, by King James's authority. For although they were prohibited by the king from translating *bapto* and *baptizo* into English, when they had reference to this ordinance,* yet in no one instance did they translate these words by *to pour*, *to pour out*, or *to sprinkle*; nor ever did they in one instance translate *rhaino* or *rhantizo* by *to dip*, *immerse*, or *plunge*. Has Mr. Maccalla controverted these facts? No. I also proposed to take any modern translation whatever, and from it alone prove that *immersion* is the only baptism. Has Mr. Maccalla acceded to this overture? No. I have also proposed to take the common or literal meaning of the terms in dispute as given by Greek lexicographers, and as used by Greek writers, sacred and classical, and to abide by their decision. Has Mr. M. acceded to this proposal? No. Now, what is his course? It is simply this: First, to adopt no standard of appeal; to fix on no definite terms. But it is, secondly, to throw everything into uncertainty, by representing these terms as ambiguous by vague allusions to their figurative use, and by one of the grossest sophisms, *fallacia accidentis*; as when we say a thing *must* be so, because it *may* accidentally be so;† I say this is his course

* *Baptizo* alone is used by the sacred writers in application to this ordinance.

† To such deception as this the words of Dr. A. Campbell apply: "'Out of the water' (*ek*). This preposition stands opposed to *eis*, 'into'; and as that may mean *to*, so this may mean *from*."—*Com. of Barnes*, on Acts viii. 39.

of darkening, confounding, and perplexing the subject, and, at the same time, the minds of the auditors. We have again and again shown that in all institutes and ordinances, civil or religious, the words are to be taken literally, or in their commonly-received sense; and more especially in positive appointments.

"Mr. M.'s method of ascertaining the true meaning of the terms in dispute may be illustrated very clearly by a very slight reference to the most common occurrences in a figurative style. Catiline was called the head of the faction; Emmet, the keystone of the conspiracy; Talleyrand, the eye of France. Here the words head, keystone, and eye, are used figuratively. Suppose a thousand years hence a controversy should arise about the meaning of these terms. A scholar would say that head literally denoted the most important member of an animal; but a sophist would, on my opponent's principle, say, By no means, for instances can be produced, of great antiquity and respectability, which show that it signified a whole man; and then comes the argument, the sophistical argument, Catiline was called a head, but Catiline was a man; therefore the term head denoted a man. Just so of the terms eye and keystone, &c. A scholar affirms that the term melt signifies to liquefy, to dissolve, commonly by means of heat. No, says a sophist, for I once read of a whole congregation melting into tears; but they did not become liquid. Therefore the term to melt cannot signify to convert into a liquid state, by means of heat. A thousand instances might be adduced to expose the sophistry of Mr. M.'s criticisms. These suffice to show how easily the sophistry may be detected."—*Debate*, pp. 276–278.

B. W. NOEL quotes the following from Robinson's *Researches in Palestine*:—"There were several ways leading from Jerusalem to Gaza: one by Ramleh, one by Bethshemish, and the other through Eleutheropolis, and thence to Gaza through a more southern tract. The latter now actually passes through the desert, that is, through a tract of country without villages, inhabited only by nomadic Arabs. . . . When we were at Tell-el-hasy, and saw the water standing along the bottom of the adjacent Waddy, we could not but remark the coincidence of several circumstances with the account of the eunuch's baptism. This water is on the most direct route from Beit-Jibrin to Gaza on the most southern road from Jerusalem, and in the midst of the country now 'desert,' that is, without villages or fixed habitations. There is at present no other similar water on this road; and the way to Gaza, the chariot, and the subsequent finding of Philip at Azotus, go to show that the transaction took place in or near this place" (vol. ii., p. 641). Mr. Noel, after opposing Pædobaptist suppositions respecting the baptism of the eunuch, mentions, "5. It is unlikely that the Ethiopian would allow Philip to take the trouble of descending to the water, when one of his attendants could so easily bring the water to the chariot. 6. It is utterly improbable that a man of wealth would cross the desert without having a supply of water for himself and his attendants more than sufficient for the required sprinkling; and, therefore, the eunuch would have asked for baptism before coming to the pond, if the rite had been performed by sprinkling. When Mr. Stephens set out for Mount Sinai from Cairo, one of his camels carried 'two of the largest skins containing filtered water of the Nile' (Stephens, vol. i., p. 232). When Dr. Wilson and his party were setting out on the same journey, their supply of water required four camels for its conveyance (Wilson, vol. i., p. 107). 'At Bethulie,' says Lamartine, 'there is a good spring. An Arab drew water for an hour to satisfy the horses and to fill the jars hung from the saddles of our mules. There is no more water as far as Jericho, a journey of ten or twelve hours' (De Lamartine, *Voyage en Orient*). We may be sure that in that hot climate a man of rank and wealth would not be without the comfort of water-skins on his journey, especially as he had before him the desert of Shur, which he must cross before he could reach the Nile. If it be objected that the eunuch would not sit in his wet clothes, I answer that Gaza, towards which they were travelling, lies in latitude 31° 29', nearly ten degrees south of Naples; that if the eunuch was returning from Jerusalem after either of the three great festivals, he would find the sky cloudless, since the interval between the early and the latter rains is without clouds, and that beneath that burning sun he would be exposed to no danger, and to little inconvenience, if his under linen-garments, which alone would be immersed, dried upon his person, if he threw around him other dry clothing; and if he did suffer any inconvenience, it was a slight test of his sincerity, in which he would rejoice.

"But it is unnecessary to suppose that he submitted to this inconvenience.

Meroe, in Upper Nubia, over which Queen Candace reigned, was at this time 'one of the richest countries upon the earth' (*Kitto*, 'Candace'). She was, therefore, a wealthy sovereign, and the eunuch was her treasurer (ver. 27). From Jerusalem, which is at nearly the thirty-second degree, north latitude, to the city of Meroe, which lay about the eighteenth degree, north latitude, the distance was fourteen degrees of latitude; and part of the journey, from Gaza to the Delta of Egypt, he would have to cross the edge of the wilderness of Shur, of which we read (*Exodus* xv. 22). A rich man, with such a journey to accomplish, would certainly provide himself with tents. When Dr. Robinson describes his preparations for a journey from Suez to Sinai, he says: 'A tent was to be purchased and fitted up; waterskins were to be procured,' &c. (*Rob.*, vol. i., p. 49.) Dr. Wilson, with reference to the same journey, says: 'Mr. Smith and I purchased a small tent for ourselves, and one for our servants' (*Wilson*, vol. i., p. 107). And Mr. Stephens thus describes his entrance on this desert: 'I rode on in silence and alone for nearly two hours; just as the sun was sinking behind the dark mountains of Mokattam, I halted to wait for my little caravan; and I pitched my tent for the first night in the desert, with the door opening to the distant land of Goshen' (*Stephens*, vol. i., p. 330). The treasurer of Candace was not without his tent. . . . One such instance of immersion is enough to prove the apostolic practice; for unless the apostles had generally immersed the converts, Philip would certainly not have felt himself at liberty to immerse the Ethiopian; if sprinkling had been the practice of baptism at Jerusalem, where there was every convenience of baths, Philip would certainly have preferred sprinkling where there were no conveniences for immersion. He immersed because the apostles immersed; and they immersed because Christ said, 'Go ye and teach all nations, immersing them'" (pp. 89-92).

I. T. HINTON.—"The mode of the administration of the ordinance is here clearly detailed. 'And they went down both into the water, both Philip and the eunuch, and he baptized him.' It might well be deemed impossible that any statement could be more specific than this. Does any Baptist require any other words to describe correctly the administration of the ordinance as practised by him? Suppose I were writing to a friend respecting the baptism of a young man: 'We both walked into the waters of our magnificent lake, and there I baptized (immersed) him in the name of the triune Jehovah; and when he came up out of the water, the smile of heaven was depicted on his countenance.' I ask, is it possible any human being capable of understanding the English language can misapprehend in any point the physical act performed? If perfectly intelligible in one case, how can the same language be obscure or doubtful in the other?

"It is urged that this was 'in the desert;' but, as already observed, the Hebrews mean by *desert* an uncultivated place. 'Some deserts were beautiful, and had good pastures' (*Calmet*. *Art. Desert*). I cannot see any propriety in reducing all the beautiful deserts to barren wastes, and their streams to a bowl of water, for the convenience of my Pædobaptist friends. Besides, if a few drops of water only were wanted, travellers through the deserts always had a good supply for men and beasts; and surely a few drops might have been spared without waiting till the eunuch should exclaim, 'Here is water; what hindereth?' . . .

"But of all absurdities in defence of error, the assertion that there is the same evidence that both were immersed as that the eunuch was, is the most childish, not to say disgraceful. Who ever affirmed that persons were baptized (immersed) by simply 'going down into the water,' without any further action? 'They went down both into the water, and he baptized him.' Clearly, therefore, but one person was baptized, or immersed, and that person, the eunuch. It is ordinarily necessary (in rivers or pools, at least, whether essential to the validity of the ordinance or not) for the administrator, as well as the subject, to go into the water, in order that the latter may be immersed; but who can possibly imagine that it is necessary for two persons to go down into the water in order that the one may sprinkle the other?

"The last refuge is, that the Greek prepositions do not necessarily mean *into* and *out of*, but *to* and *from*. It is a hard case if Pædobaptists translate the Bible (thirty of them, with a royal pedant, a strenuous wrangler for sprinkling, as their overseer), and then deny the correctness of their own translation in a point where their translators would gladly have pleased them, if their consciences, already burdened with royal restrictions, could have endured it. All that need be said is,

that these prepositions are generally used to mean *into* and *out of*; and that if that meaning has not been expressed, the Greek language has no prepositions which will express it. I ask the Greek scholar who is an advocate for sprinkling, whether, if he were about to write a sentence in Greek describing his going into and coming out of the water, he would not use these very terms?" (pp. 85-87.)

We now refer the reader to some of the Pædobaptists whose prejudices against immersion have not led to such discreditable quibbles, and who, in accordance with our translation by Pædobaptists, have not dared to deny that the proper rendering of *eis to hudor* is *into the water*, and of *ek tou hudatos*, *out of the water*, and who have thus confirmed the sentiment which we maintain, that Philip and the eunuch entered the water in order that the eunuch might receive immersion in obedience to the command of Christ. We shall not, however, reproduce the admissions already cited, but refer the reader to them. They say, in substance, that "the various passages" of Holy Writ to which the Baptists "appeal, will lead every candid mind to a different conclusion" (*Edin. Cy.*) from that to which some of our opponents have come. They speak of them as "undeniable proofs that the baptized person went ordinarily into the water," &c. (Dr. Wall.) See Venema (p. 156), Storr and Flatt (p. 150), Dr. Towerson (p. 143), Dr. Lightfoot (p. 142), Calvin (p. 141), H. Altling (p. 140), Ravanellus (p. 140), Vossius (p. 139), Dutch Anno. (p. 270), &c. Hence, says Quenstedius, "It is written (Acts viii. 38, 39) that Philip went down with the eunuch *into the water*, and there baptized him; and it is added that, the ordinance being administered, they both *came up out of the water*." He had previously said: "When Jesus was baptized, He immediately came up (or, as Grotius renders it, He had scarcely ascended) 'out of the water.' Our Saviour, therefore, when He was baptized, first went down into the river, was plunged into the water, and afterwards came up out of it."—*Antiq. Bib.*, par. i., c. iv., sec. ii.

Dr. Doddridge translates Matt. iii. 16: "And after Jesus was baptized, as soon as He ascended out of the water," &c. He renders Acts viii. 38, 39: "And he ordered the chariot to stop: and they both went down to the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water," &c. He says, amongst other things, in a note on the passage: "It would be very unnatural to suppose that they went down to the water merely that Philip might take up a little water in his hand to pour on the eunuch. A person of his dignity had, no doubt, many vessels in his baggage on such a journey through so desert a country; a precaution absolutely necessary for travellers in those parts, and never omitted by them. (See Dr. Shaw's *Travels*, Pref., p. 4.)"

Although we disapprove of the rendering, "*to the water*," by Dr. Doddridge, his candour and logic are a striking contrast to those of Dr. A. Clarke, who, indeed, gives *into* as the translation of *eis*, but feeling the preponderating evidence in favour of immersion, again introduces his favourite chimera of self-plunging: "While Philip was instructing him, and he professed his faith in Christ, he probably plunged himself under the water" (*Com.*, on Acts viii. 38). This the doctor can believe and teach; and can also recommend the practice of sprinkling. Would that more had the candour of Drs. Doddridge, G. Campbell, and some others,

manifested in the rejection of despicable subterfuges, and of hypotheses opposed to express fact or destitute of all foundation.

Finally, Dr. Halley says: "On the subject of Greek prepositions, I have, on account of the length of these lectures, suppressed the remarks which I had prepared. I do this the more willingly, as I do not observe in regard to them any difference from Dr. Carson in more than one particular. That particular relates to the peculiar use of the preposition *eis* in such phrases as 'he died in (*eis*) Ecbatanah.' . . . Dr. Carson contends that in these instances the preposition retains its usual signification 'into.' . . . The solution suggested proceeds upon the principle of the grammarians, that the preposition *eis* implies motion in some verbs which in any other construction they would not possess, that is, having gone into Azotus, he was found in it; having gone into Jerusalem, he died in it, &c. That this construction, however admissible in certain instances, will fairly solve these passages, I do not believe" (p. 386). Since Dr. Halley so far agrees with Dr. Carson, he admits that the Greek *ek* invariably means *out of*, and that the primary and general meaning of *eis* is *into*, and of *en*, *in*; and he must necessarily unite with us, as we think, in deprecating the fallacy and mistranslation that by unnecessarily using *to* for *eis*, and more unjustifiably rejecting *out of* and adopting *from* for *ek*, hides or perverts the plain facts of inspiration respecting the baptism of Christ and of the eunuch. We think also that Dr. H. is self-condemned in his advocacy of *with* water as the translation of *en hudati*, instead of *in* water. The minuteness and explicitness characterizing the record of the eunuch's baptism are such as might have been expected to render quibbling or doubting impossible, did we not know the power of prepossession to render unintelligible the plainest utterances of the Divine Spirit.

We will also, in conclusion, remind our opponents that in *every* instance where they maintain that *en* should have another rendering than *in*, that *eis* should have another rendering than *into*, and that *ek* should have another rendering than *out of*, it devolves on *them* to PROVE that in these instances these prepositions have not the meanings, *in*, *into*, *out of*; and to *prove* that instead of these meanings they have such meanings as they assign to them. The rule that any one, pleading for a *secondary* meaning, is bound to the proof of it, is asserted by Dr. Carson and admitted by Dr. Halley and others. (See also, on the import of *en* and *ek*, pp. 122-124.)

§ 8.—FUTILITY OF OBJECTIONS TO THE IMMERSING AT ÆNON.

R. BAXTER.—"A new and forced exposition which no reader dreameth of till it be put into his head, is usually to be suspected."

Dr. ANGUS.—"The words of Scripture must be taken in their common meaning, unless such meaning is shown to be inconsistent with other words of the sentence, with the argument, or context, or with other parts of Scripture."—*Bl. Hand Book*, p. 178.

Archb. WHATELY.—"We are not to be satisfied with any figurative sense, or any sense whatever, that words can be brought to bear; but to seek for that in which they were originally designed and believed to be understood. It is evidently of the first importance to look to the meaning which the expression appears to have conveyed, at the time, to the persons addressed; for we cannot suppose that the sacred writers were not aware in what sense they would be understood by those they addressed, or that they would knowingly leave them in error on any point of practical importance."—In Macallan, on *Bap.*, p. 129.

WEBSTER AND WILKINSON.—"Dr. Pye Smith has well remarked (ii., p. 546), 'The attempt

to set aside the decisions of impartial and honest criticism is painfully discreditable. Nothing is so injurious to a good cause as the calling of fallacious allies to its support."—*Gr. Tes.*, on 1 John v. 7-11.

Bp. HORSLEY.—"It is a principle with me, that the true sense of any phrase in the New Testament is what may be called its standing sense; that which will be the *first* to occur to common people of every country, and in every age."—In *Tes. of Em. Pec.*, p. 3.

Dr. WARDLAW.—"The question is, not how often it has been *produced*, but how often it has been refuted. If it has not been fairly met and set aside, it is not frequency of repetition that will deprive it of its force."—*Inf. Bap.*, p. 153.

It is also objected to the phrase, "Because there was much water there," as being confirmatory of the sentiment that baptism is immersion. It is maintained by us as confirmatory of immersion, that immersion *always* suits the connection in which *baptizo* occurs; whilst either sprinkle or pour, cleanse or wash, will frequently involve the most manifest absurdity. One of the passages wherein, as we maintain, this is apparent, is John iii. 23: "And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came, and were baptized." Having left the examination of three Greek prepositions with a conviction that the Pædobaptist cause, instead of deriving aid from them, stands in need of such violence being done to universally-acknowledged principles of interpretation as, if universally applied, would make every book written in another language to mean almost anything, otherwise to be utterly unintelligible, we come now to notice a conjunction, which, along with other words, determines the design of John in fixing on a certain place for baptizing. We cannot conceive of a reason that could be assigned, more inconsistent with the idea of sprinkling, or more appropriate to the fact of immersion. This is not an exceptional passage, and, compared with others, a discordant one: it perfectly agrees with everything before recorded or subsequently related concerning baptism, and with every circumstance with which the word is elsewhere in the sacred writings associated.

But the "much water" is by some apparently imagined to be small rivulets; whilst others, unable to resist the evidence of much water, imagine, nevertheless, that it would be needed for other purposes than that of immersion, and that the spot was selected for other reasons than the convenience of baptizing. It is no easy task to convince a man against his will. Although John's baptism was now decreasing, and Christ's was increasing, an opponent sees "the dromedaries and camels of Arabia carrying the people to John's tent, and that these thirsty animals" and their thirsty drivers might have something to drink, he sees the humane John pitching his tent near to Ænon, not for the sake of immersing all the professedly penitent, but that needful water might be supplied to all these caravans. The Scripture says as much about the water being necessary for swimming or sailing, as about its being required for asses, camels, or dromedaries.

Dr. L. Woods says: "A large supply of water was indispensable to such a concourse of people." "This he knew to be necessary for their accommodation, and even their comfortable subsistence." "Who can suppose the waters of Ænon were resorted to for the simple purpose of baptizing?" (*Works*, vol. iii., pp. 447, 448.) Dr. M'Crie thinks John's reason for choosing Ænon was not because it was "more suited for baptizing." If Scripture had said that John was located in Ænon because

there was much water there, instead of saying that he "was baptizing in Ænon, near to Salim, because there was much water there," the fact of prepossessions and their blinding influence would not be so apparent in our opponents. Let the reader judge whether their reasoning is not "much more *ingenious* than *ingenuous*."

Mr. Stacey deems reasoning in favour of immersion from the inspired declaration, that John baptized in Ænon "because there was much water there," more popular than convincing; and, as if nothing could be gathered respecting the meaning of *baptizo* from lexicons and from the use of the word in Greek writers, maintains that "it might be sufficient to demand in return, why the blind man was commanded to go and wash in the pool of Siloam." He tells us that running water is "generally preferable to stagnant," and was best suited to the Baptist's design; that his preaching attracted "immense multitudes;" and that "once there, and remaining, it may be, for some days, water would be needed for other purposes than baptism—for beasts of burden, and for the ordinary uses of daily life:" thus "much water would be required." And it is asserted as necessary to the cause of immersion that baptism be "the only purpose for which a considerable supply of water was demanded." This is an *expounding* (?) by Mr. S., and, in substance, by many others, of that Word of God which says, "And John also was baptizing in Ænon, near to Salim, *because there was much water there*: and they came, and *were baptized*."

Further, he pleads against immersion, "that the name [Ænon] itself signifies fountains or wells, and, therefore, that the phrase 'much water' probably denotes no large collection of water, but many springs or rills;" that "'much water,' in milder latitudes, would be taken for a very moderate quantity;" and, finally, that Jordan and Ænon, "if we except the 'river-side' spoken of in Lydia's case, are the only two out of many places specified in the New Testament in connection with which an abundance of water is either mentioned, or can with propriety be referred" (p. 215). We will not now anticipate the weighty objection to the immersion of the three thousand from the extreme difficulty with which the whole city of Jerusalem could supply facilities for so uncommon an occurrence to so vast a multitude; and since it is not said that "there was much water there." We shall come to it in due course, if its formidable appearance do not lead us to conclude that to take another route, and escape a certain dilemma, may be most politic, which method seems occasionally to have been adopted by some of the Pædobaptists. To what does the whole of Mr. S.'s argumentation amount? The case of the blind man is not parallel. The excellence of running water is no proof of sprinkling against immersion. The demand of proof that baptism was the only purpose for which water was wanted in order to an argument in favour of immersion from the much water, may be seen as replete with fallacy and injustice by an impartial and intelligent being who reads the inspired declaration, that "John also was baptizing in Ænon, near to Salim, *because there was much water there*." For whatever other purposes water might be needed, the demand of Mr. Stacey, in connection with such a declaration of inspiration, however many Pædobaptists may make the same demand, is an outrage upon logic, philology, and hermeneutics.

Prof. Wilson would admit our arguments from "Ænon and the Jordan" to corroborate immersion, to be "plausible, if not convincing," "had the Scripture instances uniformly associated the ordinance with 'much water,' or had this condition been realized in the majority of cases" (p. 257). Shall it be doubted whether Baptists immerse, because in the majority of their records of baptism they say nothing about an abundance or even a sufficiency of water? Yet this writer says respecting "the Divine record," "*Much* water is the exception, *little* water the rule." Whilst the Divine record expressly mentions *much* water as the reason of John's baptizing in Ænon, we deny that there is any passage in Holy Writ where "*little* water" is associated with baptism, either expressly or by implication. And yet, says Dr. W., "The argument for immersion founded on the *places*, has always appeared to us to be feebleness personified." Were other baptisms mentioned in Holy Writ different in action from those administered in Ænon and in the Jordan? Was baptizing in the Jordan or in Ænon an isolated occurrence?

Dr. Halley, who is generally mild with his own friends, and is *sometimes* so with the Baptists, says: "I think it scarcely fair to explain the narrative as if the proximity to water was preferred for any other purpose than that of baptism." Dr. H. reasons against immersion as the invariable practice of John, principally from the idea he entertains respecting the scarcity of water in Judea, an hypothesis which we may subsequently notice.

That the original words for "much water" would be literally rendered "many waters," we admit. Either rendering we maintain to be corroborative of immersion as the import of baptism. The same words occur in Rev. i. 15, "And His voice as the sound (*hudaton pollon*) of many waters;" in Rev. xiv. 2, "And I heard a voice from heaven as the voice (*hudaton pollon*) of many waters;" and in Rev. xvii. 1, "I will show unto thee the judgment of the great whore that sitteth upon (*ton hudaton ton pollon*) many waters." Also the Seventy use the same phrase for the sea in Psalm lxxvii. 19, "Thy way is in the sea, and thy path in the great waters;" and in Psalm cvii. 23, "They that go down to the sea in ships, that do business in great waters;" for overwhelming afflictions, in Psalm xviii. 16, "He drew me out of many waters;" and for overpowering force, in Psalm xciii. 4, "The Lord on high is mightier than the noise of *many waters*." (See also Isaiah xvii. 12, 13; Ezekiel xliii. 2.) Can the same words which describe the abundance of water in the sea, which denote the voice of Jehovah, and the roaring of the ocean, and which designate the afflictions from which the psalmist was delivered by the arm of Omnipotence, denote "springs or rills," "small streams," or "little rills," insufficient for immersion? Also, in Cant. viii. 7, and Isaiah xxiii. 3, the same words occur, only in the singular number. If an instance of *polla hudata*, designating less than "much water," is anywhere to be found, let it be adduced. Let rivulets or rills be inserted in all the places where the phrase occurs, in order to test the accuracy of such a rendering. If "many waters" denotes merely *little tinkling streams*, what a preposterous association in these comparisons! what ridiculous introduction of them in company with the voice of a great multitude, and the tremendous roar of the artillery of heaven! The

phrase, says Dr. Gill, is rendered by Nonnus, "abundance of water," and in the Arabic version, "a multitude of it." We do not say that John could not have found water in Jerusalem for immersing the multitudes which resorted to him; but he had reasons, and, we doubt not, sufficient reasons, for choosing the wilderness as the usual locality of his preaching, and the Jordan, or some other place where there was much water, for the purpose of baptism.

We are told by Dr. Miller,—who also unites with some of his brethren in believing that John chose Ænon in order to supply with water the necessities of the men, women, children, and beasts,—that John was a poor man who lived in the wilderness, &c.; and that "it is not to be supposed that he possessed appropriate vessels for administering baptism to multitudes by pouring or sprinkling. He, *therefore*, seems to have made use of the neighbouring stream." John, a poor man, and so despised (although Mr. Thorn says that he "was a great favourite with the people") (p. 11), that he can neither beg, borrow, nor buy, a utensil to contain water for sprinkling, and therefore he repairs to the river Jordan, or to some stream elsewhere! This can be believed respecting him whom all men counted as a prophet, and of whom many mused in their hearts whether he was or was not the Messiah! This can be believed by a doctor of divinity, but it cannot by him be believed that John ever immersed! This can be believed, but it cannot be believed that he baptized in Ænon because there was much water there! We are happy to say that the blinding force of prepossessions is not so strongly manifested in Scott and some other Pædobaptist commentators. Are there any who, rejecting the testimony of God, do not believe a fiction of their own? Were this fiction ever so plausible, it would be valueless in opposition to Scripture. Any objection destitute of proof is valueless. And how many seem to misunderstand on whom the burden of proof rests!

Unless the country had greatly altered in regard to supply of water since the times of the patriarchs, of Moses, and of David, we should conclude that not a town or village was there in all Judea, that could not conveniently have supplied far more water than could be needed for sprinkling. Besides, when we read of great numbers being assembled to hear the teaching of our Lord and to witness His miracles, we never read that He sought a place of many waters, or of much water, in order that their thirst might be quenched. We read of great multitudes following Christ "from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan:" we read of His ascending a mountain for secret prayer, of the choosing of His disciples, and of a great multitude of persons from out of all Judea, and from the seacoast of Tyre and Sidon being gathered together to hear Him preach (See Matt. iv. 23–25; v. 1; Luke vi. 12, 17–19). When He was making another tour, great multitudes gathered around Him (Matt. xi. 1–7). When He traversed Decapolis, when He descended from the mount of transfiguration, multitudes were gathered around Him. (See Mark vii. 31; viii. 1; Matt. xvii. 14; ix. 35, 36; &c.) On some of these occasions the people wanted food; yet we never read of their wanting water. And, therefore, the necessity of selecting Ænon to supply the thirst of His attendants, is "a mere imagination." But the river Jordan, and

the "much water" of *Ænon*, are perfectly accordant with the immersing of those multitudes that received John's baptism of repentance, as well as with the express declaration of Holy Writ,—so violently opposed and so shamefully perverted and wrested by some of our opponents,—that John *baptized* in *Ænon* for the very reason of the "much water" there.

But it is pleaded against immersion, by Mr. S., that the name *Ænon* "signifies fountains or wells." And what is there objectionable in this? This is not the only meaning which is attached to the word. But whatever may be the meaning of the word, the fact of abundance of water at the place is Divinely asserted. Were it a place of fountains forming streams and ponds, these would not be necessary for the sprinkling of thousands a day. One small rivulet would be more than sufficient; but "much water" or "many waters," would be a good reason for selecting this place, if John's baptism was immersion.

That *Ænon* was chosen in opposition to the express declaration of Holy Writ, for the purposes invented and asserted by Pædobaptist writers, shows the extremities to which they are reduced, and the desperate measures that will be resorted to by those who are not open to conviction, rather than abandon ideas received and entertained through prejudice. It might be expected that cavils would be silenced and doubts removed by reading this record, and those of John's baptizing *in* the Jordan, and *into* the Jordan, and by the baptism of the eunuch, &c.; but we are too ready to forget what is human nature, and what is the force of prejudice even in the regenerate; how explicitly and repeatedly our Saviour foretold to His disciples His death and resurrection, and how backward they all were to believe these facts, and that one of them even dictated the only terms on which he would believe in His resurrection. We maintain, after considering all objections with which we are acquainted, that John was immersing at *Ænon*, because there was much water there. The two following quotations are from Baptists; and from the first, for the gratification of the curious, we extract more than our argument requires.

ROBINSON.—*Ænon* "was either a natural spring, an artificial reservoir, or a cavernous temple of the sun prepared by the Canaanites, the ancient idolatrous inhabitants of the land. The Eastern versions, that is, the Syriac, Ethiopic, Persian, and Arabic, of the Gospel of John, as well as the Hebrew and Chaldee *Ain-yon*, or *Gnain-yon*, suggest these opinions; and it is difficult to say which is the precise meaning of the evangelist's word *Ænon*. It is not certain whether the plain meaning be, John was baptizing at the *Dove-spring*, near *Salim*, or John was baptizing at the *Sun-fountain*, near *Salim*." "Springs issuing from the fissures of a rock, gurgling through the chinks as waters out of bottles, falling from crag to crag, murmuring from bed to basin and from basin to bed, fretting along the ragged sides of a rocky channel, and echoing through rude and spacious caverns, would form what the Jews called a *Dove-water*, or, if it flowed from a natural spring, in their figurative style, a *Dove's-eye*. It is credible such a clean and plentiful baptismal stream was much to the purpose, and much in the taste of such a man as John."

"Adjacent to some of the fountains of Judea were buildings, reservoirs, and large receptacles of water, cisterns of great size, and baths both simple and medicinal. Of the latter were the hot wells of Tiberias, Gadara, Callirhoe, and other places. Near Rama there yet remains, of very ancient work, a reservoir a hundred and sixty feet long, and a hundred and forty broad. Such also, of different sizes, and for different purposes, were those at Tabor, Jerusalem, Etham, and the gardens of Solomon. One of the fountains of Judah was called *Ain-rogel*, the Fuller's-eye, because there Fullers cleaned stuffs."

"The learned Mr. Bryant supposes that the word *Ænon* signified 'the fountain of the sun,' and that the ancient Canaanites had given this name to the place before the Hebrews occupied the land, to signify that these celebrated waters were sacred to the sun." "It is, however, worthy of observation, that the Hebrews changed the names of many places. Moses gave a special charge to the people, not only to destroy altars, pillars, images, groves, and places where the former inhabitants had practised idolatry, but, he added, 'destroy the *names* of them out of the place. Be circumspect, make no mention of the *name* of other gods, neither let it be *heard* out of thy mouth.' It is, therefore, very credible that the name of this fountain was changed, and that Ain-yon was, in the dialect of the country in the days of John, the fountain of the dove."

Ænon "was chosen for a place of baptism by John, because there was *much* water. Since sprinkling came into fashion, criticism, unheard of in all former ages, hath endeavoured to derive evidence for scarcity of water from the Greek text of the evangelist John, and to render *polla hudata* not *much* water, but *many* waters, and then by an ingenious supposition, to infer that many waters signifies, not many waters collected into one, but waters parted into many little rills, which might all serve for sprinkling, but could not any one of them be used for dipping: as if one man could possibly want many brooks for the purpose of sprinkling one person at a time.*

"It is observable that the rivers Euphrates at Babylon, Tiber at Rome, and Jordan in Palestine, are all described by *polla hudata*. Jeremiah speaks of the first, and addressing Babylon says: 'O thou that dwellest upon *many* waters, thine end is come;' for Babylon was situated on what the Jews called *the* river, the great river Euphrates. The evangelist John describes Rome, which was built on the Tiber, by saying, The great harlot, the great city which reigneth over the kings of the earth, sitteth upon *many* waters. Ezekiel describes Judea and Jordan, by saying to the princes of Israel, Your mother is a lioness, her whelps devour men, she was fruitful by reason of *many* waters; an evident allusion to the lions that lay in the thickets of Jordan. The thunder which agitates the clouds, charged with floods, is called the voice of the Lord upon *many* waters: and the attachment that no mortifications can annihilate, is a love which *many* waters cannot quench, neither can the *floods* drown. How it comes to pass that a mode of speaking, which on every other occasion signifies *much*, should in the case of baptism signify *little*, is a question easy to answer." In the words of another we might add, Easy from the well-known power of prejudice, and the dire necessities of error.

B. W. NOEL.—"On the supposition of baptismal sprinkling the language of the passage under examination is unintelligible, but if John immersed his disciples it becomes plain. The immersion of some hundreds of persons daily would require either a river like the Jordan, or the 'many waters' of *Ænon*, since any tank or pond would soon become turbid by their entrance into it; and several pools of water instead of one would be a great comfort both to John and to the baptized converts. From this passage, therefore, we may conclude that John immersed his disciples. Some have supposed that *Ænon* was chosen by John, not in contrast with other places throughout Palestine or Judea, but in contrast with other arid parts of the desert in which he was accustomed to preach (Mark i. 4; Luke iii. 2, 4; vii. 24; John i. 23); and that water was therefore necessary for the multitudes who flocked to him. But had this been the case, though the historian might have said that there was water there, he would not have specially noticed the 'many streams,' the *polla hudata*. This marked a larger supply of water than was meant for their thirst. But it is improbable that *Ænon* was mentioned in contrast with the wilderness. Eusebius and Jerome place it eight Roman miles south of Scythopolis, and fifty-three north-east of Jerusalem. (Kitto, '*Ænon*.) In the absence of all other information on the subject, this must be held to determine its site probably; and if the testimony of Eusebius is to be accepted, the whole of Samaria, from north to south, lay between it and the wilderness of Judea."

"It is, moreover, improbable that *Ænon* was contrasted with the wilderness, because that lay along the banks of the Jordan; and when John preached in it, he baptized in the river (Matt. iii. 1-6).

* This is an appropriate *argumentum ad hominem* to those who maintain that John's baptism was exclusively personal, and not by means of his disciples.

"Since, then, it was chosen in preference to other places in the neighbourhood because of its waters, it is very unlikely that it was chosen to supply the multitudes with drink. This is the less likely, because the numbers which were baptized at this place were so much reduced that the disciples of Jesus were now baptizing more than John baptized (John iii. 22; iv. 12); so that the disciples of John were filled with jealousy (John iii. 26).

"Further, this reason for the selection of Ænon is rendered the more improbable by the circumstance that Jesus is never said to have chosen the places where He preached for their supply of water, although numbers from every part of the country flocked to Him. It is a mistake to suppose that while John preached in the wilderness Jesus preached only near towns and villages. In Mark i. 45, we read that He preached 'in desert places.' The miracles of the five loaves and of the seven loaves were wrought in desert places for five thousand and for four thousand men (Mark vi. 35; viii. 4). And the cure of a demoniac was wrought in the presence of great multitudes, at the foot of the mountain of transfiguration, no neighbouring village being mentioned (Mark ix. 14).

"It is not a satisfactory reason for the choice of Ænon that John was poor, and could not obtain access to wells and tanks; some tanks were public, John iv. 6, 7; v. 2-4; ix. 7. Our Lord was as poor as John, and John was the most popular. Jerusalem and all Judea went out to hear him preach; Scribes and Pharisees came to him, influenced apparently by self-interest; multitudes thought that he was a prophet (Matt. xiv. 5; Mark xi. 32). All the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not (Luke iii. 15). To suppose that the persons who came to hear him preach could not beg or buy water in the villages of Judea is unreasonable. Still, therefore, we have reason to conclude that John immersed his disciples, because he chose Ænon as a place in which to baptize on account of its 'many waters'" (pp. 68-71).

Instead of quoting many Pædobaptist writers, we refer the reader to those already cited. See Casaubon (p. 90), Le Clerc, Lampe, and Bossuet (p. 91), Curcellæus and Vossius (p. 139), Alting (p. 140), Calvin (p. 141), Bossuet (p. 142), Towerson (p. 143), Hammond (p. 145), Poole (p. 148), Wall (p. 157), &c. Some of those who speak of *baptizo* as meaning to immerse, refer to this passage; others refer to it when speaking of primitive practice. All who, like Calvin and others, believe that John and Christ administered baptism "by plunging the whole body under water," believe assuredly that John "was immersing in Ænon, near to Salim, because there was much water." Let these be compared with the unfounded and deceiving suppositions to which in others we have adverted, and let the reader judge whether we have not a sufficient argument for immersion from the meaning of the word *baptizo*, from historical evidence of immersion as the apostolic practice, and from every word with which *baptizo* in the inspired writings is associated. We shall conclude on this with the following Pædobaptist testimony.

CALVIN.—"From these words (John iii. 23) it may be inferred that baptism was administered, by John and Christ, by plunging the whole body under water."

Bp. BOSSUET.—"The baptism of St. John the Baptist, which served for a pre-
parative to that of Jesus Christ, was performed by plunging. The prodigious multitude of people that flocked to his baptism, made St. John the Baptist choose the places about Jordan, and among those places the country of Ænon near to Salim, because there was much water there, and a great facility of dipping those who came to consecrate themselves," &c.

BENGEL.—"So the rite of immersion required."—*Gnomon*, on John iii. 23.

Dr. TOWERSON.—"For what need would there have been of the Baptist's resorting to great confluxes of water, were it not that the baptism was to be performed by an immersion? A very little water, as we know it doth with us, sufficing for an effusion or sprinkling."—In Booth's *Pædob.*, vol. i., p. 209.

Dr. WHITBY.—"Because there was much water there. In which their whole bodies might be dipped."—*Com.*, on John iii. 23.

Dr. A. CLARKE.—“As the Jewish custom required the persons to stand in the water, and having been instructed and entered into a covenant to renounce all idolatry, and take the God of Israel for their God, then plunge *themselves under the water*, it is probable the rite was thus performed at Ænon. The consideration that they dipped themselves, tends to remove the difficulty expressed in the note on Matt. iii. 6.” We accept the Dr.’s admission of immersion, and instead of the fancy of their dipping themselves, his own admission on the preceding verse that what was done by John’s disciples under his government and direction, may be attributed to John, according to the common custom of all countries and languages.

R. MIMPRISS.—“*Polla ludata*. ‘Abundance of water.’ ‘A multitude of waters.’ ‘Many waters.’”—*Treas. Har.*, p. 131.

J. GLYDE.—“Such a passage as this before us, which *seems* at any rate to imply that immersion was the prevalent mode of baptism in the days of our Lord and His apostles” (*Memoir and Remains*, p. 414). He believed that sprinkling was valid, though immersion might “be deemed more regular, and in close conformity with Scriptural precedent.”

Dr. DODDRIDGE.—“*At Ænon*,—because there was a great quantity of water there. It is exceedingly difficult to determine the true situation of this place. . . . But nothing surely can be more evident than that *polla ludata*, many waters, signifies a large quantity of water, it being sometimes used for the Euphrates (Jer. li. 13). Sept. To which, I suppose, there may also be an allusion (Rev. xvii. 1). Compare Eze. xliii. 2; and Rev. i. 15; xiv. 2; xix. 6; where the *voice of many waters* does plainly signify the roaring of a high sea.” In the Paraphrase he writes: “And John was also at that time baptizing at Ænon, which was a place near Salim, a town on the west side of Jordan; and he particularly chose that place, because there was a great quantity of water there, which made it very convenient for his purpose: and they came from all parts and were baptized by him.”

OLSHAUSEN.—“John also was baptizing in the neighbourhood, because the water there . . . afforded convenience for immersion.”—*Com.*, on John iii. 22-36.

Dr. W. SMITH.—“There was Ænon, near to Salim, to the north, where St. John was baptizing upon another occasion, ‘because there was much water there’ (iii. 23). This was during the summer, evidently (comp. ii. 13-23), that is, long after the feast of the passover, and the river had become low, so that it was necessary to resort to some place where the water was deeper than at the ordinary fords” (*Bib. Dic.*, Art. *Jordan*. Sig. E. S. Ff.). Subsequently the writer speaks of Ænon, “where there was not generally so much of a ford, but, on the contrary, where the water was still sufficiently deep, notwithstanding the advanced season.” Under Ænon, we read “Ænon, a place ‘near to Salim,’ at which John baptized. It was evidently west of the Jordan, and abounded in water.” Signed G., i.e., George Grove, Sydenham.

Dr. MACBRIDE.—“The spot chosen by the Baptist on the banks of the river, and the observation that he baptized at Ænon ‘because there was much water there,’ seem to prove that he administered it by immersion.”—*Lec. on the Diat.*

§ 9.—FUTILITY OF OBJECTIONS TO THE IMMERSION OF THE MULTITUDES BY JOHN.

W. JAY.—“It is better to let the text speak its own language naturally and glowingly, than to use coercive measures, and torture out the meaning, or bombard it into submission.”—*Autob.*, by Dr. Redford and Rev. J. A. James.

Dr. CARSON.—“It is utterly unphilosophical, as well as unscriptural, to reject testimony on views of probability: on this very ground all the doctrines of the Gospel have been rejected.”

Dr. BARNES.—“One reason why we do not understand the plain doctrines of the Bible is our prejudice (ver. 17-19). Our Saviour plainly told His disciples that He must die. He stated the manner of His death, and the principal circumstances. To us all this is plain: but they did not understand it (Luke). They had filled their heads with notions about His earthly glory and honour, and they were not willing to see the truth as He stated it.”—*Com.*, on Matt. xx., in Remarks, x.

Dr. R. VAUGHAN.—“It is the injunction of an inspired instructor—‘Prove all things, and hold fast that which is good.’”—In *Ee. Hall Lec.*, by H. M. Villiers, p. 270. 1851.

Dr. HALLEY.—“If we allow the exigencies of controversy to create a new sense of phrases, we may prove anything we please from Scripture.”—*Cong. Lec.*, vol. xv., pp. 27, 28.

It is objected to immersion as the meaning of baptism, that such an action is incompatible with the numbers said to have been baptized by

John. As John baptized "by divine appointment, and baptized the Lord Jesus, the consideration of His baptism may afford some assistance in the more important inquiry respecting the nature of Christian baptism" (Dr. Halley, p. 130), especially respecting the action or the meaning of the word, because the same word is afterwards and invariably used wherever in the New Testament we read of baptizing. Let it ever be remembered that the proof of a secondary meaning of the word *baptizo*, as of a secondary meaning of every other word, devolves on those who maintain it. This needs to be repeatedly mentioned, because some entirely overlook it, and others act occasionally in defiance of it. The conduct of some seems to intimate that their cause would sink by its consistent adoption. Our belief is, that to pour, and especially to sprinkle, are words of mode so vastly different from to immerse, and so destitute of proof as the meaning of *baptizo*, that if the Word of God had stated that double or treble the number had been baptized by John, we should have believed that they were immersed by him. But let us examine this difficulty, and some of the hypotheses to which this supposed difficulty has given birth.

Mr. Thorn says: "From the best calculations I can obtain from Josephus, the number purified by him could be little less than two millions of people, consequently he must have purified more than twelve thousand per day. To have dipped them was impossible—even a tithe of them would soon have overwhelmed the strength and vigour of a giant. But as all these might have been sprinkled with ease, a doubt can hardly exist that such was the method pursued by him" (p. 20). While meditating on this unproved, but confidently-believed hypothesis, think also what will remain in God's Word that is worth keeping, if every one is at liberty to alter the meaning of words and phrases because of some difficulty imagined by himself.

Dr. Guise says: "It seems, therefore, to me, that the people stood in ranks near to, or just within the edge of the river; and John, passing along before them, cast water upon their heads or faces, with his hands, or some proper instrument; by which means he might baptize many thousands in a day" (Note on Matt. iii. 6). If Mr. Wesley and others had not felt embarrassed, would they have been the humble transcribers of Dr. Guise? (See Wesley's Note on Matt. iii. 6.) How does it accord with "the ancient manner of baptizing by immersion," of which Mr. W. speaks on Rom. vi. 4? and with immersion as "the custom of the first church," of which he speaks when recording the baptism of Mary Welch? The eminent Lutheran, Buddeus, says: "Though a great multitude was baptized by John, yet thence it does not follow that they could not be baptized by immersion; seeing nothing hinders but they might be baptized separately, one by one."—*Theol. Dogm.*, l. v., c. i., § 5.*

* We rather wonder that the fact of John's baptizing in the wilderness has not been more dwelt upon as an objection to immersion, notwithstanding the testimony of every one who explains it being similar to that of Wesley, who says that generally "in the New Testament it means a common, or less cultivated place, in opposition to pasture or arable land;" or of Dr. D. Davidson, who says that "the original word signifies not a desert, but a pasture, or thinly-inhabited country;" or of Ingram Cobbin, who says: "Wilderness, an open, uncultivated country, thinly inhabited."—See *Com.*, of these and others.

Dr. Paxton says: "In sacred language, a mountainous or less fruitful tract, where

Mr. Ralston, an American Pædobaptist, supposes it impossible for John "to baptize one million, or near one million of persons" in "eighteen months" "by immersion. But it was practicable by affusion, and on supposition that a number of them stood before him in ranks, and that he poured the water upon them from his hand, or from some suitable vessel" (p. 57). On this Dr. A. Campbell remarks: "To this most absurd hypothesis of a wholesale baptism, or a baptism of crowds in the mass, by means of some suitable squirt or vessel which might extend to fifty or one hundred at one discharge, we know not what to say. It appears to me an act of degradation to notice such puerilities. I had really thought that no man in the nineteenth century could have demeaned himself so far as to introduce such a miserable salvo. Did we ever hear of two, ten, or twenty persons being baptized by one discharge of water!! Oh, Pædobaptism, how art thou fallen!!"

Mr. Jacob Stanley, in a pamphlet in defence of infant sprinkling, issuing from the Wesleyan Connexion Book Depôt, London, says: "But suppose John's baptism to have resembled the baptism of Israel in the sea, and in the cloud, that is, baptism by sprinkling; then there is neither impossibility, nor difficulty, nor danger, nor indelicacy in it. In this case it was not even necessary for John to stand in the river Jordan at all; neither did it require the people, either male or female, to change their dress; all that in this case was necessary would be for the baptizer to stand at the edge of the river, and the baptized [he does not say, those to be baptized] to stand in a row upon its banks, whilst with a *switch* dipped in the water he could, without any great exertion, baptize thousands in a few hours." If the reader does not inquire whether "a switch" was used in connection with the cloud and the sea in which the children of Israel were baptized, about which, if we are not mistaken, the Word of God says as much as in the case of those baptized by John, we may mention that God's Word, which is also equally silent respecting John's standing "at the edge of the river," and those to be baptized standing "in a row upon its banks," expressly states that they were "baptized of him in the river of Jordan." We think also that instead of a switch, which, according to more dictionaries than one, means *a small, flexible twig*, a *mop* might have been used with varied advantage over the switch. But the record of inspiration which we have quoted is equally opposed to both hypotheses, whether they be regarded as the tissues of absurdity or the flights of genius.

Dr. Halley also begs us to weigh the difficulty involved in John's immersing the numbers that came to him to be baptized. He says: "Mr. Thorn estimates the numbers baptized by John at two millions; and although I do not know that he can be controverted, I dare not make the estimate so large, but am content with a fourth, or a tenth, or even a twentieth of it." He then states a fact, and adroitly draws from it a most unwarrantable inference, attempting no manner of proof, but immediately leaving it as if it were true as the Gospel, and clear as a sunbeam.

the towns and villages are thinly scattered, and single habitations few and far between, is distinguished by the name wilderness." "Such places, therefore, were not absolute deserts, but thinly peopled or less fertile districts."—*Illus. of Scrip.*, vol. i., p. 439.

If some persons had thus acted, we might have supposed that they regarded their *ipse dixit* as sufficiently oracular. He says: "‘Jesus baptized not, but His disciples,’ is said in contrast with the practice of John, who was himself the baptizer." We firmly deny that this is either proved or probable.* Dr. H. afterwards modestly inquires, respecting these crowds that John baptized: "Did they go in their usual clothes? or did they return to their homes in them? or did they carry change of raiment from their several cities into the wilderness, and undress and dress on the banks of the river in the midst of the vast crowds? or did they go naked into the water?" &c. (p. 315). These are questions proposed by the Christian and learned gentleman, who not only candidly wishes us to deduct what discount we "may think all the uncertainties of the case may fairly justify" (p. 313); who says, "Let the difficulties have their full weight, but always with the reserved possibility of a solution, could we learn more of the particulars and minute incidents of the relation" (p. 344); but who also says, "I feel bound in candour to admit that the Jewish baptism of proselytes was by immersion. Of this there can be no reasonable doubt whatever" (p. 309); and who says, "The apostles might have baptized their Jewish proselytes according to the previous usage of their nation, because that mode was the MOST EXPEDIENT and USUALLY THE MOST CONVENIENT. In our age and climate, however, expediency would rather be a reason for sprinkling or pouring" (p. 309); who admits that *baptizein eis* "is to immerse into" (p. 324); who says, "I have no objection to the translation, ‘into Jordan’" (p. 386); and who repudiates the version of *en to Iordane*, with the Jordan, instead of, *in the Jordan* (p. 326). The change of dress supposed to be requisite we shall subsequently notice.

The customs of the East in regard to bathing we have already noticed. On the climate of Palestine, Dr. R. Jamieson remarks: "Warm and genial weather can generally be reckoned on until the twelfth of December, when the winter sets in; even after that period, except during the prevalence of certain winds, the season is comparatively mild, and, indeed, is so far from ever partaking of the inclement character of winter in more northern latitudes, that in a calm and settled state of the atmosphere a kind and exhilarating warmth is felt. While the mornings and evenings are excessively cold, the weather at noon is so hot that the inhabitants at that period of the day constantly keep their windows open, take their meals and recreations out of doors, and on the ground, then covered with a carpet of the richest green, and with the beautiful tints of the hyacinths and violets, which are not afraid to open their leaves during the greater part of the season. Jerome, alluding to this mild character of the winter in Palestine, in a letter to a friend at Rome, wrote thus: ‘I buy no wood, and am warmer than you at Rome with the greatest abundance of fuel.’ And a modern traveller speaks of having taken his meridian repose on the flat roof of his caravansary, and finding

* Dr. A. Clarke having stated on John iv. 2 that what the disciples of Christ did, "by His authority and command, is attributed to Himself," adds: "It is a common custom, in all countries and all languages, to attribute the operations of those who are under the government and direction of another to him by whom they are directed and governed."—*Com.*, on John iii. 22.

it as genial as it usually with us is in the middle of summer."—*Eas. Man., N.T.*, pp. 59, 60.

Dr. Livingstone testifies, in his *Missionary Travels* (p. 343), to the possibility of travelling in wet clothes in Africa without sustaining "harm," though injury may result from "inaction," the "clothing being wet." Dr. L. also says, respecting himself and his party: "We were forty nights sleeping in the open air, and suffered no inconvenience, nor experienced any evil effect afterwards." The manner in which our opponents reason on the import of *baptizo*, if consistently carried out, would lead us to say on the above, that as Dr. L. and his party would certainly sustain injury, judging from our own country, therefore "nights" here means a small part of the night,—a few minutes, or a few seconds! Or, being "in the open air" means simply that there was some fissure that let in a small quantity of air, as much compared with complete exposure as a sprinkling on the face is compared with an immersion of the body!

Dr. Pye Smith says: "In Judea, during the larger part of the year, persons in ordinary health might plunge into the water and sit down in their wet clothes with safety, and often with great comfort and pleasure."—*First Lines of Christian Theology*, p. 670.

Prof. Wilson sees no proof of immersion from baptism "being performed in a pool, or river, or even in the ocean" (p. 241). We deny not the possibility of sprinkling in these places, but we regard their selection as confirmatory of immersion. Instead of such quibbling, it would be more honourable to our opponents to adduce proof of sprinkling, as the burden of proof assuredly rests on all who admit even the primary meaning of immersion. And, indeed, this brother can see that our arguments from the places "would have been plausible, if not convincing," "had the Scripture instances uniformly associated the ordinance with 'much water,' or had this condition been realized in the majority of cases" (p. 257). Does Scripture, after corroborating our sentiments from the Jordan and Aenon, detract from this in mentioning any other place? The silence of Scripture respecting the amount of water in other places can surely prove nothing against immersion. But it is thought, notwithstanding the above admission, that baptism in some places would "be attended with difficulties almost insuperable" (p. 259). Because God's Word says that baptisms (immersions) took place, and because Prof. W. and some others, whose mental vision on this subject is equally injured by prepossessions, do not see how immersion in some places could take place without difficulties almost insuperable, have we convincing evidence that baptism is not necessarily immersion, and that it may be, or probably was, pouring, or possibly sprinkling, yea, that it is any application of water?

Prof. J. H. Godwin says that "the multitudes baptized by John render it physically impossible that they should have been immersed by him;" and that "it may be safely asserted that it is impossible for one man to immerse in the waters of a river so many as two hundred persons in one day" (*Chr. Bap.*, p. 82). The objections he has conjured up, or has embraced from others, are heartily adopted by our Wesleyan brother.

Mr. Stacey having before leaped to the conclusion, from *baptizo* being

used in the sense of what is strictly submersion, that it means the application of water in any way, has no qualms of conscience in coming here to a speedy conclusion in favour of sprinkling. He sees "a formidable difficulty" in the "tedious and laborious process" of immersion. The number that could be "immersed by a single individual" "would fall immensely short of the multitudes admitted to his baptism." He judges that "one million cannot be deemed an excessive estimate" of "the ordinary population of Judea and the vicinity of the Jordan." He kindly allows us to suppose that John immersed in the Jordan one-fourth, two hundred and fifty thousand; and then wishes us to "imagine this work,—tedious, toilsome, dangerous,—the labour of one man, and this man the greatest of the prophets." And finally oozes out his favourable regard to the switch, or *something else*, if we understand the import of his words. He says, in conclusion: "The Baptist could easily have sprinkled such a number of individuals, as the priests were accustomed to sprinkle the water of separation upon the clean, and this would have left him both time and strength for the more important duty of public instruction; but to have dipped them in the river Jordan would have been physically impossible" (p. 211). If the baptizing of John was "*as* the priests were accustomed to sprinkle," &c., we must refer to Num. xix. 17–19. We there learn that *hyssop* was to be dipped in the water of separation (*not PURE water*), and that in this way there must be a sprinkling (*not a baptizing*) "upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even." We presume that our esteemed brother will not approve of the idea that subsequent bathing was required in order to the validity of John's baptism, although the Scripture is quite as express on this as on John's sprinkling with a bunch of *hyssop* dipped in the Jordan.

If we have mistaken Mr. S.'s meaning when he says, "*As* the priests were accustomed," &c., and if he refers simply to the fact, and not to the manner of sprinkling, we have, in addition to a sincere apology, simply to reply that God's command under the law "to sprinkle the water of separation upon the clean," supplies not the least evidence that *baptism* is sprinkling; that to adduce this command is not more appropriate than to adduce the promise of a pouring out of the Spirit as corroborative of the idea that baptism is either pouring or sprinkling; and that this command to the priests encourages as much the use of water for baptism that shall have in it the ashes of a red heifer in preference to clean water, as it teaches that baptism is sprinkling, whether with *hyssop*, with the finger, or aught else. Can a Divine command in certain circumstances, and at certain times, and to certain persons, to do a certain thing, be necessarily the same as any other command? or can such a command nullify or in any way alter or affect another command given in other circumstances, at other times, and to other persons, to do another thing? Our opponents, with as much philological truth, might maintain, from certain New Testament commands, that baptism is

standing up, taking or making the bed, &c., as that it is to sprinkle or to pour, from certain Old Testament precepts on sprinkling and pouring. How much more correctly does Joseph John Gurney refer to the Old Testament, when he says: "Although the baptism practised by John, and by the apostles, did not, in all its circumstances, resemble those Jewish washings to which I have now adverted, yet it was precisely similar to them in that main particular of *immersion* in water."—*Obs. on the Peculiarities of Fr.*, p. 61.

In reply to the objections that have been adduced, and to prove their utter worthlessness, we remark, 1. There is neither proof nor probability that John *alone* baptized, that is, that he did not baptize by means of his disciples. To maintain that John baptized by means of his disciples, instead of being an unwarrantable assumption, as *some* of our Pædobaptist opponents believe, is only to put an import on words and phrases in accordance with the import of such words and phrases in all ages and in every part of the world, so far as we are acquainted with the same, from the creation unto the present time. Not to demand that Cain did not with his own hands build the city of Enoch, did Noah himself, and alone, build the ark? God said unto him, "Make thee an ark of gopherwood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch," &c. And "thus did Noah; according to all that God commanded him, so did he" (Gen. vi. 13-22). By the same mode of reasoning that our Pædobaptist brethren adopt in regard to John's baptizing personally, and not by means of his disciples, it might be maintained,—it is required to be maintained,—that Noah with his own hands brought together the timber, and united it, so as to construct the mighty and afterwards floating edifice which God had enjoined; that one man "builded Nineveh, and the city Rehoboth, and Calah, and Resen" (Gen. x. 11, 12), no man assisting him; and that in the same way Abraham circumcised in the selfsame day "Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house" (Gen. xvii. 23); for not a word is said in these cases about the employment of servants. When we speak of Solomon's erecting of the temple, and offering "unto the Lord two and twenty thousand oxen, and an hundred and twenty thousand sheep," or of David's fetching of the ark from Kirjath-jearim to Mount Zion, the place "that David had pitched for it," do we utter falsehoods unless we explain that these results were not wholly effected by the physical strength which they individually put forth, but that persons acted by their authority and under their direction? When we speak of the conquests achieved by David, Nebuchadnezzar, Cyrus, Alexander, the Cæsars, &c., do we belie all history, or utter unintelligible gabble? When we say that the Independents have erected this chapel, that the New Connexion of Methodists have erected that chapel, and that the Baptists have erected another chapel, can it be legitimately demanded from our phraseology, unless we particularly explain ourselves, that our language conveys the idea that in the erection of one chapel every portion of the work was performed by Independents, in the erection of another by the New Connexion of Methodists, and of the last by Baptists: and that if persons understood the language otherwise, they had

taken an unwarrantable liberty? Our evangelical opponents are unanimous in their opposition to Dr. Pusey and the Pope. Many of them maintain with Dr. Halley that "the administration of baptism" is "in the New Testament restricted to no class." Dr. H. speaks of the "practice of the apostolic age, when baptism might be administered by any who undertook to teach, to any who were willing to be taught." All admit that under Peter and Paul others baptized, as well as the disciples under Christ. Some, with Dr. H., can record their belief that the twelve mentioned at Ephesus, who knew only John's baptism, had been baptized by Apollos, a sentiment which we neither affirm nor deny; and yet rather than believe that John baptized by his disciples, some of them can believe that he used a squirt, a besom, a mop, or some such thing, for the baptizing of the numbers that came to his baptism!

We admit the express assertion of Scripture respecting the Lord of glory, and we doubt not that in equal wisdom and goodness He refrained from the personal baptizing of ANY. In this respect He was distinguished from John the Baptist, and from the apostles. The "gratuitous assumption" of our opponents we maintain to be unsupported by a single fact or the least probability. A writer in the *Congregational Magazine* has exceeded Dr. H. by saying, "It should be remarked that it is expressly stated that the people were all baptized by him; not by his disciples." All who are conversant with Divine truth will know that no such thing is expressly stated, as that they were all baptized "not by his disciples;" and all who are conversant with phraseology, sacred or profane, will be under no need of misunderstanding or perverting the truth recorded in the Oracles of God; yea, every observant person may know that the conversation of every hour justifies inspired declarations respecting John's baptizing, and also the queries of Dr. Carson, who says: "We are told that 'Herod laid hold of John, and bound him, and put him in prison.' Did Herod do this himself? Did he perform the work of a constable?" (p. 335).

Poole says: "As in our common speech, so in the language of Scripture, there is nothing more common than for persons to be said themselves to do, what they do by others (1 Sam. xxvi. 11, 12; 2 Kings xxii. 16; 2 Chron. xxxiv. 24; Acts vii. 51)."—*Com.*, on John iii. 22.

Bloomfield: "By a common figure of speech Jesus may be said to have *done* what He *caused* and ordered to be done. Thus, what a king's servants do is ascribed to the king himself."—*Crit. Dig.*, on John iii. 22.

J. Sutcliffe (Wesleyan): "It is probable that John's disciples assisted in baptizing the people."—*Com.*, on John iii. 23.

2. We maintain it to be utterly destitute of proof or of probability that more than twelve thousand per day were baptized by John. The statements of Holy Writ, in language the most natural that could be used, in perfect accordance with the usual way of speaking, convey the idea that great numbers were baptized by John. An understanding of the words in their most literal sense is as impossible as unnecessary, inasmuch as Jerusalem itself and the region round about Jordan could not move to John, and confess sins. It is characteristic of the sacred writers to use such words and phrases as were accustomed to be used to convey the intended ideas. If this had not been the case, how could

the Bible have been a revelation from God to man, and one from which a wayfaring man could with ease learn his duty and his privilege? The best Pædobaptist commentators have understood the evangelists as they are understood by ourselves. Thus: "Vast numbers were induced to resort to John from all parts of Judea and from Jerusalem" (Scott). "Great multitudes came to him from the city, and from all parts of the country; some of all sorts" (Henry). "Many people from Judea. It does not mean that literally all the people went, but that great multitudes went. It was general" (Barnes). In John iii. 26, we read that the disciples of John came to him, and said: "Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and *all* come to Him." Allowing that John was decreasing and that Christ was increasing at this time, and when "Jesus made and baptized more disciples than John," could these jealousies of John's disciples have existed if John had baptized such a proportion of the population as is maintained by several Pædobaptist writers? If we understand Christ's baptizing and *all* men coming to Him, as many of our opponents interpret the facts recorded respecting John's baptizing of great numbers, how will it accord with Christ's coming unto His own, and His own receiving Him not? Or how will it accord with the following from the lips of Jesus: "Whereunto shall I liken the men of this generation? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil" (Luke vii. 32, 33). We also read: "All the people and the publicans justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke vii. 29, 30). All these statements are intelligible and consistent, considering the inspired writers to adopt such phraseology to convey their ideas as was used by others. Only thus is their language consistent or intelligible. But their language being thus understood, many fewer were baptized by John than Mr. Stacey and others suppose, even when they have so largely discounted the exaggerated estimation of Mr. Thorn. Indeed, the most extravagant assertions in regard to the numbers baptized by John and others would necessitate the belief that Jesus by means of His disciples re-baptized those that had been baptized by John, and that the disciples, after the Pentecost, again baptized those who had been previously baptized by John and by the disciples of Jesus.

Our opponents,—at least many of them,—believe that John baptized men, women, and children; and Dr. Halley, who is "content with a fourth, or a tenth, or even a twentieth of" Mr. Thorn's estimation, maintains that John baptized those whom he addressed by the appellation, a "generation of vipers" (Luke iii. 7); that he baptized not simply those who came, "confessing their sins," but all of every character (in addition to unconscious infants) who wished to be baptized. We believe that John's baptism required on the part of its recipient the profession of repentance; that this was implied in the ceremony itself; and that on these accounts it was designated "The baptism of repentance." Whilst

rejecting one "perfectly gratuitous assumption," and another on the subject of John's baptism, we fully admit that John was most eminent, morally and officially; that he caused great excitement, and effected an extensive reformation, however temporary in some this might be; coming "in the spirit and power of Elias," and turning "the hearts of the fathers to the children, and the disobedient to the wisdom of the just;" thus making "ready a people prepared for the Lord."—Luke i. 17.

But, disclaiming the idea that John alone baptized, a sentiment more worthy of Dr. Pusey and the Pope than of dissenting Pædobaptists, who believe with ourselves that no charm went forth from the hands of John the Baptist, that every man of piety and ability has a right to preach the Gospel, which is a higher privilege and honour than baptizing, and that every Christian man has a right to baptize believers, we maintain that "the language of hyperbole is not capable of arithmetical calculation." Also, on the precise time when John entered on his work, we believe that inspiration is silent. Human conjectures may be probabilities, but they do not rank with inspired declarations; and that they should be allowed to overthrow the latter is peremptorily denied.

According to the calculation of proportions applied to hyperboles by our opponents, yet "unauthorized by any principle," from the language of John we might adopt the figment that the world might contain *one half* of the books that might be written concerning Christ, if everything were written. But, further, and in the language of Dr. Carson: "Every hyperbole must be limited by impossibility; it cannot, in any case, be extended beyond what is possible. It cannot oblige John, then, to baptize in a certain time more than can in that time be baptized." Again: "Were the thing asserted admitted, according to the modal meaning of the word, to be impossible, to assign another meaning, not in proof, would not relieve Christians from the difficulty. The infidel might justly object to such a solution. 'I deny,' he might say, 'that the word has the meaning that you allege. The assertion, then, is a falsehood.' This objection, then, is the objection of an infidel. Were it a just objection, it would not give the word another meaning. It bears on the truth or falsehood of the Scriptures, not on their interpretation. Should a man report that in Roman Catholic chapels all the people are immersed; and when challenged, should defend himself by saying, that he meant that they were sprinkled with holy water, would his interpretation relieve him from the charge of falsehood?" Also: "At this distance of time there may be in Scripture records many difficulties apparently incapable of solution, that, after all, may be perfectly true. We never give up the truth of the Scriptures for such difficulties, and we never solve them by denying the authenticated meaning of words." Finally: "The great difficulty in performing immersion is altogether unfounded. Any way of putting the person under water is equally an immersion. . . . Instead of keeping John the Baptist ten hours every day in the water, I will not oblige him to go into the water at all: he might have stood on the brink.* Philip and the eunuch went both into the water, and in many cases this may

* It is the utterance of this sentiment which has led Dr. Halley to declare himself, in regard to John's baptizing into the Jordan, to be "a better Baptist" than Dr. Carson.

be still necessary; but it is not essential to the ordinance of baptism" (pp. 336, 337).

It may be here mentioned that Mr. Thorn calculates that there were still "greater numbers baptized in villages and cities" "by the despised and persecuted apostles of our Lord." He apparently believes that they baptized more than two millions in the cities and villages of Palestine. But he does not "believe that John dipped the people in the Jordan, any more than that Peter dipped the three thousand *in the crowded streets of Jerusalem*" (p. 11). Neither do we believe that Peter baptized the first three thousand, nor that the apostles baptized the next two millions. It seems necessary to Mr. T.'s argument against immersion from the "greater numbers," that they should be baptized by one person. It may, however, be early enough to reply to the assertions of Mr. T. when we have a revelation from heaven informing us that the things which he has asserted are facts, and not mere imaginings. Indeed, the whole of our reply respecting the numbers baptized by John, whilst it meets all the contemptuous expressions respecting John as an "amphibious animal," &c., is unnecessary, and cannot be demanded by our opponents, if we are correct in maintaining that it is neither in evidence nor in probability that John baptized alone, and not also by means of his disciples. But,

3. We maintain that immersion would occupy little more time than sprinkling. We do not, however, adopt the idea that immersion might in some cases be more convenient than sprinkling. In repeating a very short formula in connection with the administration of this ordinance, more time is occupied than in the act of immersing or sprinkling. If the conjectures of some of our opponents had other than aerial foundation, we might be startled with some of them. For instance, if we were bound to believe that John personally baptized twelve thousand persons per day, for six months together, we should be bound to believe that he received the confessions of eight persons during every minute, and administered the ordinance of immersion to eight persons during every minute for twenty-four hours together, during each day for the space of six months, or that, if he had any rest from this for the reception of food or the enjoyment of sleep during the twenty-four hours per day, he baptized so many more per minute. We do not wonder that the less reckless or the more cautious of our Pædobaptist brethren are willing to diminish Mr. Thorn's estimate of the number baptized by John, as Mr. S. is willing to diminish it one-fourth, and Dr. H. a twentieth, and also to lengthen the supposed term of John's labours. But in immersion it is not necessary, although when only a few are baptized it may be very common, for one to enter the water for baptism after the other has come out of it. When those to be baptized go down into the water so as to be in a state of immediate readiness for the administrator, the length of time occupied by immersion, compared with the time required by sprinkling, is greater, if at all, to a most trifling extent. John immersing personally and by means of his disciples, would have sufficient time, whilst the hypothesis of sprinkling, as the substitute for immersion, neither meets the difficulties imagined by our opponents, nor accords with the declarations of inspired truth. But our opponents, on account

of a supposed but unproved difficulty respecting deficiency of time and of physical strength, jump to the conclusion that, *consequently*, pouring or sprinkling was the action used, and the "work would then be easy," yea, "every difficulty vanishes in a moment." It is asserted by Mr. R. A. Lancaster, that "if John's baptism was by dipping, then, of course, all the necessary arrangements must have been previously made; such as the erection of booths and the preparation of dipping robes," &c. (On *Bap.*, p. 77.) We may ask, Are Syria and Iceland in the same latitude? Are booths erected in the polar regions for the administration of immersion? As demonstrable as that of Mr. Lancaster and others against immersion, would be the conclusion that baptism is not now practised in England because no man baptizes "clothed with camel's hair, and with a girdle of a skin about his loins."

4. On the principle on which it is denied that John immersed, it might be denied that Abraham circumcised. It is recorded in Gen. xvii. 23, that "Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised them in the self-same day, as God had said unto him." How could Abraham, it might be said, of whom we before read (Gen. xiv. 14) as having three hundred and eighteen trained servants capable of bearing arms, who had been born in his own house, besides those bought with money of the stranger (Gen. xvii. 27), how could he in one day circumcise all his males? The probability is, that of all ages, there would be nearly one thousand, and possibly there would be many more than this number. Reasoning as some do on baptism, it might be said, These males underwent the operation under Abraham himself, because it is not said that this was done by Abraham's orders, or under his superintendence, but that HE "circumcised the flesh of their foreskin in the selfsame day;" therefore that which is rendered circumcision was another act, as he could not perform that operation on so many in one day. Some other meaning it might thus be attempted to attach to the word as there used, however evident elsewhere that this was its import, and that circumcision was subsequently practised. We maintain that the reason assigned why John had time enough for sprinkling, but not enough for immersing, is as preposterous for a denial of the genuine import of baptism, as would be a denial of the genuine import of circumcision in Abraham's case, especially considering the most trifling difference of time occupied by one action as compared with the time occupied by the other. Can imaginary objections, without a particle of *evidence*, weigh against the plain narrative? It is admitted, at least by Dr. Halley, and by many others, that at the time of the sacred writers *baptizo* is nowhere to be met with but in the sense of immersion, using the term in the sense of being dipped, flooded, or in any way covered with the submerging element, and that in this sense it is used by the sacred writers in regard to John's baptism of our Saviour; and yet, because of the increased time and strength that would be required for immersing the multitudes that came to him, compared with the time and ease of sprinkling (the precise number that daily came to him, it being endeavoured to ascertain from the metaphorical language used), there is a reckless readiness to adopt a principle that would involve

all writing in inextricable confusion, and that would destroy the evidence of almost every fact historically recorded, it being maintained without the least *proof* that the word had altered its meaning, or that in God's blessed book it sometimes means one thing and sometimes another, every reader being thus at liberty to bend and apply it as a nose of wax. Why not avoid this dilemma by attributing to phraseology an import universally recognized, by believing that John baptized by means of his disciples? By thus avoiding violence and injustice to words and phrases, the numbers baptized by John constitute no presumption against their immersion.

"The advocates of sprinkling," says Mr. Craps, "do not draw their arguments from direct and positive evidence, but from imaginary difficulties and supposed improbabilities. Either the number was too great, or the water was too scarce, or the taste was too refined, to admit of immersion. If we cannot solve all these difficulties to their satisfaction, they imagine they have 'won the battle.' For the same reason the infidel might imagine he has won the battle against Christianity, for who can solve all the supposed difficulties of the infidel to his satisfaction? Also in the same way circumcision might be disputed."

Thus, Dr. Carson, in reply to Dr. Miller, who, in opposition to historical and all other proof, had said: "There is no evidence, and I will venture to say, no probability, that John ever baptized by immersion," replies: "What evidence could he expect but the testimony of the word? If that signifies to immerse, then there is express evidence that the very action designated by the name of the ordinance is immersion. He might as well venture to say that there is no evidence, and no probability, that Jesus rose from the dead. He might allege that the word resurrection has another meaning. On the same principle, when we read that such a person was *killed* in the field of battle, there is no evidence that he is dead. Is not this imported in the word *killed*? And if it is not proved by this, it is not proved at all by the document. Now there is no man who would reason with obstinacy so foolish in regard to our own language. Yet this is the very thing that Dr. M. and almost all our opponents do with regard to this word. In ascertaining the evidence of its meaning, they receive not its own testimony." "There may be additional evidence and corroborating circumstances, but the direct proof of what John did in baptizing, or any other man did in baptizing, must be the testimony of the word itself." "Besides, as the ground-work of his allegation of improbability, he assumes what is not in evidence, that John must have baptized all his converts personally, and all in the space of two years and a half" (p. 372). Dr. Halley is willing to take Mr. Thorn's computation of *numbers* baptized by John at one-twentieth. The *time* here given him is "two years and a half;" but Mr. T. says: "He was engaged in this work only about six months." To the repeated assertion that John's baptism must have been pouring or sprinkling, because it could not possibly be immersion, nothing is wanting but the proof.

5. The reasoning of our opponents against John's immersion, and against immersion as Christian baptism, is in opposition to all their admissions respecting the clearness of Holy Writ, and in condemnation

of all they thus advance in opposing the sentiments of Unitarians. Recent writers in advocacy of the vicarious and sacrificial sufferings of Christ speak as their predecessors on the import of words and phrases selected by the Divine Spirit. Thus the Rev. E. Mellor, in "Reply to three Lectures by the Rev. Thomas Hincks," inquires respecting "moral sins," if they are not taught in the Scriptures he quotes, "What language would suffice to teach this truth?" So may we ask, If immersion is not taught by precept and practice recorded in the New Testament, "What language would suffice to teach this truth?" He assures us that "the principles of interpretation which can succeed in twisting the following passages so as to give them any other meaning than that which makes the Father the appointer of the sufferings of Christ, can play any tricks with language, and make impossible for any being, Divine or human, to utter an unambiguous proposition." We need not quote his passages. We say that the meaning given to *baptizo* by each of our opponents "is one, in support of which he cannot cite a solitary example from the whole range of Greek literature."—*The Atonem.*, pp. 81–101, 2nd edition.

The hypothesis advanced by our brethren as a substitute for immersion in the baptisms of John, deserves the sarcasm and censure in what follows:—

"The Jews in Jordan were baptized:—
 'Therefore' ingenious *John* devised
 A scoop, or squirt, or some such thing,
 With which some water he might fling
 Upon the long-extended rank
 Of candidates that lined the bank:
 Be careful, *John*, some drops do fall
 From your rare instrument on all;
 But point your engine, ne'ertheless,
 To those who first their sins confess;
 Let no revilers in the crowd
 The holy sprinkling be allow'd.
 The *Baptist* had not time, we *dream*,
 To dip the people in the stream;
 But, when *awake*, we must believe,
 It took more minutes to receive
 Confessions from the truly good,
 Than to immerge them in the flood."

Salopian Zealot, pp. 16, 17.

Also Mr. Booth says: "That so grave an author as Dr. Guise should give such a puerile and farcical turn to the conduct of him who came in the spirit and power of Elijah, when administering a solemn ordinance of Divine worship, is matter of wonder. Nor can I account for its being approved by others, but on a supposition that they feel themselves embarrassed when attempting to reconcile their own practice with the natural and obvious meaning of what the evangelists have said concerning John's administration of the rite. If, however, the credit of sprinkling cannot be supported without burlesquing the sacred history, and exposing in this manner one of the most exalted human characters to the ridicule of infidels, it ought for ever to sink in oblivion. But what will not the love of hypothesis do, when cherished by any writer! To justify my censure, let the following things be considered.

"This account of the fact represents him, who was more than a prophet, as less than a man—represents him, who was all severity in his manners, and all solemnity in his ministry, as acting the part of a playful boy. According to these authors, there was not half the solemnity in John's baptism which there is in that annual

festival of the Romish church, which is called *The Benediction of Horses*." After quoting Dr. Middleton's description of this Popish ceremony, he adds: "The priest of superstition in his white surplice, appears to act with more care and more solemnity than the servant of God in his hairy garment. The former, though paid for his labour at so much per head, cautiously sprinkles the cattle one by one: the latter, though mortified to secular gain, burning with zeal for God, and full of love to the souls of men, being all in a hurry to finish his business, casts water on half a dozen or half a score at a time. Of this haste it may be supposed, the consequence was, that the water was very unequally divided among the candidates. How many *deep* the ranks were, our authors, indeed, have not informed us; but according to them there must have been more than *one* rank, because they speak in the plural. It is plain, therefore, that the front rank must have had the most copious application of the liquid element: while many individuals, we may justly suppose, that were further distant from the administrator, had little or none at all. This presumed conduct of John, considered in one view, presents us with a *mercenary drudge* in the service of God, who cares not how slovenly the solemnities of holy worship are performed, provided they do but appear in full tale: in another, with a *wanton boy*, who makes himself sport by squirting water upon all that are near him: in every view, not only with something quite inimical to the character of John, but also to the solemn and gracious import of that ordinance which he administered."—Vol. i., pp. 213–215.

We much prefer believing that our friends are blinded by prejudice to adopting and applying the words of the Pædobaptist, Mr. Alsop, who says: "When men are pressed with express Scripture, and yet are resolved (cost what it will) to adhere to their own conclusions, it is advisable to cast about, to turn their thoughts into all shapes imaginable, to hunt for the extremest possibilities" (*Antisozzo*, p. 549). It is, however, right that all take warning from the Pharisees and lawyers, who, not being baptized of John, rejected the counsel of God against themselves.

The idea that John's baptism could not be immersion because he baptized so many, cannot be the idea of the numerous Pædobaptists whom we have quoted as testifying that primitive baptism, in accordance with the meaning of the word, was immersion. Many, as to the action of baptism, speak like Olshausen: "John's baptism was most probably like the Christian, not only in this, that, in it the baptizing party performed the immersion on the baptized," &c. (*Com.*, on Matt. iii. 1.) On Christ's baptism by John, he speaks, as do others, of "the submersion" and "the emersion" (On Matt. iii. 16, 17). Even Dr. Clarke, who did not believe in the possibility of John's immersing the multitudes that by him were baptized, can, however, quote with commendation the following from Dr. Lightfoot: "We suppose, therefore, that men, women, and children came to John's baptism, according to the manner of the nation in the reception of proselytes; namely, that they, standing in Jordan, were taught by John that they were baptized into the name of the Messiah, who was now immediately to come, and into the profession of the doctrine of the Gospel concerning faith and repentance; that they plunged themselves into the river, and so came out" (Conclu. of Mark's Gospel). On the striking agreement of the above with the sprinkling of infants we need say nothing!

Mr. R. Mimpriss teaches that the locality of John's ministry "appears to have been chosen as the fittest scene for the ministerial labours of John, because, when overflowed by the Jordan, and laid under water, it

would afford the greatest facilities for baptism or immersion" (*Treas. Har.*, p. 88). Our conception is that, independently of the overflowing of the river, the locality was well selected "for baptism or immersion."

The Rev. W. Trollope, not doubting that John's baptism was immersion, but perhaps not sufficiently considering the difference betwixt the climate of Palestine and England, says: "Now winter does not seem a very fit or natural season for beginning to baptize, and entirely immerse in water, so great a multitude of converts, as appear to have flocked to John; so that it is much more reasonable to suppose that the revelation was communicated to John in the summer or spring, or about six months before the baptism of Jesus, in November."—*Anal. Theol.*, on Luke iii. 1.

Bp. Taylor teaches us, in Christ's baptism by John, to "behold an immersion, not an aspersion" (*Duc. Dub.*, b. iii., c. iv.). Would that he had more strongly deprecated the breaking of laws human and Divine by the Anglican church, of which he says: "In the Church of England there is a law that when children are baptized they shall be dipped in the water; only if they be sick it shall be sufficient that it be sprinkled upon them; but yet the custom of sprinkling all does prevail" (*Do.*). Let the following have their merited consideration:—

WITSIUS.—"It is certain that both John the Baptist, and the disciples of Christ, ordinarily practised immersion."—*Econ. of the Cov.*, b. iv., c. xvi., § 13.

G. J. VOSSIUS.—"That the apostles immersed when they baptized there is no doubt."—*Disp. on Bap.*, Dis. i., § 6.

Archb. SUMNER.—"John was baptizing, *i.e.*, immersing in water, those who came to him for this purpose, 'confessing their sins'"—(*Exp. Lec.*, on John i., 19-28). He admits that the ordinance "is not now commonly performed by immersion," but, like others, would have us believe that "this does not affect its nature," and that consequently an adoption of the human substitute, in lieu of the Divine appointment, is not sinful.

NEANDER.—"John's followers were entirely immersed in the water."—*Life of Christ*, p. 55.

FRITZSCHE.—"*I baptize you unto repentance* means: I immerse (*immergo*)," &c.—*On Rom.*, vi. 3.

D. A. SCHOTT.—"Were immersed (*immergebantur*) by him in the Jordan." "I indeed immerse (*immergo*) you in water . . . he will immerse (*immerget*) you in the Holy Spirit and fire." "To be immersed (*ut immergeretur*) by him." "I have need to be immersed (*ut immergar*) by thee." "And Jesus, when He had been immersed (*immersus fuisset*)" (*Transla. of Matt.*, iii. 6, 11, 13, 14, 16. 1839). More quotations are given by Dr. Conant, whose rendering we have followed in the above, from Schott and Fritzsche.

J. SUTCLIFFE.—"The Jews . . . did baptize by dipping."—*Com.*, on Matt. iii. 7.

Dr. LANGE.—"John administered the rite of submersion." "His idea of repentance exceeded the outward requirements of the Mosaic law as much as his rite of immersion that of sprinkling." "*And were baptized, immersed, in the Jordan, confessing their sins.* Immersion was the symbol of repentance. According to Meyer, repentance was symbolized by immersion, because," &c.—*Com. on Matt.*, vol. i., pp. 113, 115, 118. Clark's edi.

Contrast this honest statement of Dr. Lange with an apparent appeal to ignorance of the import of a Greek word, and of the difference between the climate and customs of Palestine and England in the following from the Rev. J. Burnet: "Were they all immersed without their garments? Were they immersed in the desert and left with their clothes wet?"—*Lec.*, p. 88.

Dr. ALFORD.—"The baptism of proselytes was administered" "by immersion of the whole person." "It is most probable that John's baptism in outward form resembled that of proselytes."—*Gr. Tes.*, on Matt. iii. 6.

J. D. BURNS teaches that Christ and the Baptist "descended into the river, and the rite was performed. The pure waters have laved his sinless body, and the

Saviour straightway coming up from the stream stands on the bank in prayer.”—*Fam. Treas.*, p. 242. 1861.

Bp. ELLICOTT and others do not appear to believe that John sprinkled. The learned Bishop says: “The Forerunner descends with his Redeemer into the rapid waters of the now sacred river.”—*His. Lec.*, p. 108.

HARVEY GOODWIN says: “When He went up out of the water, in which He had with such humility permitted Himself to be baptized.”—*Com.*, on Matt. iii. 16, 17.

We know the sentiments of Bp. Taylor, who said: “Christ, who is our life, went down into the waters of baptism.” Nor need we doubt those of Ellicott and Goodwin on the baptism of Christ.

After Christ “had been baptized, or washed with water,” says Dr. G. Benson, “he was anointed with the sacred unction of the Holy Spirit.”—*His. of Christ's Life*, p. 25.

DEAN STANLEY speaks of the “bathing of the pilgrims in the Jordan,” which also he designates “plunging” and “immersion,” and as presenting a likeness “to the multitudinous baptisms of John.”—*Sinai and Pal.*, pp. 312-316.

Bp. BROWNE.—“The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism. John the Baptist baptized in the river Jordan (Matt. iii.). Jesus is represented as ‘coming out of the water’ after His baptism (Mark i. 10). Again, John is said to have baptized in Ænon because there was much water there (John iii. 23; see also Acts viii. 36).” —In Dr. W. Smith’s *Dic. of the Bible*, Art. *Bap.*

§ 10.—FUTILITY OF OBJECTIONS TO IMMERSION FROM MARK VII. 4, 8; LUKE XI. 38; AND HEB. IX. 10.

Bp. TAIT.—“Unless controversy be carried on in the spirit of love, it is essentially un-Christian.” “To oppose error, except from a love to Christ and His truth, and the souls of our brethren, is only to be proudly bent on spreading our own opinions.”—*Dang. and Safeg. of Mod. Theol.*, pp. 34, 35.

C. STOVEL.—“This Greek word *baptizo*, now called a ‘faint and fading letter,’ is found ‘in the midst of a revelation whose bright and glorious characters he that runs may read, and the wayfaring man cannot mistake.’ . . . If a Greek word be so contemptible as a means of communication in one case, how shall a Greek word become respected in another? or, rather, how shall we respect the Spirit who hath chosen to express His Divine command by a word which even those who understand the Greek language cannot explain? This plea of obscurity in the Word of God is the ground on which the Papal church has ever based her claim to official interpretation; it is not confined to this one word *baptizo*, but extended to others, as occasion may serve. . . . It implicates the character of the Lord himself, by supposing that He taught our duty in words which none of His servants could understand.”—*On Disci.*, p. 485.

T. POWELL.—“It is a supreme rule of interpretation that what is obscure must be interpreted by what is clear.”—*Apos. Suc.*, p. 22.

Dr. CARSON.—“Truth is my riches: to contend for it in the sight of God is my highest glory. Men of sincerity and men of God may be in error as to the meaning of Scripture, yet in no instance is error either innocent or harmless.” “This is self-evident. I state it, therefore, as a canon, or first principle of criticism, THAT IN CONTROVERSY A WORD OCCURRING FREQUENTLY IN THE LANGUAGE IS NEVER TO BE TAKEN ARBITRARILY IN A SENSE WHICH IT CANNOT BE SHOWN INCONTESTABLY TO HAVE IN SOME OTHER PASSAGE. An acknowledged sense is necessary as a foundation on which to rest the supposition, that in the contested passage it may have the signification assigned” (pp. 364, 89).

Dr. WARDLAW.—“I think you wrong, far wrong. You think the same of me. It is an imperative duty that we try to set each other right; and even if we should not, on either side, succeed in the attempt, to prevent, as far as lieth in us, the adoption of our respective errors by others, and their injurious influence on the church and on the world. Even errors which may seem merely speculative are never harmless; much less can these be harmless.”—*Let. to M'Neile*.

Baptizo or *baptismos* occurs in the following places where the New Testament institution is not referred to:—“For the Pharisees, and all the Jews, except (*nipsontai*) they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except (*baptisontai*) they wash, they eat not. And many other things there be which they have received to hold, as (*baptismous*) the washing of cups and pots, brazen vessels, and of tables” (Mark vii. 3, 4). “For laying aside the commandment of God, ye hold the tradition of men, as

(*baptismous*) the washing of pots and cups: and many other such like things ye do" (ver. 8). "And when the Pharisee saw it, he marvelled that (*ou proton ebaptisthe*) he had not first washed before dinner" (Luke xi. 38). "Which stood only in meats and drinks and divers (*baptismois*) washings, and carnal ordinances, imposed on them until the time of reformation."—Heb. ix. 10.

It will be perceived that by our translators the term "wash" is given in Mark vii. 3, 4, to two distinct Greek words: first, to *nipto* in ver. 3, and then to *baptizo* in ver. 4. This Scripture is sometimes incorrectly quoted, or referred to; that is, as if *baptizo* occurred in the third verse, where the hands are mentioned. So Mr. Hall, Mr. Bayley, &c. Mr. Hall asserts: "The fault of the Lord Jesus and of the disciples, in the eyes of the Jews, was that they had not first been baptized before eating; that is, they had eaten with unwashed hands." We say that the facts of the case, however they may be explained, are not as stated by Mr. Hall, but that the disciples are charged as eating with unwashed hands, and that the Lord is charged as eating, unbaptized. Mr. Hall, having (though, we believe, unintentionally) falsified the declarations of inspired truth, can complacently say: "To my mind, here is, so far, demonstration,—proof which puts it beyond my power to doubt,—that *sprinkling* and *pouring* are scriptural modes of baptism." Mr. R. S. Bayley says: "We find that except they wash their hands, they eat not. The Greek has baptize." This is not a true statement. Dr. L. Woods, a transatlantic brother, teaches that the supposition of immersion "would be unreasonable, especially since one of the prescribed modes of ceremonial purification, and, indeed, the most common mode, was the sprinkling of consecrated water" (*Works*, vol. iii., p. 446). And from such assumptions as these he can proceed in the next words to say: "Since, then, it appears that *baptismos*, baptism, when used to denote ceremonial purification, did not by any means signify immersion exclusively, and generally signified some other modes of purification." What is there that might not be proved after this fashion? Prof. Wilson, on Mark vii. 3, 4, says: "And here the record of Jewish customs, it must be acknowledged, supplies no satisfactory information" relating "to the mode of this baptism" (p. 225).

Mr. Jerram says: "Do you suppose that every individual in a family, who had been in the market, immersed his whole body in water, before he sat down to dinner? The fact is, as we read in St. John's Gospel, that waterpots were placed at the entrance of their houses for the purposes of purification; and these purifications were performed by the guests as they approached the room for dining, and could consist in nothing more than the mere dipping of the fingers or hands into the water" (p. 128).

Mr. Stacey is as oracular and illogical on these passages as most writers. He quotes Mark vii. 2–5, and Luke xi. 37, 38, and tells us that "the cases are perfectly analogous in all but the terms used for the purifying process" (p. 193). His premise being, as we maintain, an unwarrantable assumption, what must his inferences necessarily be? That Mark vii. 3 speaks of the washing of hands is undeniable; that the former part of ver. 4 refers to the baptizing of the person, and the latter part to the baptisms of cups, &c., and that Luke xi. 38 is a case

parallel to what is mentioned in the former part of Mark vii. 4, as it regards the action described, we regard as obvious to any one acquainted with the original, and as confirmed by the rendering which Mr. S. has given. He himself thus records the former part of Mark vii. 4: "And when they come from the market, except they wash (baptize themselves), they eat not." This properly represents the original, except that baptize, as an Anglicised word, does not convey so clearly and promptly to an English ear the original idea as the word immerse would. Also, in Luke xi. 38, we have the passive form of *baptizo*, which, although literally rendered, would be, *was immersed*, conveys the same idea as the middle voice in Mark vii. 4, which literally is, *baptize themselves*. Yet Mr. S. here,—as we believe, through the influence of prepossessions,—does not distinguish things that differ, but deceptively confounds them. Is a *washing of the hands* "perfectly analogous" to a *baptizing of themselves*? He adds: "In the one case *wash* is given, in the other, *baptize*." Is this a just or a partial and incorrect representation? He then says: "Does not this suggest their complete identity of meaning in these instances?" By no means. The use of two different words by the inspired writer suggests the idea of two different actions. The first case, in which we have the verb *nipto*, not *baptizo*, speaks of the constant practice of the Pharisees and the Jews, namely, to wash their hands before eating: the second (Mark vii. 4) speaks of their conduct when they come from the market, namely, to immerse themselves before eating. The record in Luke xi. 38 describes the marvel of the Pharisee that Jesus was not immersed before He "sat down to meat" with him. Yet Mr. S. can ask: "Who, free from the trammels of a theory, could doubt that the omitted baptism in the case of our Lord was the neglected washing of their hands in that of His disciples?" We believe that when Mr. S. is emancipated "from the trammels of a theory," if we may use such an expression, or, as we much prefer it, is delivered from those prepossessions which at present exert so potent and blinding an influence, he will be deeply abased before God and men that he has, to so great an extent, misrepresented and perverted Divine truth, and will desire to make all possible reparation. Dr. Stier, on John xiii. 10, says: "The evidently antithetic *leloumenos*, which does not refer to the hands and face (for of these *nipsasthai* and *niptein* are used), but as the *olos* distinctly shows, to a proper bath."—*Words, &c.*, vol. viii., p. 343.

We will not follow Mr. S. sentence after sentence. Instead of conceiving that immersion in the promised land was a frequent, salutary, and pleasant operation, often required by the Divine law, and more frequently demanded by human traditions, he describes it, and seems invariably to conceive of it, as "an irksome service," and "a yoke of bondage;" involving "immense labour and time," and "expensive preparations of baths, &c.;" we had almost said, as if because this Pharisee expected that Christ would immerse, so, if the word has such a meaning, all the houses of the Jews are necessarily to be supposed as fitted up like the house of that Pharisee; and he concludes, with others of like prepossessions, that the waterpots mentioned in John ii. 6, in connection with which nothing is said about baptizing, *prove* that the baptizing mentioned in Mark vii. 4, and Luke xi. 38, "*must* come very much within the

requirement of immersion;" whilst "the baptism of the Pharisees on their return from the market" was "nothing more than a partial ablution," "unless, indeed, a ceremonial sprinkling." That this Pharisaic baptism would extend to the whole person is beyond the conception of our estimable and sagacious brother, unless the defilement from being in the market "was universal as well as real" (pp. 193-196). *Universal* as well as *real*! Such must have been the character of a superstitious Pharisee's defilement in the days of our Saviour ere he would endure the burden of immersion! Mr. S. more briefly notices the immersions of cups and pots, brazen vessels and couches, in accordance with the traditions of the elders. He demands, which we grant, that *clixon* may more properly be rendered *couches* than *tables*. He demands, which we deny, that from the supposed difficulty and inconvenience of immersing these articles, we are to believe that *baptismous* will admit the import of *sprinklings*. He seems to have his eye on his own couch, and, possibly, on his own bed also, while he ruminates how *injurious and destructive* to them it would be to take them oft to pieces, and wash them, as if the couches or beds of the Jews were just the same as ours. It might be thought, on reading what several Pædobaptist writers have written, that they conceive of the Easterns as using the very four-post beds that have been so common in this country. We would refer them, in addition to other works, to the article "Bed" in Calmet's *Dictionary*, and Kitto's *Cyclopædia*.

"Orientals sit or recline on a divan or sofa, that is, a part of the room raised above the floor. The divans frequently serve the purpose of a bed, with the addition of two thick cotton quilts, one of which, folded double, serves as a mattress or as a covering" (Calmet). "The more wealthy classes sleep on mattresses stuffed with wool or cotton, which are often no other than a quilt thickly padded, and are used either singly or one or more placed upon each other" (Kitto). Similar testimony, confirmed by the Divine Word, is borne by every writer on Eastern customs.

Dr. HACKETT, in his *Illustrations of Scripture, Suggested by a Tour through the Holy Land*, says: "I lodged a night in the convent of Mar Saba, so romantically situated on the banks of the watercourse of the Kidron. The bed provided for me consisted merely of a bolster and a blanket spread on the floor. The latter could be drawn partially over the body if any one wished, though the expectation seemed to be that we should sleep in our ordinary dress, without any additional covering. Such a bed is obviously a portable one; it is easy to take up, fold it together, and carry it from place to place, as convenience may require. The allusions in the Bible show that couches or beds in use among the Jews were of different kinds; that they were more or less simple, more or less expensive, according to the rank and circumstances of different persons. Anciently, however, as at the present time in the East, the common people slept on a light mattress or blanket, with a pillow, perhaps, but without any other appendage" (p. 97).

Prof. PAXTON says: "The Eastern beds consist merely of two thick cotton quilts, one of which, folded double, serves as a mattress, the other as a covering, and the natives sleep generally in the clothes they wear during the day." "An Eastern bed occasionally consisted of four or five parts richly ornamented."—*Illus. of Scrip.*, vol. i., pp. 226-228.

Dr. R. JAMIESON says: "Eastern beds being often no more than mattresses, are in the morning thrown aside into a closet or recess" (*Eas. Man.*, &c., O.T., p. 502). Of King Ahaziah's bed, he says: "The bed on which he lay, and from which the prophet announced that he would never come down, was the mattress spread on the divan, which is only a cushion a little elevated above the floor, such as the beds of all the better class of Eastern people consist of."—*Do.*, p. 319.

INGRAM COBBIN says: "Beds, a sort of mats, mattresses, or common carpets, carried upon hurdles."—*Com.*, on Mark vi. 55.

Surely, according to Pædobaptist hermeneutics on baptism, we must deny that the words "Take up," mean "take up," where we read, "Take up thy bed, and walk." The thing is impossible; *therefore* the word means, put it in a barrow, get it into a cart, or something of this kind! Again, as sprinkling was "a rite of purification,"—although not the sprinkling of pure water under any circumstances,—"established by the law of Moses," so "the traditions of the elders" would by no means enjoin the washing of them in accordance with the washing of the hands, or the immersion of them in accordance with a bathing of the person, in order to their being cleansed or purified; therefore "from these two references to Pharisaic baptism the proof appears conclusive that baptizo does not always mean to immerse" (!). Yea, "that sprinkling was the mode," "is probable almost to certainty" (p. 196). To record this is almost enough to refute it!

Dr. W. Cooke teaches that "a man might baptize a cup or a pot by dipping it into water," but "surely he would not baptize his bed by dipping it into water, especially if he had immediately after to lie down or recline upon it." With those who are ignorant of the Eastern climate and customs, of the import of the Greek word as it had invariably been used, and of the burden of proof in all cases of deviation from the primary meaning, and who withal are wishful to escape immersion, this may suffice. Also, does God's Word say that they baptized these when immediately after they lay down or reclined upon them? Adopt Dr. C.'s reasoning in application to a taking up of the bed and walking, to a washing of the feet after a walk, &c., and let the climate and customs of Palestine be overlooked, and what will be the result?

Dr. Halley is more discriminating and cautious on this subject than some of the writers to whom we have already referred; but he has his *difficulties* in believing that immersion is meant where *baptizo* is here used. He associates Matt. xv. 1, 2, with the passages cited, as we have there a record respecting the washing of hands similar to that in Mark vii. 3. He inquires: "Why should more have been required from our Lord" than from His disciples, as if it was at all necessary to a knowledge of the meaning of a word to know why a certain Pharisee should entertain the very strange idea that a teacher and master should exceed his pupils in what a Pharisee considered to be pious scrupulosity! He is aware that, "according to the Rabbinical authorities, it was better to die than to eat without first washing the hands;" but he conceives that the immersion of the whole body "must have been regarded as an act of most scrupulous sanctity and Pharisaic strictness;" for Rabbinical authors who "treat so diffusely upon the ablution of the hands before meals, say very little of the immersion of the whole body." Dr. H. says: "I know not whether our Baptist friends will regard as a concession what all ought to acknowledge, that the two kinds of ablution, the pouring of water upon the hands, and the dipping of them in it, might have been intended in the Gospel of Mark, where the former is called washing of the hands to the wrist, and the latter baptizing." We accept in this a concession from Dr. H. that baptizing even here is or may be dipping. Whether it refers to the hands or to the whole person, we shall take the liberty to judge for ourselves. He also can say: "Conceding what I care

not to deny, that the Pharisees, as early as the time of our Lord, practised immersion after contact with the common people;" yet he has a difficulty again with the Pharisee expecting the immersion "to be observed at his own house preparatory to the sitting down at his table."

Dr. Kitto, speaking of Canaan, says that cisterns are quite general in cities, where every house has either one large or several small ones. The water is conducted into them from the roofs of the houses during the rainy season, and remains in them, by reason of much care, clear and fresh through the whole summer and autumn" (*Scrip. Lands*, p. 146). Our Pædobaptist friends can believe that thus in every house in their cities they provided and preserved the needful water for food; but that this distinguished Pharisee had provision in water for the ablution of the whole person, whether for Divine or superstitious purposes, is so hard to be believed, that it is preferred, without authority from any source except from beneath, to coin another meaning for the word *baptizo*. Dr. K. subsequently quotes from Robinson: "The same cause which led the inhabitants to excavate cisterns, also induced them to build in and around most of the cities large reservoirs for public use. Such tanks are found at Jerusalem, Hebron, Bethel, Gibeon, Bireh, and various other places; sometimes still in use as at Hebron, but more commonly in ruins" (p. 146). So Dr. W. Smith's *Biblical Dictionary* speaks in reference to Jerusalem of the large reservoirs from which water was brought, which "seems at all times to have been sufficient for its limited population, aided, of course, by the rain-water, which was probably always stored in cisterns all over the town."—Art. *Jerusalem*. (J. Fergusson.)

Surely, if the inspired writers had known the difficulty that would be involved in ascertaining the meaning of *baptizo* from this one rich Pharisee expecting that Jesus would have been baptized before sitting down to meat, they would have explained the marvel of his marvel; or have told us for the confirmation of our faith that there was "some bath or large cistern in the house" of this Pharisee, wherein immersion was possible, and that clean water and every requisite for immersion belonged to the establishment of this Pharisee! We do not need to be told of the *possibility* of convenience for washing of the hands, *because* St. John, in the second chapter of his Gospel, has informed us that, in connection with "a marriage in Cana, of Galilee," "there were set six waterpots of stone, after the manner of the purifying of the Jews"! Nay, more, we beg pardon for previously hinting at difficulties, for *from St. John's record* "we may certainly conclude" "that the Pharisee marvelled because our Lord did not perform the customary ablution, which could not have been immersion, of a guest before dinner"! * This is the con-

* The word ablution, which signifies washing or bathing, or cleansing effected by washing or bathing, is often used properly by our opponents for bathing or washing, which, when used absolutely in application to the person, usually refers to the whole person. Thus Dr. Gardner, in *Faiths of the World*, says that ablution is "the ceremony of washing or bathing the body in water, which has been in all ages and in all countries, but particularly in the East, resorted to as conducive in a high degree to health and comfort. . . . The earliest instance of ablution recorded in Scripture was that of Aaron and his sons (Lev. viii. 6), who were commanded to wash their bodies before their investiture with the sacred robes, and the other ceremonies of their consecration" (Art. *Ablution*). What is said of the ablutions of the Hindoos, &c., indicates a washing of

clusion of our learned brother, who admits that on the person who maintains that a word has a second meaning, or is used in a secondary sense, devolves the obligation of proof! But because neither Rabbinical nor inspired writers enable some of our Pædobaptist friends to see why a certain Pharisee expected Jesus to be immersed before dinner, we are to believe that *baptizo* means to *pour* as well as to immerse, yea, to *sprinkle* as well as to immerse and *pour*! Are we to disbelieve an inspired record if profane history does not vouch it, or if another part of the inspired record does not affirm the same? Such *proving* of *pour* and *sprinkle* as meanings of *baptizo* is a gross begging of the question, that must be condemned by all who are not blinded by prejudice. Instead of our being called upon to prove that the house of this Pharisee was fitted up with baths and other conveniences for the accommodation of guests, it devolves on our opponents to prove that the house of this Pharisee was not at this time provided with these accommodations. We admit that, at the marriage-feast at Cana, provision was made for purification otherwise than by immersion of the body; but surely this proves not that this Pharisee did not expect from the Great Teacher, before dining with him, that He would immerse himself. It is judged by Dr. H. that our Lord's not assuming the austerity nor adopting the maxims of ascetics of the wilderness, opposes the idea of the Pharisee's expecting Him as one of the Essenes certainly to immerse himself. Also, he is certain that "no Pharisee would invite an Essene to dine with him." We are not disposed to deny this assertion; but might we not at least suppose that no Pharisee would invite a friend of publicans and sinners to dine with him; and then suppose that such a thing as the giving or the accepting of the Pharisee's invitation to dine with him never took place? That Dr. H. can conclude as he does is inconceivable except on a supposition repeatedly expressed. The conclusion of Dr. H. is more unaccountable than that of any preceding writer whom on these Scriptures we have quoted. He knows, with Dr. Carson, that, with respect to the secondary meaning of a word in any passage, "the proof that it has such a meaning always lies upon him who uses it in that meaning as an argument or objection; for this obvious reason, that if it is not *proved*, it is neither argument nor objection." He knows that the Greeks use specific words, and he thinks that Dr. Carson has bestowed more praise on Dr. Campbell than was due to him. He says: "Why Dr. Carson (p. 480) should ascribe to Dr. Campbell the distinction between *louo*, to wash or bathe the person, and *nipito*, to wash the hands or other parts, I cannot imagine, as it is found in Stephen's, and, I doubt not, in all the old lexicons; *louo*, applied to the person, *nipito*, to the hands and feet, *pluno*, to clothes" (p. 344). Does not this acknowledged import and usage of *nipito* perfectly agree with Mark vii. 3? And do not the occurrence of *baptizo* in the fourth verse, the acknowledged import of the word, and the acknowledged definite and specific character of Greek words, constitute

the body. How little these ablutions accord with the sprinkling of the face by means of a few drops of water, we leave our Pædobaptist brethren to judge, who often prefer the word ablation to the word pouring or sprinkling, but who do not inform their readers that ablation involves immersion, whether of the person, of the hands, or of anything else.

confounding facts to those who assert that the same thing is taught by different words in Mark vii. 3 and Luke xi. 38? or that the same thing is taught in Mark vii. 3, where we read of the washing of hands before ordinary meals, as compared with Mark vii. 4, where we read of immersing themselves as being the practice of the persons spoken of, before eating, when they came from the market? Instead of *baptizo* being proved in these passages to mean *pour*, we regard those who thus teach as unintentionally, but glaringly, perverting Divine truth. If one reader may say that he is not aware that it was customary for the Jews or for the Pharisees to immerse themselves when they came from the market, or to bathe before dinner, and, therefore, the words that elsewhere have this meaning, here have the meaning of to pour or to sprinkle, or have both meanings, may not another person who cannot account for some other statement, deny the plainest fact that words can describe? It is contrary to a necessary and universally-admitted rule to change the ordinary and established meaning of a word unless necessity require it. But here the connection requires us to believe that the evangelist meant by *baptizo* something else as being done by the Pharisees who held the tradition of the elders, when they returned from the market, than what had previously been expressed as their regular practice before eating. Even *nipto* in the third verse, which is properly *wash*, and is united with *hands* and with *pugne*, signifies not to sprinkle or to pour.* The contrast in the third and fourth verses, as we conceive, is betwixt a washing of the hands up to the wrist, and an immersing of the whole body. Even in the former verse, according to our conviction, a dipping of the hands is implied. Persons in all ages have been accustomed to wash the hands by dipping them into water. At least, any deviation from this is an exception. And writers, Jewish and Gentile, teach that the greatest uncleanness of the hands was removed by immersing them up to the wrist. We believe the inspired language necessarily to teach that it had begun to be the practice of the Pharisees and superstitious Jews (the word *all* being used as in Mark i. 5) not only to wash their hands ordinarily before they ate, but when they returned from the market even to immerse themselves. Yet in our controversy on the Christian ordinance it is of no importance whether the immersion in the fourth verse extended to the wrists only, as supposed by Drs. Pocock, Hammond, Whitby, and some few others; or to the elbows, as maintained by Theophylact, Drusius, and Capellus; or whether the whole body was immersed, according to the opinion of Vatablus, Grotius, and others. All these agree that the word *baptizo* means to immerse. Nor is it of importance in this controversy whether there was or was not an immersion of the hands in the action described by *nipto*. What we maintain is, that to immerse is the import of *baptizo*.

Our reply to all opponents is the following. 1. The meaning of *baptizo* contended for by Pædobaptists is not the meaning which it is

* Dr. D. Brown assents to *wash* as the import of *nipto*, and to "*in, or with the fist,*" as the import of *pugne*; "that is," says he, "probably washing the one hand by the use of the other." Yet, although every one knowing Greek, or examining candidly this passage, understands that *baptizo* is used for the defilement supposed to be greater; the baptisms spoken of are supposed by him to be *merely sprinkling for ceremonial purposes!*

proved to possess, from Lexicons, from Use, from Ancient Versions, &c.

2. The meaning here given to the word from pretended necessity, is unnatural, forced, unnecessary, and not accordant with its evident import when used elsewhere by these writers where the connection itself affords proof or ample confirmation of the import of the word. Thus in Mark vii. 2-4, we have in ver. 2 *aniptoio*, "*unwashed*," before "hands." In ver. 3 we have *nipsontai*, *they wash* (their hands). In ver. 4 we have *baptisontai*, which we say is improperly given, "they wash," instead of *they immerse themselves*. The same word occurs in Mark i. 5, where we read, "And were all baptized of him in the river of Jordan;" and in ver. 9, where we read, "that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." Nor is there anywhere proof that *baptizo* has another sense than immerse. The fact of the evangelist's using a different word when describing an action of the same persons under altered circumstances, is confirmatory of immersion as the meaning of the word. Why should it be thought a thing incredible that the self-righteous Pharisees should immerse themselves after the supposed pollution of the market? If an Egyptian, after touching a swine, would run to the river and plunge in with his clothes, is it strange that the superstitious Pharisees should, in the supposed circumstances, immerse themselves? 3. The adoption of meanings which a word does not elsewhere possess, is inadmissible without proof, which those who adopt such a meaning are bound to adduce. The proof of our opponents is such as this, that though Jewish writings assert the frequent custom of bathing among the Pharisees, and those of the Holy Spirit assert its not infrequent necessity according to the Divine laws of purification, and according to the usual meaning of words, its frequent practice from the requirement of human traditions, yet because the ransacking of Rabbinical, Christian, and heathen writings will not enable certain persons to conceive why a certain Pharisee should expect from Jesus what he might regard as more eminent devotion, than at another time and by other persons was expected from his followers, and because this Pharisee is *not known* to have accommodation for the bathing of his visitors, THEREFORE the word *baptizo* does not mean to immerse! As for ourselves, we do not think the absence of this information any proof at all. We remind the reader of Dr. R. Jamieson's declaration in regard to another entertainment. "The difficulty arises solely from the mind of the reader associating with this banquet, in ancient Judea, the character of the select and secluded parties that obtain among us" (*Illus. of Scrip.*, N. T., p. 136). This difference between the East and the West as to manners and climate, being not considered, as it ought, by many Pædobaptists, is one reason why they stumble at nothing being said about a change of dress, &c. Suppose that certain gentlemen are recorded to have been invited to a feast in Halifax, or Manchester, or London, during a cold and frosty day in January, that they accept the same, and that the record mentions one as warming himself whilst the others are engaged in conversation; suppose a person were to say that the warming of himself cannot mean obtaining to himself additional heat because nothing is said in the record of the thermometer being at freezing point, of a comfortable room, or a good fire, &c., what should we think of the

intelligence, honesty, justice, or logic of such a reasoner? Or suppose a gentleman in the city of merchants were to invite a number of guests, and make provision for their entertainment, in accordance, not with the tastes and habits of the guests, not with the customs of the country and climate in which he and his guests resided, nor with the season of the year, but wholly in accordance with the practice of the polar regions or of the torrid zone, what would be thought of this host? We cannot but think that our opponents do not sufficiently consider the difference betwixt the provision which gentlemen in London, Manchester, or New York, generally make for their visitors, and the provision which a rich Jew in Palestine would make for his fellow-countrymen in the days of our Saviour; and the difference between what would be felt by the guests to be a luxury in one case, and what would be felt to be a luxury in the other. Which of our opponents knows not that it was one of the first acts of hospitality to provide guests with a bath either for the feet or for the whole body, according to circumstances? And which knows that this Pharisee (Luke xi. 38) had not suitable provision for each guest to immerse himself before dining? We do not suppose that they are all ignorant of Luke vii. 44; nor that they are all ignorant of Homer's *Odyssey*, where we read of the first privilege granted to Ulysses, a shipwrecked stranger, namely, to "bathe his fainting limbs." "At once into the tide active he bounds."

Of our opponents who assert, relative to Luke xi. 38, that *baptizo* is used much within the meaning of immersion, we have a right to inquire, What does it mean? Does it mean to pour? or does it mean to sprinkle? or does it mean something else? And assertion without proof, in opposition to the established import of the word, we have a right to designate a begging of the question, and no argumentation. If we could not adduce historical evidence from other sources than Holy Writ to prove that immersion on returning from the market was customary among the Pharisees and Jews, that immersion was customary with some before eating, that to bathe before dining has been a very frequent custom in Eastern countries, and that some customarily provided for the guests whom they invited to have also the luxury or the purification of bathing, are we, or others, to deny, without proof, that immersion is referred to in these two instances wherein *baptizo* occurs? Some of our opponents reason from the English translation after this fashion: Because *baptizo* may be rendered *wash*, and because washing may be performed by immersion, pouring, or sprinkling, therefore baptizing is either immersing, pouring, or sprinkling. We admit that *baptizo* might in some instances be rendered wash, where *clearly* immersion was intended, although this would not be a complete or literal rendering. But that washing may be performed by immersion, pouring, or sprinkling, we deny; and, if it could, we deny that it would follow, for that reason, that *baptizo* meant any one of the three things. Ought not the conclusion of our opponents who, from Mark vii. 4, advocate pouring as baptism, to be that pouring is washing, not that pouring is baptism? Dr. A. McLeod begins and proceeds thus—we had almost said as no one not possessing or deserving a diploma could—" *Baptizo* signifies to wash. A thing may be washed by dipping it in water, by pouring water upon it, or by rubbing it

effectually with some wet substance. Without rubbing nothing can be washed, even by dipping. It is absurd to think of literally washing a man with his clothes on" (*Eccle. Cat.*, p. 52). What darkening of counsel by words! Dr. Cumming, without quarrelling with his "Baptist brethren" for "immersing the whole body," is confident "that baptism is rightly administered by sprinkling." For, knowing "that hyssop was dipped into water, and that these couches were sprinkled ceremonially with it; therefore, the inference is to me irresistible, that if *baptismous* does sometimes mean immersion, which it most certainly does, it means also sometimes sprinkling" (*Sab. Eve. Rea.*; on Mark vii.). Because he knows—how we will not say—that couches have been sprinkled by hyssop dipped into water, therefore *baptismos* means sprinkling! What cannot be asserted to be the meaning of a word according to this philology! Whilst referring to these assumptions and fallacious inferences of our Pædobaptist brethren, we can say with Prof. Godwin, "The errors and infirmities of wise and good men cannot be an agreeable subject of consideration to any mind governed by right principles. But they should not be altogether overlooked" (*On Bap.*, p. 398). If there were no prepossessions in favour of the sprinkling ceremony, good men, who can believe Mr. Bruce that he found a sect in Abyssinia, who "wash themselves from head to foot after coming from the market," would not be so backward to believe from Mark vii. 4, that the Jews immersed, or that immersing (or bathing) is expressly mentioned in Luke xi. 38.

4. That *baptizo* here means not to sprinkle or pour, but to immerse, is the candid admission of some of the most eminent Pædobaptists, whom we shall subsequently cite.

Let us, however, a little more particularly notice the immersion of cups and pots, &c., Mark vii. 4, 8. Mr. Jerram says: "We are also informed by the same evangelist that the Jews had 'baptisms of cups and pots, and brazen vessels, and of beds or couches.' Now do you suppose that the ceremony of baptizing their beds or couches was performed by immersing? or not rather by sprinkling them with water?" (p. 128). It is astonishing that the word should here be regarded as meaning pourings or sprinklings. What is the usual method of washing cups and pots, &c.? and, rather, what is the meaning of baptisms? Further, in opposition to the idea encouraged by the queries of Mr. J., it may be mentioned that according to Divine appointment the purification even of such things as beds and couches, from defilement arising from contact with that which was unclean, is expressly mentioned to be effected by their being "put into water." Thus we read, "And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed" (*Lev. xi. 32*). In the cleansing of the leper, there were required, amongst other things, a sprinkling of the water of separation, the leper's washing of his clothes, and washing (or bathing) of his flesh in water. The water of separation in this case was water over which a bird had been killed, and into which the blood had fallen (*See Lev. xiv.*). We read of water of purification from sin, and of purification from uncleanness, in

Num. xix. This was water mixed with the ashes of a red heifer, which, after it had been killed, was wholly burnt according to Divine direction. This water was to be sprinkled upon the tents, vessels, and persons of the unclean, and the unclean person on the seventh day was to "wash his clothes and bathe himself in water." In the purification of things taken in battle we read in Num. xxxi. 23: "Everything that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water." We believe that neither the sprinkling nor the pouring of pure water on persons or things is ever mentioned in God's Word as a "manner of purifying." The law of God enjoined a sprinkling of water mixed with blood, and of water mixed with the ashes of a heifer; and it enjoined in other cases that things be put into water, and that persons bathe themselves. Thus God's law affords as little encouragement to the purification by the sprinkling of water alone, as human practice to washing by sprinkling. We admit the possibility of tradition not being, on this subject, in accordance with Divine law, and the possibility of many other things; but we want proof of these, and that *baptismous*, the word chosen by the Spirit of inspiration, the word which is applied to pots and cups, and every article mentioned, means something else than immersions. That the pouring of water on pots, &c., is meant by ourselves when we speak of washing them, or is meant by the Spirit of inspiration when *baptismous*, the baptisms (the immersions) of them is mentioned, we believe to be equally incorrect. To express sprinklings and pourings, other words than *baptismous* are used by the sacred writers, and by all that use the Greek language.

Prof. Wilson, who, on "New Testament evidence," acknowledges "that the common, or recognised sense of a term is not to be arbitrarily superseded; and that in the interpretation of a document, when we assign any peculiar meaning, we are bound to sustain our view by adequate authority" (p. 211); and that "the baptism referred to in Mark, we consider a general ablution, because the occasion is more uncommon, and also because it is presented in contrast with a partial washing" (p. 234); and who quotes Fritzsche with approval, that *baptizo*, in "the absence of a regimen, except in peculiar cases," is "inconsistent with a partial ablution" (p. 224), admitting, however, that this "requires frequent modification," as "in our own language, we speak of washing, without specifying any part, yet every one understands the ablution to be partial" (p. 233), maintains that because there were various Divinely-appointed modes of purifying polluted vessels, "as by rinsing them in water (Lev. xv. 12); by scouring and rinsing in water (vi. 28); and simply by putting them into water (xi. 32)" (p. 228); *ergo*, baptism is "compatible with diversity of mode." Will a diversity in the mode of immersing or purifying ever prove that sprinkling is immersion? Also, on Luke xi. 38, because Theophylact substitutes *katharizo* for *baptizo*, and applies to the same ablution *niptesthai*, he can say, "From that unexceptionable quarter, we are sustained in understanding this washing before dinner of a limited or partial ablution" (p. 234). May we not say that "it surely requires the prejudice of system, to fancy" that these

passages encourage the idea that sprinkling or anything else than immersion is baptism? May not Theophylact speak of this immersion both as a washing and a cleansing? and does he not elsewhere incontestably evince that he regarded baptizing as nothing less than immersing?

Dr. Beecher maintains that *baptismous* means purifications, and he is confirmed in this, because "this sense fulfils perfectly all the exigencies of the passages" (referring to Mark vii. 4, 8; and Luke xi. 38), as if many a false sense might not fulfil the exigencies of particular passages. Let the absurdity of purify and purification be seen by their application to all the occurrences of the verb and noun in the sacred writings. If we admit the utmost inconvenience which an inhabitant of Palestine would sustain, it is very far from being an obstacle which superstition could not surmount; and if we believe in its folly when not required by reason or revelation, it is no more than frequently characterises will-worship. But let not the testimony of the Holy Spirit be denied or held up to contempt. Even Dr. Wardlaw deemed it incredible that they immersed their beds. But if the thing is not impossible, credibility depends on testimony: otherwise let neology be praised, and the explanation of miracles and inspiration by neologians be heartily adopted. If our opponents treated these subjects as they treat baptism, to what conclusions they would come! "Let the demand which our opponents in this instance make on us be conceded to the infidel, and the Bible must be given up. In replying to difficulties started by the deist, the defender of Christianity thinks he has amply done his duty, when he shows that the solution is possible, without proving that the possible way of solution did actually exist."—Carson, p. 74.

We have now admitted that the word rendered tables means couches or beds,* but have maintained that the *immersion* of them and of the other things took place; that this is the testimony of the Divine Spirit in the passages, which is neither contradicted by reason nor by any other part of revelation, by piety nor by superstition; nay, more, that the purification of various vessels by putting them into water was a method of purification Divinely enjoined (Lev. xi. 32). We now say that instead of this being opposed by historical facts, or the obvious import of Holy Writ, it is confirmed by the same, as learned men, Jew and Gentile, Baptist and Pædobaptist, abundantly testify or acknowledge. Some of these we shall now quote, beginning with the Baptists.

Dr. GALE, having referred to the Old Testament in proof that "all vessels (except earthen, which were to be broken, Lev. xi. 33), that had been polluted by the touch of a dead body, were not only to be sprinkled, as Num. xix. 18," but also to be *put into water* (Lev. xi. 32), and *so they shall be cleansed*, speaks of persons touching the dead as being not less defiled than vessels, and argues from Num. xix. 19; xxxi. 21; &c., that bathing themselves was one part of the purification from uncleanness, and thus speaks of the Mahometan purification from defilement by touching the dead: "If Dr. Pocock's way of arguing from the Mahometans in such cases as this, be good, the thing perhaps may be yet set in a stronger light; for it is beyond question that they purify persons defiled by the dead, by immersion and washing all over; as I might show from the Alcoran, if it were at hand, and several

* Dr. Carson says: "It designates not only the couches on which they reclined at table, but even the beds on which they reposed at night. It applies also to the *litters* on which persons of distinction were carried on the shoulders of men" (p. 450).

other writers. But instead of all let this suffice, from the judicious compendium of the Mahometan Religion, first published from the manuscript by the ingenious Mr. Reland, of Utrecht. The author, speaking of that kind of purification by water which they called *Gast*, in which, he says, the water must touch *every hair of the body, and the whole skin all over*; tells us: *this manner of washing the whole body is necessary in order to purification after circumcision, &c., and in case of pollution by the dead*" (On *Bap.*, p. 122). He next refers to Strabo in proof of this mode of purification from uncleanness among the Babylonians; and to the mode of purification expressly required from Jewish priests; and in case of leprosy.

Coming to the New Testament, he says: "In these most venerable records, which are the unerring rule of our holy religion, the word *baptizo* is often used, but most commonly concerning the baptism of John, or the Christian sacrament, which is the subject of our dispute; but it is often without any circumstance which may determine how we must understand it; which, if it proves anything at all, shows the word is used in the common sense only, and according to the general acceptance; for else it had been necessary to have apprized us of the new and particular unusual sense: and nothing of this being done, it seems reasonable to give it the same signification in all those places as it has everywhere else. I think this is plain and undeniable; but Mr. Wall believes he can prove, by other instances, that it does not everywhere else signify to dip. To that purpose, he mentions only four, which he calls plain instances. . . . The first, and which he enlarges most upon, is St. Luke xi. 38, which our English reads thus: 'And when the Pharisee saw it, he marvelled that he had not first washed before dinner.' The original word, he notes, is *ebaptisthe*; and comparing this place with St. Mark vii. 5, which speaks particularly of *washing of hands*, he infers, this is a plain instance, *that they used the word to baptize for any ordinary washing, whether there were dipping in the case or not*. To make this conclusion pass more securely, he had insinuated before, *that their way of that washing was this: They had servants to pour the water on their hands* (2 Kings iii. 11); who poured water on the hands of Elijah, that is, *who waited on him as a servant*. He says no more to prove this custom, but thus slightly passes over a point which deserved and unavoidably required greater examination, considering the whole stress of his argument depends entirely upon it; for if they washed their hands as we usually do now, by dipping them into the water, nobody need be told his instance turns against him, and makes considerably for us" (pp. 125, 126). In reply to Dr. Wall, he mentions, first, the "vast distance of time between the period referred to in the book of Kings, and our Saviour's time," and consequently that the words cited "at most do but discover what was the custom near a thousand years before, and signify nothing to the time when the words, which are the ground of his inference, were spoken." Facts which prove the *possibility* of a change are adduced. Secondly, it is maintained that "the words do not prove what Mr. Wall cites them for," as they might be "rendered who poured water for, not upon, the hands of Elijah; the Hebrew particle *al* often signifying *for*, in this sense, as Psalm xxxii. 6." After adducing and commenting on other passages, he observes, thirdly, "If it is worth while to inquire what was the custom so long ago, in a matter of this nature, it will with little search appear at least very probable, that their religious washing of their hands and feet was performed by dipping them into the water. For when Moses received directions from God concerning the utensils of the tabernacle, he was commanded, among other things, to make a laver of brass, in which water was to be kept between the tabernacle of the congregation and the altar, for the priests to wash their hands and feet before they entered the tabernacle, or when they approached the altar to offer; *So they shall wash their hands and feet that they die not* (Exodus xxx. 21). The word here used by the sacred penman in the original is *rahhatz*; which, as I before noted, generally, and I think always, includes dipping in its signification, and, therefore, too, makes it at least probable, they were to wash their hands and feet by dipping them into the water. Had *yatzak* been used here, as in 2 Kings iii. 11, above cited, which signifies to *pour*, Mr. Wall could scarce have omitted this passage, but have thought it very convincing and strong on his side, as now, I think, it must be allowed to be against him. The same word, we may observe, is used in 2 Chron. iv. 6, about the vast brazen sea Solomon caused to be made, which held two hundred baths, that is, near a thousand barrels of water; the bulk of it argues the priests were to go into it; the words express it also, *the sea was for the priests*

to wash in. So again, in another instance (Exodus xxix. 4), concerning the consecration of the priests, which Jonathan renders *tabal*, thou shalt dip them in forty measures of spring water.

"Further, that this was the way our Lord took, when He washed His disciples' feet (John xiii. 5), seems very certain, both from the propriety of the words, and the manner in which it is related: *After that he poureth water into a bason, and began to wash the disciples' feet, &c.* We see the water was not poured on their feet, but into the bason, before He came to them, when their feet were to be washed. The book that goes under the name of the Apostolic Constitutions, relates the action thus: *After that, He poured water into a bason, and as we sat, He came to us, and washed our feet, and wiped them with a towel.* The bason here is *niptr*, which signifies a vessel to wash in; from whence it has its name, as the water they washed with, was also from thence called *nimma*, *niptron*, *podoniptron*, or *cheironiptron*, and the like; and so Eustathius upon Homer (Lib. iii. c. 19), explains *cherniba*, to mean *the water which is poured out for*, not upon, *the hands*; by which their custom, as well as the sense of the words is expressed. And to all this we may add, that (Mark vii. 3), *unless they wash, pugne, up to the elbow or wrist*, must imply dipping" (pp. 128, 129).

We cannot with propriety quote the whole of what Dr. Gale says. He cites Dr. Pocock as saying: "These things abundantly confirm what I asserted in the beginning, namely, that *tabal* (which answers to *baptizesthai* in the Greek) signifies a further degree of purification than *natal*, or *cherniptein*, yet not so as necessarily to imply an immersion of the whole body; for the greatest and most notorious uncleanness of the hands reached but to the *perek*, or the wrist, and was cleansed by immersing or dipping them up so high." Also, he quotes Dr. Hammond as saying on *baptizo*, that the word signifies the "washing of any part, as the hands here, by way of immersion in water, as that is opposed to affusion or pouring water on them."—*Anno.* in Mark vii. 4.

On what Dr. Pocock had said from the Rabbins, Dr. Gale, on Luke xi. 38, says: "It makes nothing for Mr. Wall, but rather against him. For since it is beyond dispute, that the word properly and generally signifies to dip; and that the Jews did at least sometimes wash by dipping; and that dipping also was thought a more perfect purification, which, therefore, at least, some of the superstitious Pharisees very strictly adhered to; it is very natural and even necessary, to believe the word means nothing less in the place before us, especially if it be considered it is a zealous Pharisee who is there speaking, who also, perhaps, looked for signs of the severest sanctity in a person who set up for a censor and reformer even of the sect of the Pharisees themselves; who made such mighty pretensions to, and had gained so great a reputation for holiness, &c. Add to all this, that if any heed is to be given to the words themselves, the plain letter of the holy text, which implies to *dip*, is on my side; while, on the contrary, Mr. Wall produces no one thing to make it probable, in the least degree, that the Pharisee, or if you please, St. Luke, did not mean to dip" (p. 133).

Having referred to Dr. Pocock and to Jewish Rabbins, he says: "What respect can such persons have to that awful pillar and ground of the truth, who industriously make it bend and yield to the silly whimsies of these men? But against them and the Doctor I produce Vatablus, a man so singularly versed in the Rabbinical writings, that even the Jews themselves, as M. De Thou tells us, greatly admired his lectures, and attended them when he was public Hebrew Professor at Paris. Vatablus says: *they washed themselves all over.* And to pass by others I will only add the authority of the admirable Grotius, who ought never to be named without a mark of honour; he says, on Mark vii. 4: 'They were more solicitous to cleanse themselves from the defilement they had contracted in the market; and, therefore, they not only washed their hands, but immersed their whole body'" (p. 135).

He afterwards speaks of the frequent ablutions of the Jews; of the Divine law commanding the priests to wash their feet in water before eating, Lev. xxii. 6; of the sect called Hemerobaptiste, because of the daily washing of their bodies, and referred to by Josephus and others; and he then says: "Tertullian also plainly intimates the Jews used to wash their whole bodies, when he says: *Though the Jews daily wash every part of the body, yet they are never clean.* And Rabbi Benjamin, in his *Itinerary*, mentions the Chuthites or Samaritans about Naplosa, formerly Sichem, between Garizim and Ebal; and says, they still wash their

bodies every day. And what else but the washing of the whole body can be the meaning of the sacred text, when it is so plain, and beyond all possible ambiguity, that the washing of the hands is mentioned in the words immediately preceding, and therefore cannot without great absurdity be again so formally repeated here" (pp. 136, 137). Amongst other things in proof of this as the *natural* import of the words in Mark, as a mode of narration sufficiently methodical, he adduces Albertus Bobovius, chief interpreter to the Emperor Mahomet IV., when describing Mahometan washings as similarly relating, first, ordinary lustrations, and afterwards adding, that upon greater and extraordinary pollutions the whole body is washed (pp. 137, 138).

Dr. Carson, on Luke xi. 38, says: "Dipping is the thing expressed; washing is the consequence known by inference. It is dipping, whether it relates to the hands or the whole body. But many examples from the Jews, and also from the Greeks, it is said, prove that the hands were washed by pouring water on them by a servant. . . . Though this might be the usual mode of washing the hands, it might not be the only mode, which is abundantly sufficient for my purpose. The possibility of this is enough for me; but Dr. Gale has proved from Dr. Pococke that the Jews sometimes washed their hands by dipping. People of distinction might have water poured on their hands by servants, but it is not likely that this was the common practice of the body of the people, in any nation. The examples from Homer cannot inform us with respect to the practice of the common people. But I say this without any view to my argument in this place, for it is evident that the word does not here refer to the washing of the hands. It may apply to any part, as well as to the whole; but whenever it is used without the regimen expressed, or understood in phrases much used, it applies to the whole body. When a part only is dipped, the part is mentioned, or some part is excepted, as is the case with *lavo*. The passage, then, ought to have been translated: 'And when the Pharisee saw it, he marvelled that he was not immersed before dinner.' The Pharisees themselves, on some occasions, would not eat till they had used the bath, and this Pharisee might expect still more eminent devotion from Jesus" (p. 67).

On Mark vii. 4, he says: "Here we are told that when they come from market, they eat not till they are *dipped*, or *baptized*. Dr. Campbell's notion that *nipto* and *baptizo* here both refer to the hands, the one to washing by having water poured on them, and the other by dipping them, I do not approve." After further defending his sentiments, and referring to the different ideas which by different writers are attached to *pugme*, he says: "I prefer . . . the explanation of Lightfoot, which is both most agreeable to the meaning of *pugme*, and to the Jewish traditions. He understands it as denoting *the hand as far as the fist extended*. This is agreeable to the definition of the word by Pollux: 'If you shut your hand, the outside is called *pugme*;' and it is agreeable to the Jewish traditions, one of which he shows enjoins such a washing. The contrast then, here, is between the washing of the hands up to the wrist, and the immersion of the whole body" (pp. 68, 69).

After exposing some errors of Dr. Ewing, he says: "Many a passage may contain the disputed word in such circumstances as to afford no definite evidence. It cannot in such a passage be used as proof: it is enough, if it admits the meaning contended for. This is a grand law of controversy, attention to which will save the advocates of truth much useless toil; and keep them from attempting to prove, what it may not be possible to prove, and what they are not required to prove. It will also assist the inquirer to arrive at truth" (p. 70).

On Mark vii. 4, to a writer whose language on the immersion of beds is, "he who can receive it, let him receive it," Dr. C. replies: "He who dares to reject it, rejects the testimony of God. This is a most improper way to speak on the subject. If *immersion* is the meaning of the word, it is not optional to receive or reject it. Whether or not this is its meaning, must be learned from its history, not from the abstract probability or improbability of the immersion of beds. If the history of the word declares its meaning to be immersion, *the mere difficulty of immersing beds, in conformity to a religious tradition*, cannot imply that it has another meaning here. The principle, then, of this objection, and the language in which these writers state it, cannot be too strongly reprobated.* . . . WHEN A THING IS

* Let the reader see and remember that Dr. C. is not here speaking of establishing an affirmative, but only of answering an objection (p. 317). Elsewhere he says: "When

PROVED BY SUFFICIENT EVIDENCE, NO OBJECTION FROM DIFFICULTIES CAN BE ADMITTED AS DECISIVE, EXCEPT THEY INVOLVE AN IMPOSSIBILITY. This is self-evident, for otherwise nothing could ever be proved. If every man's view of abstract probability were allowed to outweigh evidence, no truth would stand the test. The existence of God could not be proved. The Scriptures themselves could not abide such a trial. . . . In tracing the history of Jesus, we shall see how much of the opposition to His claims was founded on the principle which my canon reprobates. When He said that He was the bread which came down from heaven, the Jews murmured, and replied: 'Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He saith, I came down from heaven?' (John vi. 42.) Here was a difficulty that they thought insuperable. 'We are sure He was born among us—He could not, therefore, have come from heaven.' But there was a solution to this difficulty, had their prejudices permitted them to find it. . . . The Arians still collect all the passages that assert the human nature of Christ, and take it for granted that this is a proof that He is not God. Let our brethren take care that it is not on the same principle they allege this objection to immersion in baptism. Were there no wish to find evidence on one side only, would it be supposed that it is *absurd* or *incredible* that the superstitious Pharisees *immersed* even their couches? Another striking instance of objecting on this principle we have (John vii. 41, 42), 'Shall Christ come out of Galilee? Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?' This would appear to them a noose from which He could not extricate himself—a difficulty that He could not solve. . . . I will state further, that in proving that a thing is not impossible there is no obligation to prove that any of the possible ways of solution did exist. The bare possibility of existence is enough" (pp. 71-73).

Further, in reply to Dr. Ewing, on Mark vii. 4: "There is no absolute necessity to suppose that the *klinai*, or beds, were couches at table. The word, indeed, both in Scripture and in Greek writers, has this signification; but in both it also signifies the beds on which they slept. Now, if it were such beds that the Pharisees baptized, there is nothing to prevent their immersion. They were such that a man could take up from the street, and carry to his house (Matt. ix. 6). Besides, as it is not said how often they purified in this manner, we are at liberty to suppose that it was only for particular kinds of uncleanness, and on occasions that did not often occur. Mr. Ewing indeed says: 'There was, no doubt, a complete observance of the "baptisms" of cups, and pots, and brazen vessels, and beds, at the feast of the marriage in Cana of Galilee.' There is no doubt that at that feast there was a purification of all things, according to the custom of a wedding: but where did Mr. Ewing learn that it was *during* the feast that the couches were purified? . . . It is not said that all things were purified in these waterpots. . . . I do not, therefore, find it at all necessary, with Mr. Ewing, to gauge these waterpots, in order to settle this question. Mr. Bruce informs us that in Abyssinia, the sect called Kemmont 'wash themselves *from head to foot*, after coming from the market, or any public place, where they may have touched any one of a different sect from their own, esteeming all such unclean.' Is it strange, then, to find the Pharisees, the superstitious Pharisees, immersing their couches for purification, or themselves after market?" (p. 76). To Mr. Hall, he says: "Because the Jews were displeased with the disciples for not washing their hands before eating, and with Jesus for not baptizing Himself before dinner, therefore sprinkling or pouring is a mode of baptism! Demonstration, admirable demonstration! Because the Jews had waterpots for purification, therefore *sprinkling* and *pouring* are modes of baptism!" (p. 407).

Speaking elsewhere of a Pædobaptist writer on this passage, he says: "He assumes that *every Scripture historical fact must be authenticated by uninspired history*. This is not a sound first principle; it is not essential even to an uninspired historian. But the Scriptures disdain it" (p. 398). "Can anything but the wildest fanaticism deny that the meaning of every assertion is the meaning of the words employed to express it? . . . Let a man once know on which side, in every case,

the meaning of a word is proved, and when a secondary meaning is not in proof, it is self-evident that in every situation it has its proved meaning" (pp. 406, 407).

the burden of proof lies, and let him adopt no principle of interpretation but what is self-evident, and he will never, for a moment, consider immersion as assailable" (p. 400). "If an English traveller relates that on a certain occasion a particular people immersed themselves, and another, that on the same occasion they fumigated, instead of reconciling them, by making immersion coincide with fumigate, or fumigate with immersion, I will say, 'Either they did both, or one of the travellers relates a falsehood.' I will not allow any man to defend them by tampering with the English words" (p. 400). "If a modern traveller relates that a certain nation *immerses* before meat after market, we shall not think of giving a meaning to the word immerses to suit our view of probability" (p. 419). "Views of probability, independently of the testimony of the word, are not a competent witness; for they are often mistaken. What we might, previously to the hearing of evidence, judge probable, might, on the hearing of evidence, be proved most satisfactorily to be false. The meaning of this word must be known from its use, not from views of probability independently of this use." "When we hear that a certain person has killed another, we may think the thing very improbable; but shall we on that ground assert that *kill* does not *signify* to take away life? . . . Inspiration employs a word to designate the purification of the couches which never signifies anything but immerse. . . This way of conferring meanings on words is grounded on infidelity. It dictates to inspiration instead of interpreting its language. It would be improper in ascertaining the meaning of words even in a profane historian. . . . When the profane historian narrates what is thought improbable, his veracity is questioned, but his words are not tampered with," &c. (p. 453). "I am not speaking of what is *possible, probable, or certain*, independently of the testimony; I am speaking of the testimony of the word known by its use; I am saying that a word in a certain place must have the meaning which it is found to have in other places, when no secondary meaning has ever been proved. Mr. B. alleges not the testimony of the word, but imposes a testimony on the word. He forces it to take a meaning which use has never given it, on the authority of what he thinks probable, utterly independent of the authority of the word. He tampers with the witness, and tells him what he must say. I allow the witness to tell his own story, and believe him implicitly on his own authority, without regard to what I might think independently probable. Mr. B.'s conduct is the same with that of a jury, who, having heard the testimony of a number of competent eyewitnesses, with regard to the way in which a man was killed, decide in opposition to their evidence, on the authority of the conjectures of a surgeon" (p. 452).

Assuredly, if prejudice were banished, and cheerful devotedness to Divine teaching were universal, it would be sufficient, where words are not used allegorically or figuratively, "to find the meaning of the words," in order to ascertain the sense of Scripture.

Dr. Judson, the eminent missionary to Burmah, who, by studying from the New Testament the Divine teaching on the subject of baptism whilst voyaging towards India, became convinced of the unscriptural character of infant sprinkling, and that believers' immersion is the ordinance appointed by Jesus Christ, afterwards writes: "It is said that we cannot suppose that the washings (according to the Greek, *baptisms*) of cups, and pots, and brazen vessels, and tables, or those ablutions which the Jews practised before eating, were all done by immersion (Mark vii. 3, 4).

"With regard to the former, it must be remembered that the Jews were commanded in their law to cleanse unclean vessels by immersing them; 'whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, *it must be put into water*' (Lev. xi. 32). What is more probable than that they abused the first institution of this ceremony by superstitiously immersing a variety of articles not included in the Divine command? That the Jews, on returning from market, immersed themselves before eating, may appear improbable to an inhabitant of the north of Europe or America; but not to you, my brethren, who are acquainted with the customs of these Eastern countries, and witness the frequent ceremonial immersion of the natives. But that these baptisms

were really immersions, and, therefore, that the use of the word, in these instances, instead of weakening, must confirm the belief that it always means immersion, appears from the testimonies of the learned Scaliger, and an eminent Jewish Rabbi."—On *Bap.*, pp. 12, 13.

SCALIGER.—"The more superstitious part of them (the Jews) every day, before they sat down to meat, dipped the whole body." Hence the Pharisee's admiration at Christ (Luke xi. 38).—*De Emend. Temp.*, l. vi., p. 771.

MAIMONIDES.—"Whenever, in the law, washing of the flesh or of the clothes is mentioned, it means nothing else than the dipping of the whole body in a laver; for if any man dip himself all over, except the tip of his little finger, he is still in his uncleanness" (*Hilchot. Mikvaol*, c. i., sec. ii.). "A bed that is wholly defiled, if a man dips it part by part, it is pure" (*Hilchot. Celim.*, c. xxvi., sec. xiv. See also, to the same purpose, Ikenius, *Antiq. Hebraice*, pars. i., c. xviii., § 9; and Mr. Stackhouse, *His. of the Bible*, b. viii., c. i., p. 1234).

Mr. HINTON quotes from Maimonides: "In a laver which holds forty seahs of water they dip all unclean vessels. A bed that is wholly defiled, if he dips it part by part, it is pure. If he dips the bed in the pool, although the feet are plunged in the thick clay at the bottom of the pool, it is clean. What shall he do with a pillow or a bolster of skin? He must dip them, and lift them up by the fringes."

Professor RIPLEY, quoted by Dr. A. Campbell, says, on Mark vii. 3, 4: "There is a difference between these two verses in the original, like what would be felt if they were thus translated: 'For the Pharisees and all the Jews, except they wash their hands oft, eat not; and when they come from the market, except they *bathe*, they eat not.'" He says: "In conformity with this, too, were the conveniences among the Jews: accommodations for frequent ablutions were everywhere ready. Nor with their mode of dress would the practice be so cumbersome as it would be among us." He nevertheless notices Jahn, Rosenmuller, Dr. G. Campbell, and others, who think that the immersion of the hands is meant in the latter verse, and vindicates the import which he has given. Also, after stating that the word *baptismous* ought to be rendered immersions in Mark vii. 4, 8, and Heb. ix. 10, he says: "It is by no means satisfactory to refer to customs among ourselves as suggesting difficulties in respect to what the Jews are said to have done; and especially what they are said to have done by the influence of a misguided religious scrupulosity; for it was from religious, though mistaken considerations, that they practised these observances. Nor were such observances entirely without foundation in the statutes of Moses. In Lev. xi. 32, it is directed that any vessel upon which the dead body of an unclean animal had fallen, 'whatsoever vessel it be, wherein any work is done, it must be *put into water*,' in order to be cleansed. The only exception was in respect to earthen vessels, which, being thus polluted, were to be broken in pieces (ver. 33). Now, how credible it is, and how accordant with the language of Mark, that the superstitious spirit of the Jews, in subsequent times, extended this requisition to other cases besides that of pollution by the touch of the dead; so that even on ordinary occasions, when they thought religion required the articles to be cleansed, the cleansing must be performed by immersing them in water.

"And who can wonder if this same spirit led them carefully to cleanse by immersion even the couches on which they reclined at meals? for it is these, probably, which are meant by the word translated tables in our version. It would certainly accord well with their superstitious disposition. And so far as the writings of distinguished men among the Jews enable us to form a judgment, those writings contribute altogether to the belief that there was usually performed an immersion of these articles when they needed special purifying. The Jewish rules which Dr. Gill quotes in his commentary on Mark vii. 4, are precise in requiring such articles to be cleansed by being covered in water; and the regulations are exceedingly strict in regard to this washing, so that should there be anything adhering to these articles, such as pitch, which might prevent the water from touching the wood in a particular spot, the washing would not be duly performed. The same Jewish authority requires even beds to be cleansed by immersion when they had become defiled."—In Campbell's *Chr. Bap.*, pp. 394-399.

Let the following concessions and testimonies from Pædobaptist brethren be read in remembrance of such assertions as those of our

Wesleyan Methodist brother, that it "is probable almost to certainty" "that sprinkling was the mode of these baptisms; yea, that from these two references to Pharisaic baptism the proof appears conclusive that *baptize* does not always mean to immerse" (p. 196). These testimonies are also, in addition to what has been already adduced, a reply to some other Pædobaptist assertions.

Dr. HALLEY.—"I care not to deny that the Pharisees, as early as the time of our Lord, practised immersion after contact with the common people" (p. 298). "Admitting that the custom ascribed to the Pharisees by Maimonides, of immersing themselves whenever they were polluted by the touch of the common people, prevailed as early as the time of our Lord, we may explain, consistently with the doctrine of our Baptist brethren, the baptism of the Pharisees in coming from the market" (p. 297). "There were, I admit, two modes of washing the hands observed by the Pharisees: one by pouring, and one by dipping; and if our Lord had been subject to the greater defilement, and His disciples to the less, the washing expected from our Lord might have been more complete than that of his disciples" (p. 296). "The Jews were undoubtedly most careful and particular in thoroughly washing the drapery and coverings of their seats; and, if any one will take the trouble to study the various pollutions of beds and couches, as they are described in Maimonides and the Talmudic tracts, he must in candour admit that these articles of furniture were in some instances immersed in water" (p. 301). "I cannot rely so confidently upon these baptisms of furniture as do many of my brethren" (p. 302).

CALMET.—"Lightfoot explains the phrase by 'washing the hand as far as the fist extends,' i.e., up to the wrist; and Theophylact enlarged its meaning still further, 'up to the elbow.' We need little to fear that this enlargement of Theophylact should be too great, if these Kemmout might be the commentators; for they, it seems, wash themselves *from head to foot after coming from the market*. May we not suppose that some of the stricter kind of Pharisees did thus *entirely* wash themselves, though the evangelist only notices what was general and notorious, or, rather, what he thought best adapted to the conception of the foreigners for whom he wrote, and for whom he was under the necessity of explaining the phrases relating to this matter, as 'defiled, i.e., unwashed hands' (ver. 2). So he glances at their 'washing of cups and pots, brazen vessels and tables,' which *might* be washed all over, whatever be taken as the import of the word *baptism* in this place."—*Dic. Art. Bap.*

THE ASSEMBLY OF DIVINES, on John's baptism, have these words: "*Were baptized. Washed by dipping in Jordan, as Mark vii. 4; Heb. ix. 10.*"—*Anno.*, on Matt. iii. 6.

BEZA.—"*Baptizesthai*, in this place, is more than *cherniptein*; because that seems to respect the whole body, *this* only the hands. Nor does *baptizein* signify to wash, except by consequence" (*Anno.*, on Mark vii. 4). Yet Dr. J. A. Alexander (on Acts i. 5), and other doctors of divinity, see in these immersions of cups, &c., proof that baptism is not immersion!

We would also remind our readers that it is not said in Holy Writ how often the furniture and the beds were immersed; and that the process of drying was very much more rapid in Palestine than in these western parts and northern latitudes. Some Pædobaptist critics whom we have quoted, and others whom we shall quote, although they differ from ourselves and from others in believing that the immersion of the hands, and not of the whole body, is spoken of in Mark vii. 4, nevertheless admit that the meaning of *baptizo* here is *to immerse*; which is all that the present controversy requires.

Dr. WHITEY.—"Baptism is to be performed, not by sprinkling, but by washing the body; and, indeed, it can be only from ignorance of the Jewish rite in baptism that this is questioned, for they to the due performance of this rite so superstitiously required the immersion of the whole body, that if any dirt hindered the water from coming to any part of it, the baptism was not right; and if one held the baptized

by the arm when he was let down into the water, another must after dip him, holding him by the other arm that was washed before, because his hand would not suffer the water to come to his own body.”—On Matt. iii. 16.

Dr. KIRRO.—“In very ancient times the priests seem to have previously bathed themselves in some river or stream. And the Egyptian priests washed themselves with cold water twice every day, and twice at night” (On Lev. viii. 6). “But after the rise of the sect of the Pharisees, the practice of ablution was carried to such excess, from the affectation of excessive purity, that it is repeatedly brought under our notice in the New Testament, through the severe animadversions of our Saviour on the consummate hypocrisy involved in this fastidious attention to the external types of moral purity, while the heart was left unclean. All the practices there exposed come under the head of purification from uncleanness;—the acts involving which were made so numerous, that persons of the stricter sect could scarcely move without contracting some involuntary pollution. For this reason they never entered their houses without ablution, from the strong probability that they had unknowingly contracted some defilement in the streets; and they were especially careful never to eat without washing the hands (Mark vii. 1–5), because they were peculiarly liable to be defiled.” “In at least an equal degree the Pharisees multiplied the ceremonial pollutions which required the ablution of inanimate objects,—cups and pots, brazen vessels and tables: the rules given in the law (Lev. vi. 28; xi. 32–36; xv. 23) being extended to these multiplied contaminations” (*Bib. Cy. Art. Ablutions*). “The beds commonly in use were probably, as now, merely a padded quilt, doubled, for a mattress, and another single for a covering” (*Picto. Bible*, on 1 Sam. xix. 15). How consistent this is with Mark vi. 55, and John v. 9! On Mark vii. 4, Dr. K. says: “On returning, they washed by plunging their hands in water.” On the washing of tables he says: “We venture to suggest that not the bed itself, but its covering was washed.” The coverings, says he, were frequently of printed cotton, stretched on loosely, often taken off to be washed. We may thank Dr. Kitto and others, without accepting the whole of their interpretation, the help of which we do not need.

Dr. JAHN.—“The table in the East is a piece of round leather, spread upon the floor, upon which is placed a sort of stool. This supports nothing but a platter. The seat was the floor, spread with a mattress, carpet, or cushion. In the time of Christ the Persian custom prevailed of reclining at table. Three sat upon one mat or cushion, which was large enough to hold that number merely. The guests reclined on the left side, with their faces towards the table, so that the head of the second approached the breast of the first, and the head of the third approached the breast of the second. The middle mat, or cushion, and the centre position on any given mat, was the most honourable” (*Bib. Antiq.*, sec. 146). “The washing of hands before meals (a custom which originated from the practice of conveying food to the mouth in the fingers) was eventually made a religious duty, on the ground that if any one, though unconscious of the circumstance at the time, had touched anything, whatever it might be, which was unclean, and remained unwashed when he ate, he thereby communicated the contamination to the food also. The Pharisees judged the omission of this ablution to be a crime of equal magnitude with fornication, and worthy of death. They taught that if a person had not departed from the house, the hands, without the fingers being distended, should be wet with water poured over them, and then elevated, so that the water might flow down to the elbows; furthermore, the water was to be poured a second time over the arms, in order that (the hands being held down) it might flow over the fingers. This practice is alluded to in Mark vii. 3, *ean me pugme nipsontai*, and is denominated by the Rabbins *natal* (to wash). On the contrary, those who had departed from the house washed in a bath, or at least immersed their hands in water with the fingers distended. The ceremony in this case (Mark vii. 4) is denominated *ean me baptisontai*, and by the Rabbins, *tabal*, to dip” (*Bib. Antiq.*, sec. 320). He further says: “The bath was always very agreeable to the inhabitants of the East.” How accordant are such assertions with those of Lissau and others previously quoted!

AINSWORTH, on Lev. xi. 32, and quoting Rabbinical commentators, says: “By the Hebrew canons, all that are unclean, whether men or vessels, are not cleansed but by dipping or baptizing in water. And wheresoever the law speaketh of washing a man’s flesh, or washing of clothes for uncleanness, it is not but by dipping the whole body therein.” On the frequent ablutions of the body mentioned in Lev. xv.,

he says: "If a man baptizes himself all over, saving the tip of his little finger, he is yet in his uncleanness. 'Behold,' it is said in Lev. xi. 32, 'it shall be put or brought into water,' so all the principal unclean persons must be put into water."—Maimon., in *Mikvaoth*.

ELSLEY.—"Except they wash, *baptizontai*, dip or wash the whole body; Beza. So Grotius" (*Anno.*, on Mark vii. 4). Afterwards he refers to Lightfoot as believing that *nipto* refers to "the washing of hands," and *baptizo* to "the plunging of hands."

Dr. L. CARPENTER, from some of whose sentiments we may widely differ, says: "They carefully wash their hands, holding the tradition of the elders; and when they come from the market they eat not unless they have wholly washed."—*Har. of the Gos.*, on Mark vii.

Dr. G. CAMPBELL.—"For illustrating this passage, let it be observed, first, that the two verbs, rendered *wash* in the English translation, are different in the original. The first is *nipsontai*, properly rendered wash; the second is *baptizontai*, which limits us to a particular mode of washing; for *baptizo* denotes to plunge, to dip. . . . By this interpretation, the words which, as rendered in the common version, are unmeaning, appear both significant and emphatical; and the contrast in the Greek is preserved in the translation."—*Notes*, on Mark vii. 3, 4.

SPENCER, on the ritual laws of the Hebrews, says: "Some of the Jews, ambitious for the credit of superior piety, frequently immersed their whole persons in water; the greater part, however, following a milder discipline, frequently washed only their hands when they were about to take food. That the greater part, and especially the Pharisees, attended to this rite privately at home, and considered it a very important part of religion, is sufficiently evident from Mark vii. 3, 4."

MACKNIGHT.—"And when they come from the market, except they wash (*baptizontai*, dip themselves), they eat not."

KNAPP.—"*To baptisma*, from *baptizein*, which properly signifies to immerse (like German *taufen*), to dip in, to wash (by immersion). . . . Hence the washing of vessels with water is called *baptismo* (Mark vii. 4)."—*Chr. Theol.*, p. 425.

ENCY. BRIT.—"Bathing among the ancients made, as it were, a part of diet, and was used as familiarly as eating and sleeping."

LONDON ENCY.—"In modern Turkey, as well as among the ancients, bathing makes a part of diet and luxury, so that in every town, and even village, there is a public bath."

J. ROBERTS.—"When people had been to any unholy place, they always, on returning, wash their persons, and change their garments. No man can go to the temple wearing a dirty cloth: he must either put it on clean, or go himself to a tank and wash it; or put on one which is quite new. Hence, near temples, men may be seen washing their clothes, in order to prepare themselves for some ceremony."—*Orien. Illus. of Sa. Scrip.*, on Ex. xix. 10, pp. 42, 43.

LEMPRIERE, speaking of Rome under the emperors, says that baths "were used after walking, exercise, or labour;" and that "it became so fashionable to bathe, that without this the meanest of the people seemed to be deprived of one of the necessities of life."—*Lex. Art. Balneæ*.

J. ROBINSON, in *Antiquities of Greece*, says that "every person who attended the solemn sacrifices was purified by water." "Before the worshippers sacrificed to the celestial gods, they washed their whole bodies; but before they performed the sacred rites to the infernal deities, a sprinkling of water was sufficient." When "they ceased from sorrow and mourning, it was usual to bathe and anoint themselves. The ancient Greeks commonly bathed after they returned from war, or ceased from any great fatigue." "If the sea was within a convenient distance, they commonly bathed in it rather than in rivers" (pp. 214, 523).

S. BURDER, on *Oriental Customs*, says: "Thus also Homer represents Telemachus and Pisistratus as being entertained at the court of Menelaus. After their introduction to the palace, he says:—

"From room to room their eager view they bend;
Thence to the bath, a beauteous pile, descend:
Where a bright damsel-train attend the guests.
With liquid odours and embroidered vests."—Vol. ii., p. 283.

Dr. W. SMITH'S *Biblical Dictionary*.—"There were bath-rooms in the later

temple over the chambers *Abtines* and *Happarah*, for the priests' use (Lightfoot, *Descr. of Temp.*, 24). A bathing-chamber was probably included in houses even of no great rank in cities from early times (2 Sam. xi. 2); much more in those of the wealthy in later times; often in gardens. (Susan. xv.) With this, anointing was customarily joined; the climate making both these essential alike to health and pleasure" (Art. *Baths*. H. Hayman). Because we in England do not thus anoint, would it not be as reasonable to conclude that the Greek word means to comb or brush the hair, as that *baptizo* has another meaning than to immerse?

Prof. WILSON, from "the excellent *Dictionary of Greek and Roman Antiquities*, published some time ago under the able superintendence of Dr. W. Smith," infers that Grecian bathing gives no support to immersion, as statuary and written records evince! "Going into the bath and coming out of the bath" are "no proof of immersion." He quotes from Dr. W. S.: "It would appear from the description of the bath administered to Ulysses in the palace of Circe, that this vessel did not contain water itself, but was only used for the bather to sit in, while the warm water was poured over him, which was heated in a large cauldron or tripod, under which the fire was placed, and when sufficiently warmed, was taken out in other vessels, and poured over the head and shoulders of the person who sat in the *asaminthos*" (p. 157).

Granted that this bath in the *palace* was of such a character, and that those who were able bathed sitting in a vessel and having the water profusely poured by attending servants on their heads and shoulders, what does this "tell on every reflecting mind" in favour of sprinkling the face as being baptism, or bathing, or an *ablution* "performed by pouring or affusion"? Even if there were some *public* baths provided as above, who that can estimate the expense of this bathing, and that is acquainted with their practice of plunging into the sea or rivers, will presume that such was the common method of bathing? Besides, if by this bath they were not put into the water, or did not put themselves therein, who doubts that they were covered with it, especially if "the term employed by Plutarch instantly calls up before our minds a lively portraiture of the *parachutes*, DASHING or pouring the water upon the parties who surrounded the *louter*" (p. 163). But the learned professor thus obtains a conviction "equally pleasing and impressive" that there was "in the Grecian bath the pouring of water on the body, but no immersion of the body in water;" yea, says he, "we would gladly be informed how large an affusion would have sufficed for covering their bodies, so as to exemplify the modern Baptist signification of the verb" (p. 162). Indeed, our author apprehends that he adduces "irresistible proof that the ordinary system of bathing prevalent in ancient Greece knew no immersion, and embraced no covering of the body with water" (p. 163). Truly may it be said, "It were unworthy of the cause of truth to gloze over any difficulty with the view of securing a temporary triumph" (p. 164); but the man who can speak of persons being "washed by sprinkling" (p. 165), and who will record a bath in which were four attendants as "the prevailing custom, at least among the middle and upper classes," and conclude that at least an approximation to this was "the ordinary system of bathing in ancient Greece," will have little difficulty with facts and evidences, whether presented on the page or preserved in artistic memorials. He subsequently states it as "most important" that Cæcilius Plinius uses "*baptisterium* to denote not a bath for immersion, but a vessel, or *labrum*, for pouring water on the person of the bather" (p. 212). The words of this author are not given, but

the conclusion of Dr. W. is, "that in Greece and Egypt the ordinary mode of bathing in ancient times was by pouring, and not by immersion." We so far differ from Dr. W. as to believe that the ordinary mode of bathing, whether Grecian or Egyptian, Irish or British, is and has been by plunging into the water. The manner in which the refined and wealthy have effected their bathing, or in present hydropathic establishments may have certain *baths*, affords no countenance to the idea that the bathing of a person is less than an encompassing of the person with the element, or that baptism is less than an immersion, by whatever way effected. If, instead of sprinkling the face, and calling it a baptizing of the person, our opponents could appeal to their "dashing or pouring the water upon the parties" so as to surround the body with the water, their reasoning and practice, when compared, would be less despicable.

But let it not be supposed,—whatever might be Dr. Watts's ignorance of ancient and recent bathing, when using the word figuratively he said,

"There shall I bathe my weary soul
In seas of heavenly rest:
And not a wave of trouble roll
Across my peaceful breast,"

and whatever may be the ignorance of others when similarly using the word,—that our opponents are without object in endeavouring to enlighten us on this subject. It is intended to infer from the use of the Hebrew *tabal* and of the Greek *louo* and *baptizo* that, notwithstanding the ingenuous rendering in 2 Kings v. 14, he "dipped himself," *baptizo* has not the confined modal signification within which Dr. Carson would limit the word; *ergo*, a sprinkling of the face, or any application of water, is the baptizing of a person. The bathing of a weary soul or of a jaded body, when the import of such an expression comes to be correctly understood, will afford encouragement to the idea of pouring as the mode of bathing, and to sprinkling as the practice of baptism! More seriously we say, let the inquisitive reader who wishes to know more respecting the import of bathing and the character of baths, consult the dictionaries and cyclopædias to which he may have access. It is pleasant to be able to record from Prof. Wilson, notwithstanding his horror of immersion, the following candid statement: "The baptism referred to in Mark we consider a general ablution, because the occasion is more uncommon, and also because it is presented in contrast with a partial washing" (p. 234).

Dr. J. BROWN.—"It was a custom among the Jews and other Oriental nations for persons to bathe their whole bodies previous to going to a convivial entertainment" (*Dis. of our Lord*, vol. ii., p. 354). Notwithstanding this fact, C. Taylor says, as many others in substance say: "Is it possible that they should expect our Lord should plunge himself before dinner? The thought is absurd."—*Facts and Evi.*, p. 11.

OLSHAUSEN.—"The term *baptizesthai* is different from *niptesthai*; the former is the dipping," &c.—*Com.*, on Mark vii. 1-23.

W. TROLLOPE.—"*Niptesthai* signifies to wash simply, and is distinguished from *baptizesthai*, which signifies to immerse, to dip (whence *baptismos*, immersion, in the same verse)," &c.—*Anal. Theol.*, on Mark vii. 3.

F. M.—"*Bapt.*, which denotes total immersion." "They who stayed at home washed their hands, pouring water over them; and they who had been in any crowd, plunged them, either 'with clenched fist,' or 'up to the wrist.'"—*Notes on the Gos. and Acts*, on Mark vii. 3.

R. WATSON.—“They ate not except they *baptized*, meaning, probably, *bathed* themselves.”—*Expo. of Matt. and Mark*, on Mark vii. 4.

ANNOT. PAR. BIBLE.—“‘With defiled, or common.’ As the law enjoined ablution (Lev. xv. 11) after a person had touched anything ceremonially unclean, the excessive formalism of the Jewish teachers at this period had imposed these ablutions whenever there was the least possibility of defilement. Hence a person sitting down to meals rinsed his hands; and he washed himself more carefully on returning from ‘the market,’ or place of public concourse. ‘Cups, vases, brazen-vessels, and dining-couches’ (not tables) were also required to be thoroughly washed. The later Jews even directed that the framework of the couches should be taken in pieces and dipped.—Watson.”

T. H. HORNE speaks of the “splendid” houses of the rich and powerful in Palestine in the time of our Saviour, “built according to the rules of Grecian architecture,” and quotes from Jahn’s *Arch. Bib.* respecting the bath as “always very agreeable to the inhabitants of the East,” &c.—*Intro.*, vol. iii., pp. 384, 435.

BENGEL most erroneously says: “Baptism, also, among the Jews, was a thing to be shuddered at, inasmuch as the whole body was dipped in a stream, however cold.”—On Mark x. 38.

It would have been true, if he had restricted his shuddering to the baptism of sufferings. The fact of having a bath in readiness for visitors has not been confined to this Pharisee, to apostolic times, or an Eastern climate. In colder regions it has been a *warm* bath, according to the testimony of Thos. Wright, Esq., in his *History of Domestic Manners and Sentiments in England during the Middle Ages*. He says, on these mediæval times: “The practice of warm bathing prevailed very generally in all classes of society, and is frequently alluded to in mediæval romances and stories. For this purpose a large bathing-tub was used. People sometimes bathed immediately after rising in the morning; and we find the bath used after dinner, and before going to bed. A bath was also often prepared for a visitor on his arrival from a journey.”

J. W. ETHERIDGE thus renders the Syriac: “Unless they carefully wash their hands, do not eat, because they hold the tradition of the elders; and (coming) from the market, unless they lave (baptize), they eat not.”

Dr. STIER.—“It was, generally speaking, customary before meals, especially for guests at a feast, to enter the bath.”—*Works*, &c., vol. viii., p. 343.

Prof. PAXTON says: “The Jews regularly washed their hands and their feet before dinner; they considered this ceremony as essential. . . . When they washed their hands themselves they plunged them into the water up to the wrists; but when others performed this office for them, it was done by pouring it upon their hands.”—*Illus. of Scrip.*, O.T., p. 414.

Dr. D. DAVIDSON.—“For the Pharisees and all the Jews eat not until they have washed their hands, by pouring a little water on them, and, if they be come from the market, by dipping them.”—*Exp. Notes*, on Mark vii. 3, 4.

WETSTEIN.—“*Baptizesthai* is to immerse the hands in water; *niptesthai*, to pour water upon them.”

ROSENMULLER.—“*Niptesthai* is to pour water upon the hands, as *baptizesthai*, which speedily follows, is to immerse the hands in water.”

KUINOEL, speaking of the opinion entertained by some, that a total ablution was performed in case of returning from the market, says: “But an immersion of the hands, duly performed, would have abundantly sufficed for this end.”

LIGHTFOOT.—“The phrase seems to be meant of the immersion, or plunging of the hands only.”

Dr. A. CLARKE.—“*Except they wash, or dip*. . . . The Jews sometimes washed their hands previously to their eating; at other times they simply dipped or plunged them into the water” (On Mark vii. 4). Under ver. 3 he says: “Bathing is an indispensable pre-requisite to the first meal of the day among the Hindoos; and washing the hands and the feet is equally so before the evening meal.” And yet without the least proof of varied meanings belonging to *baptizo* and *baptismos*, he

says, in conclusion: "The cups and pots were *washed*; the beds and forms, perhaps, *sprinkled*; and the hands *dipped* up to the wrist."

J. SUTCLIFFE.—"They washed their hands, their pots, vessels, and beds. They washed whatever they bought in the market; and they dipped their whole body in water."—*Com.*, on Mark vii.

WEBSTER AND WILKINSON.—"*Pugme*. 'The hand with the wrist,' or with the 'closed fist.' So that the whole hand was immersed, not the fingers just dipped in water."—*Gr. Tes.*, on Mark vii. 3.

G. WAKEFIELD.—"And when they come from the market, except they dip their hands in water, they eat not" (*Trans.*, Mark vii. 3). So in Luke xi. 38: "When the Pharisee saw that He did not dip His hands in water before dinner." And in the *Notes* on Mark vii. 4: "*dip their hands in water: baptizontai*: literally, *dip themselves*, whether the whole body or any part." To this note he also refers us on Luke xi. 38. More properly, as we think,

SCHOTT.—"Except they immerse (*immerserint*) themselves in water. . . . The immersing (*de immergendis*) of waterpots, brazen vessels, and table-couches."—*Trans.* of Mark vii. 4, in *N. T.*, with *Gr. Text and Latin Trans.*

MEYER.—"Moreover, *ean me baptizontai* is not to be understood of *washing the hands* (Lightfoot, Wetstein), but of *immersion*, which the word in classic Greek, and in the New Testament, everywhere means (compare Beza); *i.e.*, here, according to the context, to take a bath. So also Luke xi. 38. (Comp. Sir. xxxi. 25; Judith xii. 7.)"—*Crit. Com.* on *N. T.*, on Mark vii. 4.

T. SCOTT.—"Except they washed or were baptized" (*Com.*, on Mark vii. 3, 4). "Had not been baptized" (*Gr.*).—On Luke xi. 38.

Yet Dr. CUMMING, on Luke xi. 38, thus sagely philosophizes, wishing us to "notice an instance irresistible of the word *bapto* or *baptizo*, the first being the word from which the last is derived, being used not in the sense of immersing, but rather sprinkling or wetting a part of the body, and not the whole. The literal translation of this passage is, 'When the Pharisee saw it, he marvelled that He was not first baptized before dinner.' Well, now, how did a Pharisee baptize before dinner? He dipped his fingers simply in water; and, therefore, to put a portion of the body in contact with water, is truly baptism" (*Sab. Eve. Lec. on Luke*, p. 238). We as much deprecate alteration and unfriendliness as Dr. C. does, but statements which are utterly opposed to facts we must refuse to accept. Also the assumptions and fallacies by which it is attempted to sustain error we must sometimes expose.

HAMMOND.—"*Baptizesthai* (as it differs from *niptesthai*, ver. 3) signifies not only the washing of the whole body (as when it is said of Eupolis, that being taken and thrown into the sea, *chaptizeto*, he was immersed all over, and so the baptisms of cups, &c., in the end of this verse, is putting them into the *water all over*, rinsing them), but washing any part as the hands here, by way of immersion in water, as that is opposed to affusion, or pouring water on them."—*Anno.*, on Mark vii. 4.

Dr. R. JAMIESON says that the Jews "practised 'frequent washings;'" and that "the contemporaries of our Lord" carried "their precautions against what they thought ceremonial defilement so far" that, "at their ordinary meals, which, after the Oriental fashion, they partook of without the aid of knives and forks, they were accustomed to subject their hands and face, the vessels they ate from, the couches on which the head reclined, and every article which had been touched, to ablution, both before and after meat" (*East. Man.*, &c., N.T., pp. 50, 51). Again, "in the East," he speaks of their "subjecting their feet, which their sandals leave exposed to the dust, as well as every article of their dress, to frequent ablutions" (p. 103). He speaks of the Egyptians "bathing in the river, which their habits rendered scarcely less essential to their existence than food." They "washed in the river on the least contact with any species of defilement" (O.T., pp. 186, 187). Yea, there was, throughout the East, water enough, and there were conveniences, too, for the ablutions of the dead as well as the living. Hence, "Tabitha having died, her corpse, as usual, before being wrapped in the grave-clothes, was subjected to a careful ablution. This practice was universal in the warm countries of the East; and to enable all persons to perform an office that was deemed indispensable, baths or cisterns, large enough to admit a human body at full length, were generally provided at the common expense of the neighbours; so that every family in the circle, which death had deprived of one of their number, possessed the means of rendering this amiable attention to the person of their departed relative" (N.T.,

p. 275). How little should we have heard of the scarcity of water and conveniences for baptizing the three thousand if there had been no desire, however latent, to retain a human substitute for the Divinely-enjoined immersion! It was evidence of the abundance of baths, as well as of the frequency of bathing, that led Dr. Carson to say: "In Judea, where the law forced them so often into the water, baths must have been as common as ovens in English farm-houses" (p. 416).

"Bathing," says Dr. W. Smith's *Dictionary*, "was a practice familiar to the Greeks of both sexes from the earliest times."—*Art. Balneum*.

TERTULLIAN speaks of its being the practice of his time to bathe every day. It is variously testified respecting Eastern practice, ancient and modern, that "bathing makes a part of diet and luxury, so that in every town, and even village, there is a public bath."—*London Encyclopædia*.

LORD BACON says: "It is strange that the use of bathing, as a part of diet, is left. With the Romans and Grecians it was as usual as eating or sleeping; and so it is among the Turks at this day."

Archbp. TRENCH, on *pluno*, *nipito*, *louo*, says: "We have but the one English word, 'to wash,' with which to render these three Greek words. We must needs confess here to a certain poverty of language, seeing that the three have severally a propriety of their own,—one which the inspired writers always observe,—and could not be promiscuously and interchangeably used. Thus, *plunein* is always to wash inanimate *things*, as distinguished from living objects or persons; garments, most frequently (*heimata*, Homer, *Iliad* xxii. 155; *himation*, Plato, *Charm.* 161 e; and in the Septuagint continually, so *stolas*, Rev. vii. 4); but not exclusively these, which some have erroneously asserted, as witness the only other occasion where the word occurs in the N. T., being there employed to signify the washing or cleansing of *nets* (*dictua*, Luke v. 2). When David exclaims, *Plunon me apo tes anomias* (Ps. l. [li.] 3; cf. ver. 9), these words must not be cited in disproof of this assertion that only of things, and not of persons, *plunein* is used; for the allusion to the hyssop, which follows presently after, shows plainly that the royal penitent had the ceremonial aspersions of the Levitical law primarily in his eye; which aspersions would find place upon the *garments* of the unclean person (Lev. xiv. 19; Neh. xix. 6), however he may have looked through these to another and better sprinkling beyond.

Niptein and *louein*, on the other hand, express the washing of living persons; although with this difference, that *niptein* (which displaced in the later period of the language the Attic *nizein*), and *nipsasthai* almost always express the washing of a *part* of the body,—the hands (Mark vii. 3), the feet (John xiii. 5; Plutarch, *Thes.* 10), the face (Matt. vi. 17), the eyes (John ix. 7), the back and shoulders (Homer, *Odyssey* vi. 224); while *louein*, which is not so much 'to wash' as 'to bathe,' and *lousthai*, 'to bathe ones-self,' imply always, not the bathing of a part of the body, but of the *whole** (thus, *leloumenoi to soma*, Heb. x. 23; cf. Acts xix. 37; 2 Peter ii. 22; Rev. i. 5; Plato *Phæd.* 115 a). This limitation of *niptein* to persons as contradistinguished from things, which is always observed in the N. T., is not without exceptions, although they are very unfrequent, elsewhere; thus, in Homer, *Iliad* xvi. 229, *depas*; *Odyssey* i. 112, *trapezas*; Lev. xv. 12, *skenos*. A single verse in the Septuagint (Lev. xv. 11) gives us all the three words, and all used in their exact propriety of meaning: *kai hoson ean hapsetai ho gonorrues kai tas cheiras ou neniptai hudati, plunei ta himatia, kai lousetai to soma hudati*.

The passage where it is most important to mark the distinction between the last considered words, the one signifying the washing of a part, and the other the washing of the whole, of the body, and where certainly our English version loses something in clearness from not possessing words which should note the change that finds place in the original, is John xiii. 10: '*He that is washed [ho leloumenos] needeth not save to wash [nipsasthai] his feet, but is clean every whit.*'"—*New Tes. Syn.*, pp. 183–185.

These concessions of Pædobaptists are in accordance with what others have stated on the import of *baptizo*.

Thus, ALSTEDIUS: "*Baptizein*, to baptize, signifies only to immerse; not to wash, except by consequence."

* Would that certain Pædobaptists would mark this!

ALTINGIUS: "The word properly signifies immersion; improperly, by a metonymy of the end, washing."

BAILEY: "Baptism, in strictness of speech, is that kind of ablution or washing which consists in dipping."

BUCANUS: "Baptism, that is, immersion; dipping; and by consequence, washing."

GOMARUS: "*Baptismos* and *baptisma* signify the act of baptizing; that is, either plunging alone, or immersion, and the consequent washing."

MINTERT: "*Baptizo*, baptism; immersion, dipping into, washing, washing away; properly, and according to its etymology, it denotes that washing which is performed by immersion."

VENEMA: "The word *baptizein*, to baptize, is nowhere used in the Scripture for sprinkling; no, not in Mark vii. 4, otherwise than appears to some."

In conclusion, we quote from Dr. J. Foote, on Luke xi. 37-44: "We learn from this passage the unlawfulness of attempting to impose ceremonies of human invention on others, and of complying with such ceremonies ourselves. . . . What useless, cumbersome, and unlawful additions have been made to the beautifully-simple ordinances of the Gospel! . . . Whatever may be imagined to the contrary, there can be neither acceptance with God, nor benefit to man, in any observances not of Divine appointment."—*Lectures on Luke*.

Another passage, namely, Heb. ix. 10, similar to Mark vii. 4, 8, supplies the noun *baptismos* without application to the Christian ordinance, and by some is vauntingly adduced as opposing the idea that baptism is immersion. "Which stood only in meats and drinks, and divers (*baptismois*, immersions) washings, imposed on them until the time of reformation." C. Taylor asserts that the author of the Epistle to the Hebrews "says expressly, that under the law there were divers *kinds* of baptism; and of these, we know, from the law itself, that by far the greater part were not plungings; the word, therefore, cannot possibly be restricted to that import" (*Facts and Evi.*, p. 6). What Mr. T. teaches to be *expressly* written, is as distant from our vision as his unfounded conclusion.

Buck's *Dictionary*, edited by Dr. Henderson, says: "The term sprinkling also is made use of in reference to the act of purifying; Is. lii. 15; Heb. ix. 13, 14; Ezek. xxxvi. 25; and therefore cannot be inapplicable to baptismal purification" (Art. *Pædobap.*). Suppose that we say purification was by the sprinkling of blood, &c., as well as by bathing in water, therefore bathing is one mode of sprinkling!

It seems never to have occurred to the minds of some of our opponents that, under the law, there were enjoined a sprinkling of blood on the vessels of the tabernacle, &c., a pouring of oil on the head, and a bathing of the person in water. To confound these together as one act is as illogical, as it is glaringly presumptive to assert that the apostle is referring to anything but the enjoined immersions. Dr. Williams says: "Here is *full proof* that the Scripture uses the word *baptismos*, baptism, in so general and large a sense, as evidently to comprehend sprinkling, if not chiefly to intend it. Sprinkling, then, in the

judgment of an inspired writer, is an authentic and Divinely-instituted manner of baptizing." He also adds: "It is with *consummate prudence* our opponents, while consulting the safety of their cause—the essentiality of dipping—slightly pass over, or at least, very tenderly touch this passage" (vol. ii., p. 77). Dr. Wardlaw says: "As to the verb *rhantizo*, I shall only observe that, amongst the 'divers washings' (*baptismata*, baptisms) of the old dispensation, referred to in Heb. ix. 10, must surely be included all the various modes of Jewish purification, and consequently, the *rhantismata*, or sprinklings, which were the most numerous" (p. 148). If we could accept Dr. W.'s dictum that *baptisma* "must surely" mean or include *rhantisma*; and "that, in Scriptural phraseology, sprinkling is equivalent to washing," the very word which the translators under King James have here given to *baptismois* (not *baptismata*), we should speedily settle matters with the Pædobaptists; but the import of *baptisma* and *baptismos*, as well as every rule of interpretation, forbids what Dr. W. demands.

What but prepossessions could cause this learned and estimable brother to jump to his conclusions? Also Dr. Bennett, on the Jewish law, asserts: "We are sure that the majority of its 'divers baptisms' were sprinklings" (*Cong. Lec.*, p. 199). But he gives no proof that one Jewish sprinkling is here, or in any part of God's Word, designated a baptism. We do not wonder at Mr. Thorn teaching that this expression of the apostle proves that "the washings, sprinklings, purifications, and anointings, under the law, were, in their nature and results, actual baptisms" (*Inf. Bap.*, p. 382). Of course, "divers baptisms" cannot mean "divers immersions!" Baptism is "the ministerial sprinkling" (p. 564). Dr. Miller, across the Atlantic, whose assertions on baptism remind us of a Mr. Thorn on this side, says: "Now we know that by far the greater part of these 'divers washings' were accomplished by sprinkling or affusion, and not by immersion." Dr. L. Woods, another transatlantic brother, says: "The divers baptisms or ablutions, mentioned Heb. ix. 10, doubtless included all the different ablutions or ceremonial cleansings prescribed in the Mosaic law. These were performed in different ways, but chiefly by sprinkling consecrated water" (*Works*, vol. iii., p. 445). Quite impossible, of course, for baptisms to mean simply immersions! The absurdity of the idea must render it incredible! Dr. Halley will not give up this passage as destitute of an argument in favour of sprinkling. He says: "I think the divers baptisms of the Jews, mentioned in the Epistle to the Hebrews, include, if they do not exclusively denote, the purifications by sprinkling performed in the Jewish temple" (p. 302). Professor Wilson objects here to divers immersions, because the epithet divers appears to him bereft of its customary force and distinctness; but, says he, "This difficulty does not press on the interpretation of Stuart, who understands by the baptisms Jewish ablutions in general" (pp. 215, 216). Divers immersions is here a very improper phrase, but divers ablutions is altogether proper! The learned professor refers to the connection of this verse, after the example of some other Pædobaptists, and at length he proposes the query, "Does not the comparison of this verse DISTINCTLY IDENTIFY sprinkling as one of the ordinances of the flesh? and if so, it MUST

belong to the class of divers baptisms" (p. 219). The emphases are ours.

To say nothing of the propriety, or of the correctness, of the English translation, sprinkling is one of the "divers washings;" or, according to the rendering of Dr. Turnbull, of the "various ablutions." "Under the law," says Josiah Conder, "there were, as the apostle speaks, 'divers baptisms.' Ablutions constituted one species of ceremonial purification, and were no doubt designed to impress the Israelites with the necessity of moral cleanliness" (On *Nonc.*, vol. i., p. 440). Whether or not assent be given that Robert Hall truthfully speaks of the "legal Jewish purifications, the greater part of which consisted in a total immersion of the body in water," the following, from Dr. W. Smith's *Bib. Dic.*, may possibly be accepted: "Bathing—This was a prescribed part of the Jewish ritual of purification in cases of accidental, leprous, or ordinary uncleanness (Lev. xv. *pass.*; xvi. 28; xxii. 6; Num. xix. 7, 19; 2 Sam. xi. 2, 4; 2 Kings v. 10); as also after mourning, which always implied defilement, *e.g.*, Ruth iii. 3; 2 Sam. xii. 20. The high-priest at his inauguration (Lev. viii. 6), and on the day of atonement, once before each solemn act of propitiation (xvi. 4, 24), was also to bathe" (Art. *Bath.*, by H. H.). That this bathing was, and that bathing generally, in every country, is, and has been, no less than a covering of the whole person with water, we doubt not; although we admit that in Greece, Rome, and places of special luxury and refinement, there was the bath—especially among the middle and higher classes—without plunging, or being plunged, into water. The fear of immersion, and the desire to alter the common and common-sense import of the word bathe, appear to be in some so strong that we might ask them if Archbp. Trench, whom we have recently quoted, has written in sanity; if Dean Stanley knows the meaning of the word when he speaks of the present "bathing of the pilgrims in the Jordan;" which he describes also by the words "plunging" and "immersion," and of which he speaks as "presenting the nearest likeness that can now be seen in the same general scenery, to the multitudinous baptisms of John" (*Sinai and Pal.*, pp. 312–316). Nor shall we wonder that Mr. Stacey, in this passage, sees "further evidence" that sprinkling is one of the baptisms of Holy Writ. The substance of the reasoning on this passage in opposition to immersion as the alone import of baptism, if we are able to comprehend it and do it justice, is the following: First, it is maintained that the conjunction "and," uniting "divers washings" with "carnal ordinances," being wanting in many manuscripts, is an interpolation. Secondly, that "the expression 'carnal ordinances' supplies a characteristic description of the whole" services previously enumerated. It is further maintained that the apostle is here contrasting the Jewish and Christian economies, "the former sanctifying only to the purification of the flesh, the latter purging the conscience from dead works to serve the living God;" and that the divers washings "must be the baptisms of persons, and not of things." It is then asserted that, "of these baptisms, the apostle, in the thirteenth verse," "specifies sprinkling" "as one." And "the proof of this lies, not only in the general course of the reasoning, but in a remarkable similarity of language in the tenth and thirteenth verses." And "the apostle speaks,

not only of a plurality of baptisms, but of a plurality distinguished by diversity. How could there have been a diversity of immersions?" "The only diversity *possible* was one of outward form" (Stacey, pp. 197, 198). To attempt to disprove what has "the most satisfactory demonstration," does not, as we think, argue *consummate prudence*. To attempt that which is not *possible* must end in failure, and from first to last be very perplexing and discouraging. We at first thought that a reply to Mr. S. would be a reply to Dr. Halley; but we find it necessary or equitable to notice, in opposition to one of Mr. S.'s *must be's*, that Dr. H. says: "My conviction is, on reading the whole paragraph, that the divers baptisms included the sprinkling of the blood of calves and goats *upon the altar*, and the sprinkling of the unclean with the water of separation, in which were mingled the ashes of the heifer" (p. 302). He does not leap quite so precipitately and daringly to his conclusion as Mr. S. He says: "There were divers immersions, and divers sprinklings, among the Jews. The divers baptisms must refer to the one or the other, or to both." We are happy so nearly to agree with him in one thing, as to be able to assert a conviction that the last sentence is true. But when he subsequently represents apostolic reasoning on the supposition that *baptismois* must be confined in import to immersions, we say—however unintentional on his part it may be—that he, by omissions, unfairly represents "the reasoning of the apostle," on our exposition. Dr. H. deems it not "credible" that the several parts of the Levitical service should be enumerated, to the exclusion of sprinklings; and that then, as if they had been mentioned, he should "make these sprinklings the strength of his argument, and the only part of the type which he specifically notices; and that, on the other hand, he should introduce immersions into the enumeration of the Mosaic types, and make no application of them to the evangelical service" (p. 303). He thus reasons—and so do other Pædobaptists—as if it were a self-evident fact that, where we read in ver. 12, "Neither by the blood of goats and calves, but by His own blood, &c.," the pith of apostolic argumentation was not in contrasting the *blood* of goats and calves with the *blood* of Christ, but in contrasting the *sprinkling* of the blood of goats and calves with —! A connection in the subject of which the apostle is treating in vers. 12–14, with what precedes and with what succeeds, there undoubtedly is; but our Pædobaptist brethren grossly beg the whole question of controversy between us and themselves, and grossly misrepresent apostolic reasoning by demanding, without evidence, that certain words be regarded as emphatic; and that certain ideas, though not again mentioned or referred to, must be in the apostle's mind till we have come to such a verse, at which precise spot, where it best suits the convenience of our Pædobaptist brethren, the *application* terminates. Do we not read in vers. 21, 22,—"Moreover, he sprinkled with blood both the tabernacle and all the vessels of the ministry: and almost all things are by the law purged with blood"? According to the reasoning of our friends, we might here say, first, sprinkling with blood and purging with blood are so mentioned that they are evidently interchangeable, and, consequently, *must be* of the same import. Secondly, as the apostle in ver. 10 has mentioned *divers baptisms*, as belonging to the Levitical

service, and as the blood of Christ cannot be literally sprinkled on the believer for the remission of his sins, therefore, we have proof that the Christian ordinance is sprinkling! But, as our opponents may deem these conclusions too severe and too precipitate, we will not immediately dismiss this proof that baptism is "significant of an ordinance rather than descriptive of a mode, and therefore not more proper to immersion than to affusion or sprinkling" (Stacey, p. 199). If we were to grant, for argument's sake, that, in this place, "baptisms" is used loosely in reference to sprinklings and pourings, as well as to immersions, it would not follow that sprinkling and pouring are *equally proper* with immersion, in the Christian ordinance. We shall not dwell on the fact that there are few terms in most languages "that are not occasionally used in a lax meaning—a meaning different from their native, obvious, and ordinary acceptation;" and that, "were we at liberty to interpret the grand enacting terms of a Divine law according to an occasional and singular use of those terms in some passages of Scripture, we might easily model any institution or precept of Christ," and evade the true sense of any doctrine or promise. Yet we admit that if our opponents, in this passage—where Christian baptism is not mentioned, but Jewish purifications—could prove that *baptismos* is used in a sense that includes sprinkling and pouring, as well as immersion, an important point would be gained. In opposition, however, to such a conclusion, we maintain that the Scripture quoted, and its entire connection, are entirely destitute of such proof; and we would remind our readers that, though our opponents endeavour to elaborate an argument in favour of sprinkling from what they conceive to have been in the apostolic mind and aim, one of them has previously taught us that the express injunction of Christ is to *immerse into* the name of the Father, and of the Son, and of the Holy Ghost.

But to the connection of the words, "divers washings" (*baptisms*). The apostle, it is said, on the reasoning of the Baptists, has introduced baptisms, and has made no subsequent use of the same. And what of this? Has he made any subsequent use of "meats and drinks"? Are they not as expressly mentioned, whether they "have respect to that which was clean and unclean, under the Jewish dispensation," or "to the meats and drinks offered to the Lord"? Were they not a part of the service in the law of Moses? What necessity is there that the apostle, in his argumentation, should identify the sprinkling of "blood," or of "the ashes of an heifer," with baptisms, more than with "meats and drinks," "gifts and sacrifices," also before mentioned? The argument of vers. 13 and 14 is, that if the sprinkling of blood under the law served to purify ceremonially, much more does the blood of Christ purify from sin. That which is wanting to our opponents is proof, either that the apostle has designated the sprinklings a baptism, or that his argument required this. A writer in the *Congregational Magazine* only went a little further in the same *logical* direction, who adduced Num. viii. 5, and xix. 20, as instances of baptism, along with Ex. xxix. 4, and xxx. 19. We say not that Ex. xxix. 4 speaks not of the immersion of the body, and that xxx. 19 speaks not of the immersion of the hands and feet, but we say that the two former

passages speak of sprinkling. What can be more preposterous and unjust, in proving the meaning of baptism, than to say that, because the blood of bulls and of goats was sprinkled, under the law, upon the altar; because Moses sprinkled with blood both the tabernacle and all the vessels of the ministry, therefore baptisms included sprinkling? If the apostle had told us that by these sprinklings, whether of persons or things, he meant the baptisms which he mentions in Heb. ix. 10, the argument would be complete. "If such things are the baptisms referred to by the apostle"—a designation not given to sprinklings in the law of Moses, or elsewhere—it must be evinced "from the meaning of the word independently ascertained."

And though Dr. H. leaves "to the study of the candid reader" the "argument in favour of sprinkling, from the use of the epithet *diaphorais, divers*," which some Pædobaptists "excogitate," Mr. S., instead of abandoning this, says: "How could there have been a diversity of immersions?" and he is confident that "the only diversity possible was one of outward form." As if the immersions of vessels and of persons, of the hands, of the feet, and of the clothes (though we know not how clothes can be washed without undergoing an immersion); immersions for the priests and for the people; and immersions in order to purification from uncleanness of various kinds and from various sources; immersions in water, and immersions in fire (see Num. xxxi. 23), could *not possibly* be designated divers immersions! In Deut. xxii. 9, we read, "Thou shalt not sow thy vineyard with divers seeds." In 2 Mac. xiv. 21, this *divers* is used where they placed different stools for each, the import apparently being that Nicanor and Judas, instead of sitting on the same chair of state when they sat in conference, had each a chair for himself,—a different seat. So well supported is the proof that *divers* washings includes sprinkling! It has been said that the apostle "specifies here what washings (baptisms) or purifyings he speaks of; and the only ones which he specifies are here performed with blood, and with the ashes of an heifer, *sprinkling* the unclean." We say that none of the things referred to are a specification of the baptisms, and that the apostle does not call the sprinkling of blood a baptism, or a washing of any kind. Even "*washing* and purification are very different. The latter is a generic word, of which the former is a species. All washings are purifications, but all purifications are not washings. Washing is performed by means of water; purification may be performed by means of blood, fire, sulphur, &c. Even on the supposition that the word here signifies *washing*, and that in the ordinance of Christian baptism it has the same sense, if the person to be baptized must be washed, it will be quite as objectionable to our opponents. I think immersing a person is the easiest way of washing him" (Carson, p. 328). But what we maintain as the apostolic affirmation is, that *divers immersions*, in the Divinely-appointed Jewish service, existed before the coming of Christ; and that ver. 13, instead of giving a specimen of the divers baptisms, contrasts the efficacy of the blood of Christ with that of the blood of bulls and goats; or of the water of separation mixed with the ashes of an heifer, which were sprinkled under the law.

That the apostle should be expected or required to explain the

divers baptisms, or make some further application, is required by nothing he previously or subsequently asserts, nor by any reason. The idea of the excellent Dr. Wardlaw, "that amongst the 'divers washings' of the old dispensation, referred to in Heb. ix. 10, must surely be included all the various modes of Jewish purification; and consequently, the *rhantismata*, or sprinklings, which were the most numerous," only shows how a good man, under the influence of prepossessions, can falsely reason from assumption. He assumes washings, which is a generic word, to be a correct rendering of *baptismos*. If the word has been proved to mean only immersions, it can include no modes of purification but by immersion. The very word adduced by Dr. W., *rhantismata*, is a word that speaks against him. No other words in the New Testament are used for sprinkle and sprinkling than *rhantizo* and *rhantismos*, excepting *proschuisis* in one instance (Heb. xi. 28). These are never used for baptize and baptism. The words used for baptize and baptism are never rendered sprinkle or sprinkling; and are never used by any writer that we have observed, in relation to such an act, till more than two hundred years after the death of Christ, when a deviation from immersion in the Christian ordinance began, from a desire that persons on the bed of affliction should be baptized. It is an evidence that the apostle does not refer to sprinklings, because, instead of using the word *rhantismata*, he uses the word *baptismous*; and in this very chapter, thrice speaking of sprinkling, he uses in each instance another word—a word belonging to another family—ver. 13, *rhantizousa*; ver. 19, *errantise*; ver. 21, *errantise*. Proof is needed that *baptismous* can include sprinklings; and the attempt to educe it from the connection, from the word "divers," or from subsequent verses, we maintain to be a total failure. It would be as correct, we do not say as plausible, to maintain that circumcision is included in the divers baptisms. If the apostle had mentioned, in ver. 10 and in the preceding verses, every legal ceremony, every purifying rite, with the exception of sprinkling in certain cases, we might have judged as to his motive in the omission, but we should not have been justified in wresting the meaning of the apostolic words. Let the Pædobaptist reader suppose that the apostle had used *rhantisma* instead of *baptismos*, and that the Baptists had attempted to prove that various *rhantismata* proved that the Greek *rhantisma* meant, and from a connection in which *baptismos* occurred was confirmed as meaning immersion as well as sprinkling, and you have a specimen of some of the lucubrations of certain Pædobaptist philologists. Various immersions include sprinkling and pouring as much as various sprinklings include pouring and immersion.

We have now examined the connection even on the supposition that the conjunction "and" was expunged, and we regard ourselves as bound to receive the apostolic declaration, that among the carnal ordinances of the Mosaic economy there were divers immersions. On the right to regard the conjunction as the interpolation of transcribers we give no opinion. The confidence of our opponents, whilst perverting the meaning of *baptismos*, by maintaining on the most insufficient and worthless grounds that sprinkling is included in its meaning, we account for on a principle that ever disposes to leap to conclusions and to blind to what

alone is legitimate. To Dr. H.'s reasoning in favour of the Greek word having the meaning of *merge*, or immerse by any mode, *and also* of applying water by any mode,—a meaning not possessed, that we know of, by a word in any language under heaven,—we know not how to do justice, except by exposing the nonentity of the difficulties that he adduces, and then repeating his words, "Let the difficulties have their full weight, but always with the reserved possibility of a solution, could we learn more of the particulars and minute incidents of the relation" (p. 344). Here we are at no loss, for in his own words, which every Pædobaptist writer, as we conceive, knows to be true, although every one will not make the assertion, "there were divers immersions . . . among the Jews" (p. 303). Dr. Ralston also says: "Some of these washings required the immersion of the whole body." All who maintain that *baptismos* is here used with a secondary or unusual meaning, are bound to *prove* that the apostle did not mean immersions.

In conclusion, we refer the reader to the meaning of the word used by the Spirit of inspiration, as given in lexicons, to its meaning as evinced from invariable use, and to the following from Pædobaptists, that he may judge whether every opponent does not, in the words of Dr. Chalmers, "frame a speculation from the gratuitous fancies of one's own spirit."

Dr. J. ALTING.—"*Washings*, the apostle calls *diaphorous baptismous*, divers baptisms; that is, *various immersions*, for *baptismos* is *immersion*, since the whole body is immersed; but the term is NEVER used concerning aspersion. The Seventy use *bapto* or *baptizo* for *tabal*, *he dipped*, *he dipped into*, *he immersed*; whence *baptismos*, with the Hebrews, is called *tabelah*. The word *hazah*, *he sprinkled*, they never translate *baptizo*, because it signifies more than is expressed by that Hebrew term; but instead of it they use *rhaino*, *perirraino*, *prosraino*, *rhantizo*, *perirrantizo*, *to sprinkle*. The verb *wahhatz*, *he washed*, is frequently used, either alone, or with the addition of the word *flesh*, and the whole flesh, which is baptism. It is often used in connection with the washing of the *clothes*; whence the Jews observe that, whenever a command occurs for washing the *clothes*, the washing of the whole body is either added or understood. Further, those Jewish baptisms were manifold; as of the *high priest* (Lev. xvi. 4); of the *priests*, at their consecration (Ex. xxix. 4; Lev. viii. 6); and of the Levites, when about to be appointed to their office (Num. viii. 7, 21); of all Israel, when the Covenant was to be promulgated (Ex. xix. 10, 14); especially of those that were defiled by the *carcase* of an unclean animal (Lev. xi.); by the leprosy (Lev. xiv.);" &c.—*Opera*, tom. iv., *Com.* in Epis. ad Heb., p. 260.

BEZA, with others, says: "Nor does *baptizein* signify to wash, except by consequence."—On Mark vii. 4.

Dr. KITTO.—"The Mosaic law recognizes eleven species of uncleanness from positive defilement, the purification from which ceased at the end of a certain period, provided the unclean person then *washed his body and his clothes*; but in a few cases, such as leprosy, and the defilement contracted by touching a dead body, he remained unclean seven days after the physical cause of pollution had ceased. This kind of ablution for substantial uncleanness answers to the Moslem—*ghash*." (In this the body is wholly immersed; not a single hair must be omitted.)

Dr. JAHN.—"It was one of the civil laws of the Hebrews that the bath should be used. The object of the law, without doubt, was to secure a proper degree of cleanliness among them (Lev. xiv. 8; xv. 1-8; xvii. 15, 16; xxii. 6; Num. xix. 6). We may therefore consider it probable that public baths, soon after the enactment of this law, were erected in Palestine, of a construction similar to those which are so frequently seen at the present day in the East."—*Bib. Antiq.*, sec. 180, chap. xi.

WEBSTER AND WILKINSON.—"*Diaph. bapt.* The various ablutions enjoined

on priests and people as purifications" (*Gr. Tes.*, on Heb. ix. 6-10). "As the Jews were ceremonially purified, so Christians are emblematically washed by the purifying water of baptism."—*Do.*, on Heb. x. 22.

E. BICKERSTETH.—"We have a further instruction in baptism in THE WASHINGS APPOINTED BY THE LAW OF MOSES. Aaron and his sons, on their being consecrated to the priesthood, were to be WHOLLY washed with water, as well as sprinkled with blood, at the door of the tabernacle (Ex. xxix. 4, 21). And whenever they went into the tabernacle, they were to wash their hands and their feet at the brazen laver (Ex. xxx. 18-21). For cleansing from various ceremonial uncleanness, also, the Israelites were directed to wash themselves (Lev. xiii. 54-58; xiv. 8, 9; xvi. 4, 24; xxii. 6). . . . Christians are a royal priesthood; they have an initiatory washing, the ordinance of baptism, to consecrate them to their high and holy office."—*On Bap.*, pp. 6, 7.

OLSHAUSEN having remarked, on Mark vii. 1-23, that "*baptizesthai* is different from *niptesthai*: the former is the dipping," &c., adds that "*baptismos* is here, as at Heb. ix. 10, *ablution, washing* generally."—*Com.*

Dr. MACKNIGHT properly inserts immersions, instead of washings, for *baptismos*, both in his translation and paraphrase.

STORR and FLATT not only see in *baptismos* nothing else than *immersions*, but they venture to assert: "The reason why Christ prescribed immersion in baptism, from which the several figures found in the New Testament are taken, seems to have been that some of his first followers were already accustomed to religious washings of this kind; especially the Jews, who had been used to Levitical washings (Heb. ix. 10), and to the baptism of Jesus and John (John iii. 22, &c.; iv. 1), and perhaps also to proselyte baptism."—*Bib. Theo.*, p. 216, Ward's ed.

WHITBY and GROTIUS give immersions for *baptismos* in accordance with the import of the word as explicitly acknowledged by lexicons of the language, already quoted, and abundantly proved from use.

These "divers baptisms" under the law, says Dr. Wall, "were upon new occasions of uncleanness, &c., many times repeated." True; there were baptisms for various reasons, or under various circumstances, which might involve its frequent repetition to the same person or thing. To us, however, there is but "one baptism," one immersion, as a practical declaration of faith in Christ Jesus, and devotedness to him.

§ 11.—FUTILITY OF OBJECTIONS TO THE COMMISSION AS ENJOINING IMMERSION.

PAUL, THE APOSTLE.—"Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."—Gal. i. 8.

TERTULLIAN.—"I adore the fulness of Scripture."

Dr. J. BENNETT.—"In the Divine writings alone we 'hear what the Spirit saith to the churches.' "If it be not written, let him fear that woe that is destined for those who add anything to the Word of God, or take anything away."—*Cong. Lec.*, pp. 43, 62.

Dr. S. DAVIDSON.—"A church has no power to decree rites and ceremonies, though they be not contrary to the written Word of God. . . . To add any new ceremony must be unlawful, because men are incapable of discerning what is an acceptable part of Divine worship. To God alone it belongs to appoint whatever is to be done in the assemblies of Christians: for He alone knows what is worthy of himself and proper to be presented by His creatures. . . . All must be made known by Heaven itself. Imperfect and erring man cannot determine what things, indifferent in themselves, are fit to be made use of in religion. Hence the Deity has revealed, with sufficient fulness, all necessary parts of religious worship. To institute additional ceremonies,—still more to impose them on others" [or even to recommend and defend them, say we],—"is totally unwarrantable on the part of man, whatever pretence of decency or solemnity may be offered in favour of them." "The introduction of new rites and ceremonies. . . is an insolent attempt to offer to the Divine Majesty, without His permission, things trifling and mean. . . . No pretext of solemnity or edification can justify it."—*Cong. Lec.*, pp. 317, 318.

J. A. JAMES.—"Affect no false candour, no spurious charity, as if all sentiments were equally unimportant. This is treason against truth, and the God of truth. Let not all the various sects, denominations, and creeds appear in your eye only as so many beautiful colours in the rainbow. It is a false and bad figure, and is the very germ of infidelity. But, at the same time, guard against the opposite extreme of a want of charity toward those who differ from you."—*Young Man's Guide*, p. 131.

J. GILBERT.—"Few there are who need to be informed that, when the import of a phrase, or a customary form of expression, is the question, if there be undeniable evidence of the meaning con-

veyed by such form, it is worse than trifling to go into all the senses in which a particle, a preposition, or some other individual word in that phrase may, under other circumstances, be employed."

—*Cong. Lec.*, p. 324.

Bp. BUTLER.—"There is ground for an attempt of showing men to themselves."—In *Wordsworth's Chris. Ins.*, vol. i., p. 520.

ON this we shall be more brief than from its importance we should have been, had we not, in connection with prepositions, previously dwelt on it. (See pp. 302–315.) In designating Matt. xxviii. 19 the commission, we do not forget that John's baptism was from heaven, and that Christ, during His ministry, had baptized, that is, by means of His disciples. But here the mouth of Christ solemnly enjoined it; and His language, as we think, implies that it should be observed by His disciples "unto the end of the world." We enter into no controversy with Prof. Godwin and others who regard Matt. xxviii. 19 as not recording the institution of Christian baptism. But we accept not the professor's translation: "Go forth, and make disciples of all nations, baptizing them for the Father," &c. (*Chr. Bap.*, p. 151.) We wholly repudiate his attempted vindication of *for* as the rendering of *eis*. We differ as strongly from his assertion that "the words of our Lord mean, *Purifying* them for the Father, and the Son, and the Holy Spirit" (p. 154). We oppose as decidedly his assumption that this baptism was "the moral purification of their souls by the Gospel of Christ" (p. 154). Nor do we see the consistency of this with the following: "The apostles had before this purified by water the persons of Jews; and now they were to extend this purification to all nations. They had made disciples, and baptized them by water; and they were to continue the observance of this initiatory service" (p. 156). He says, on Matt. xxviii. 19: "In no other place are the apostles said to baptize the minds of men" (p. 159). Again: "The real parallelisms to this passage confirm the conclusion that it applies to the purification of the minds of men by the ministry of the Gospel" (p. 160). And yet, "after the general commission given by our Lord to His apostles, to make disciples of all nations, two directions are expressed: they were to baptize the converts, and to teach them to observe whatever He had enjoined" (p. 153). The reader may ask, If the apostles had before, in baptizing, purified by water, and now this purification was to be extended to all nations, had they thus baptized (purified) the body or the mind? Do we in God's Word, or in any human production (Prof. G.'s excepted), read of the soul being purified by water? Is not such an idea worthy of a place among Popish miracles? And yet from the words, "make disciples of all nations, baptizing them," to infer "the purification here mentioned is ritual and corporeal, and not real and spiritual," is an *assumption*, is not *just*, and is *contrary to truth*! (p. 256). Indeed, "there are eight texts in which the word baptize and baptism occur, with obvious reference to what is of great importance: Matt. xxviii. 19; Mark xvi. 16; Rom. vi. 3; 1 Cor. xii. 13; Gal. iii. 27; Eph. iv. 5; Col. ii. 12; 1 Peter iii. 21. The importance attributed to some baptism in these passages is considered to support the opinion that the administration of the rite is the means of regenerating the soul. To this it may be replied that there is no proof that these statements refer to the Christian rite at all" (p. 342). He mentions that "various considerations have been stated, which tend to prove that

they relate, not to the purification by water, in the introductory ceremony of the Christian religion, but to the moral purification of the mind." Yea, he unqualifiedly asserts: "In none of these passages is there any reference to water, to the body, or to anything belonging to an external service" (p. 342). This is the extension to all nations of purification by water which the apostles had previously practised! He has before said: "It should be observed, that in all his [John's] declarations respecting the baptism of the Spirit, Jesus Christ is spoken of as the *agent*" (p. 127). Thus reasons the living advocate of purification in opposition to immersion as the import of baptism in Christ's commission and in all God's Word, the Rev. Prof. J. H. Godwin.

The language of Dr. Halley is explicit that *baptizein eis* is to immerse into (p. 324). This seems to be admitted by Mr. Stacey. But because *eis huior* is not expressed, the immersion enjoined is *carried away*, and there is left in its place sprinkling, or pouring, or any application of water which you please. "With such a licence he must be dull indeed, who cannot make the sacred writers support just what he wishes" (J. Gilbert's *Cong. Lec.*, p. 321). When we can immerse a person into God's name by sprinkling a few drops of water on the face, we shall believe that prejudice cannot make good and learned men sometimes unconsciously violate grammar, repudiate lexicons and use, and dishonour common sense. We fearlessly ask, Would any "Greek scholar, having to translate" into English Matt. xxviii. 19,—not to Anglicise the Greek words, but faithfully to translate them,—could he, "according to the laws of the Greek tongue established by the highest authority," render *baptizontes autous eis* otherwise than *immersing them into*? If the words were so rendered, which of us could profess discipleship to Jesus, and practise or defend sprinkling as baptism?

Mr. R. A. Lancaster, on the *Nature and Design of Baptism*, says: "When our Lord commissioned His disciples to 'Go, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost' (Matt. xxviii. 19), they could not understand Him to say that they must go, dipping all nations, because all the necessary arrangements would have to be made for that purpose; whereas they had previously been told to 'provide neither two coats nor shoes' (Matt. x. 10); therefore it is not to be expected that they would provide a *dipping* coat, or high boots, for the use of the baptistery," &c. (p. 83). Mr. L. might think that the climate and habits in Palestine were the same as in England, and that immersion is and was, and ever and everywhere will be, impracticable or unadvisable without the things he specifies. Our present object is not to attack or defend modes or incidentals of baptism. We plead for the reality of baptism, and remember the direction, Let all things be done decently and in order; and we think that Mr. L. and some others might as well have informed us that the word cannot mean *immersing*, because there is no mention of bathing-machines in which to dress and undress, and to be taken into the water. The command of immersion no more required directions concerning the mode, than its observance, whether in the torrid zone, the polar regions, or any other part of God's earth, required the abandonment of common sense.

Mr. Thorn gives a considerable number of meanings to the Greek

verb, and, when needful, selects at pleasure that or those best approved for the occasion; whilst Dr. Wilson thus animadverts on Mr. Stovel: "In expounding the term baptized, Mr. Stovel may make his election between initiated and immersed; but to represent *baptizo* as standing for both, and doing twofold duty in the same instance, is arbitrary and apocryphal" (p. 276). Dr. W. teaches that the commission enjoins *baptism into the name*, &c., that "the ordinary ellipsis is uncalled for or inadmissible. If we inserted *eis hutor* after the participle, we should have,—Baptizing them into water into the name, &c.,—a collocation of words which, we venture to say, is without parallel either in sacred or profane literature." He further teaches that, "if the verb denotes dip, and nothing but dip, the commission requires us to dip a disciple '*into the name of the Father*,' &c. The entire force of the verb is thus expended on an act which every one must admit to be spiritual." Yea, he has an "assurance that the Baptist cannot draw from the structure of the language one particle of warrant for his mode of employing the water." And, finally: "The real ellipsis of the commission, which may be learnt by consulting 1 Cor. x. 2, corroborates our view. It is stated by the apostle that the fathers of the Jewish church 'were all baptized (*eis*) into Moses (*en*) in the cloud and in the sea'" (pp. 312–314). We accept the professor's instruction that in the commission water is not mentioned but understood; and that if we supply the ellipsis from other passages wherein water is mentioned, and supply it in the same manner, we must supply *en*, not *eis*, and as we read *in* the cloud and *in* the sea, we must say *in* water. How does this militate against immersion? Is it an anachronism to speak either of immersion in water or dipping in water? Would every Baptist blush,—if capable of blushing,—on reading, *Immersing them in water into the name*, &c.? Does not the English language admit and use *in* or *into* just as the Greek admits and uses *en* or *eis*? (See Matt. iii. 11, and other occurrences of *baptizo* in the New Testament; also its occurrences in Greek writers previously quoted. See in rubrics previously quoted the association of *therein* and *wherein* with baptism.) Dr. Wall adduces it as evidence "that our reformers and compilers of the liturgy" intended dipping to be practised, "as appears both by the express order of the rubric itself, and by the prayer used just before baptism: *Sanctify this water*, &c., and grant that this child now to be baptized *THEREIN*, &c. (if they had meant that pouring should always or most ordinarily have been used, they would have said *THEREWITH*); and by the definition given in the Catechism of the outward visible sign in baptism; *water WHEREIN the person is baptized*" (vol. iv., pp. 144, 145). Is the following an example of absurd phraseology because *in* is associated with baptism? "It is Humboldt, I believe, who remarks that in all climates people show the same predilection for heat. In Iceland, the first Christian converts would be baptized only in the tepid streams of Hecla; and in the torrid zone the natives flock from all parts to the thermal waters."—*Expedition to the River Jordan*, &c., by W. F. Lynch, p. 95.

Are Kirke White's words objectionable when he says, "And we shall lay these clouds aside; shall be baptized in Jordan's flood, and washed in Jesu's precious blood"? Did he mean being poured or sprinkled in

Jordan's flood? Does the author of the *Philosophy of the Plan of Salvation* show his ignorance of English idioms when, speaking of believers, he says: "The nature of the Father through the Son is made known unto them; and (to repeat an illustration), as the rays of light which pass through a coloured medium take the hues of the medium through which they come, so the Spirit of God, coming to us through Christ incarnate, is baptized in the humanities of His person"? &c. (*Phil. of the Di. Opera.*, &c., p. 84.) Does Dr. Lange show his glaring ignorance of idiomatic proprieties when he speaks of sinners being "immersed in the waters of judgment"? (*Com. on Matt.*, vol. i., p. 141.) Or when, referring to John and the people of Israel, he says: "Once of old they walked over the dried bed of Jordan: now they must be immersed in the current of Jordan"? (p. 121.) Equally correct, both in phraseology and as an exposition of God's Word, is the following: "He shall baptize or immerse you in the Holy Ghost and in fire" (p. 122). He also says: "*I indeed baptize you with water* (immerse you in the element of water) *unto repentance*" (p. 122). See previously, pp. 206, 207. Yet our opponents demand *en* for *eis*, refuse to both their legitimate import when they clearly encourage an immersion in water or into water, and boldly assure us that no permission "is asked, no licence is required, for the translation of *en hudati*, with water" (Stacey, p. 200). Was our estimable brother ignorant of his mother tongue, or forgetful of what is legitimate phraseology, when he afterwards spoke of being "plunged in," not into water? (p. 221). "He stood," says Dryden, "more than a mile immersed within the wood." Addison has the following: "Immersed in the errors of the church of Rome." Atterbury speaks of "an immersion in the affairs of life," and of being "deeply immersed in the enjoyments of this" life.

We have yet to learn, too, that *baptizing* into the name of the Father, &c., is a *spiritual* act, whether we suppose baptize to mean immerse or sprinkle, however infinitesimally small the quantity of water used, and whether we suppose *eis hudor* or *en hudati* to be understood. And yet our learned brother, Dr. W., who teaches that "the spiritual initiation constitutes," in his view, "the essence of the ordinance," as clearly says "No" to "setting aside the use of water altogether in baptism" (p. 314), as he *clearly* teaches that *baptizo*, according to *Greek usage*, requires that "the baptizing element encompass its object" (p. 96). The brethren on whom we have most strongly animadverted, faithfully render *eis* in the commission by *into*, whilst Bunsen, in *Hippolytus*, incorrectly has *in*, rightly preceded by: "St. Matt. xxviii. 19, Go ye, and make all nations disciples, baptizing (immersing) them."—Vol. ii., p. 92.

§ 12.—FUTILITY OF OBJECTIONS TO THE IMMERSION OF THE THREE THOUSAND.

DR. L. WOODS.—"A doctrine proved by sufficient evidence is not to be rejected on any account whatever. As an illustration of this and of the last rule, I shall quote a few passages from Dr. Chalmers: 'It was,' he says, 'the property of Newton's mind that it kept a tenacious hold of every position which had proof to substantiate it; but it forms a property equally characteristic that he put a most determined exclusion on every position that was destitute of proof.'"—*Works*, vol. i., p. 53.

DR. CARSON.—"When we attempt to prove to others the signification of a word in a particular passage, we must first establish it as an axiom that it elsewhere indubitably has such a meaning as that for which we are contending."—In *Tes. of Em. Pæ.*, p. 14.

J. A. JAMES.—"I am puzzled: I see a difficulty which I cannot explain, but I hold fast my

convictions of the truth of what I have proved, and wait for further light to clear up what is now dark. I cannot forsake and give up evidence because of some yet unexplained difficulty, and thus relinquish what I do know for what I do not know." "Is not this perfectly rational, entirely philosophical?"—*Young Man's Guide*, p. 129.

J. A. HALDANE.—"If we believe that he spoke intelligibly, or with a view to be understood, we must believe also that he used the word in an acceptation with which the hearers were acquainted. Dodwell himself saw the propriety of this rule of interpreting when he said: 'It very much confirms me in my reasonings when I find an interpretation of the Scriptures not only agreeable to the words of the Scriptures, but agreeable also to the notions and significations of words then received. For that sense which was most likely to be then understood was, in all likelihood, the true sense intended by the Holy Ghost himself.'"—*So. Wor.*, pp. 140, 141.

C. TAYLOR.—"I rest my interpretation, then, on the obvious construction of St. Luke's words; but I support it by the consent of the churches, Latin and Greek, in the early centuries of Christianity."—*Facts and Evi.*, p. 36.

DR. JORTIN.—"In general precepts the obvious and usual signification of the words is to be supposed the intention of the lawgiver."—*Rem. on Ecc. His.*, vol. i., p. 161.

W. JAY.—"A difficulty apparently inexplicable may not be a contradiction, but be solved by an extended view of the subject."—*Autobi.*, p. 167.

BP. BUTLER.—"If a truth be established, objections are nothing. The one is founded on our knowledge, and the other on our ignorance."

PALEY.—"We should never suffer what we know to be disturbed by what we know not."

WEST.—"Presumptions are of no weight against positive evidence."—*Trial of the Wit.*, p. 50.

Prof. J. H. GODWIN.—"We all read the same Bible, but every one can see there, in reference to some subject, what is not really to be found: because, instead of simply receiving that truth which is ever one and the same, he reflects upon the Scriptures the opinions he brings to them, and so he sees associated with the truth of God the copy of his own mind."—*Chr. Bap.*, p. 45.

DR. HALLEY.—"I admit that I have no right to reason from the difficulties of the disputed practice, if the usage of the word be clearly, distinctly, and uniformly against me" (p. 296).

MR. THORN, speaking of the "three thousand purified on the day of Pentecost" (p. 20), among other things, says: "Now supposing the twelve apostles to have been engaged in this work, and supposing immersion to have been the mode, it must have been a most laborious, disagreeable, if not an impracticable undertaking, to be accomplished in the course of five or six hours. It should be taken into the account, moreover, that at least twenty-four robing-rooms and a dozen dipping-places must have been obtained for the purpose. And if more agents assisted, and lightened the labour of each, a proportionate increase of both kinds of conveniences must have been provided. Now, in Jerusalem itself, there was neither a river nor fountain of water." "In a word, immersing such multitudes on these occasions, without the intervention of a miracle,—which appears never to have been wrought in furtherance of baptizing,—was a thing incredible, and the very next step to an utter impossibility" (pp. 20, 21). Dr. Miller says: "The man, therefore, who can believe that the three thousand on the day of Pentecost were baptized by immersion, must have great faith, and a wonderful facility in accommodating his belief to his wishes." On this Dr. Carson says: "To speak of a facility in accommodating our faith to our wishes, is speaking not only without evidence, but contrary to self-evidence. How many thousands of those who are the most zealous for immersion have received it, not from their fathers, nor their sect, nor from their temporal interests, but in opposition to all these! What advantage can it be in this world to any man? To oppose infant sprinkling is the heaviest part of the cross of Christ. Why, then, should we wish it true, when it is our interest to be convinced that it is false?" (p. 371). He concludes a defence of the immersion of the three thousand by saying: "Had we nothing but human testimony for the fact, to reject it on the ground of improbability would be unwarrantable." We should not fear results if the various hypotheses adduced were allowed to testify who are the persons that have a wonderful facility in accommodating their belief to their wishes.

Prof. J. H. Godwin says: "If it does come within the limits of

possibility that three thousand men and women should be dipped into some pools or baths at Jerusalem, in one afternoon, by the apostles and their assistants, this is all that can be said" (p. 108). So, without doubt, when this is associated with other facts and difficulties, Peter said: "Repent, and be purified each of you" (p. 109). Indeed, the views of the Baptists involve "a series of improbabilities seldom surpassed" (p. 110). The worthy professor, who believes that in Matt. xxviii. 19 and seven other places where Christian baptism is mentioned, the baptism of the soul is meant, believes that here that of the body is intended. He nevertheless assures us that "Christian baptism, like all other baptisms, was a purification by water" (p. 185).

Mr. Stacey admits that the immersion of the three thousand, "if distributed among the twelve apostles and those of the one hundred and twenty disciples who were competent to the work, is *not itself absolutely inconceivable*." What Baptist will not thankfully accept this admission! But "it is yet extremely improbable," and the supposition that many were engaged in baptizing "is perfectly gratuitous. No ground of inference is given that they went into the water, and stood there until the protracted and painful labour was accomplished." This is written by one who believes *baptizo* to mean to *immerse*, to pour, and to sprinkle, and that water was the element of baptism. He then speaks of the time which Baptists "now" occupy in "preliminary inquiry," &c., which; of whatever weight as an *argumentum ad hominem* in regard to present preliminaries, is irrelevant as proof respecting the baptism of the three thousand. He next asserts "that Jerusalem ordinarily afforded no supply of water equal to the immersion of so large a number in a period so brief, particularly during the summer." A city in which there was a sufficient supply of water for all the domestic and ceremonial purposes of a million and a half of people, had not water sufficient for immersing in eight hours three thousand persons! For all the bathings of purification needed by all its inhabitants, and needed by the hundreds of thousands that at some of the feasts flocked to Jerusalem, it had water in abundance, and in no siege was deficient in water; but it had not water for the immersion of the three thousand! On this we hope shortly to say more, which will apply also to the truthfulness or falsehood of some of Mr. Thorn's assertions. We now observe only that Mr. S. is not ignorant of the numbers that were accustomed at the Jewish festivals to repair to Jerusalem, since, when speaking of John's baptism, he says that "Josephus gives nearly three millions as the number of people present at Jerusalem during the passover" (p. 216); and yet ordinarily the city did not supply water enough for the immersion of three thousand persons! He then speaks of the publicity of the baptism on the day of Pentecost as being greater than that of the multitudes baptized by John: "The ceremony was performed in the heart of a crowded city, and, therefore, though the number baptized was less, the publicity of the occasion would be greater." A person might think from such language, that they were baptized, as is mentioned by Mr. Thorn, "in the crowded streets." Is it a fact that baptisms in a town either are or ever were more public than in the country where a river is used? Are those baptized in London more exposed than those baptized in the Calder?

Thus, with Mr. S., the supposition of immersion is "encumbered with difficulties which only accumulate as the narrative is carefully examined." And he concludes with what appears to us to vilify the Lord of glory, and which is far from being peculiar to one page. He says: "But let sprinkling take the place of immersion, and the difficulties immediately vanish, as baptism, according to this mode, while perfectly easy in fact, would be scrupulously delicate in form" (pp. 212-214). Why did not the Head of the church, in the Book of books, use *rhaino* or *rhantizo* in enjoining and describing this ordinance, in order that the form "scrupulously delicate" might be understood? Do Mr. S. and the Pædobaptists generally believe that the inhabitants of Palestine dressed as do we in England in the nineteenth century of the Christian era? Professor Paxton says that "many of the Arabian inhabitants of Palestine and Barbary wear no shirts, but go almost entirely naked, or with only a cloth cast about their bodies, or a kind of mantle. It is not improbable that the poorer inhabitants of Judea were clothed much in the same manner as the Arabs of those countries in modern times, having no shirts, but only a sort of mantle to cover their naked bodies" (*Illus. of Scrip.*, O.T., pp. 293, 294). Let not this excite astonishment. Remember the climate of Judea, of which we have already spoken, and shall speak again. If Mr. S. had maintained that sprinkling, and not immersion, was the meaning of *baptizo*, instead of maintaining that immersion, pouring, and sprinkling, are all included in the import of the word, we should not have charged him with degrading the Divine Redeemer. He has told us that his "whole argument, indeed, aspires to little more than" a plea for liberty, and that he has "no wish to vindicate the exclusive authority of any specific mode" (p. 174). If he is honest in these statements, why does he again and again utter his unfounded and evil insinuations respecting the indelicacy of immersion? We hope that in re-examining this repeated calumny, which, with his admission respecting the import of *baptizo*, reaches, however unintentionally, the great Redeemer, as well as that portion of his disciples called Baptists, whom Mr. S. can recognize as a part of the "universal" church, however "much larger" in number the Pædobaptists be, he will at once deplore and resolve to terminate its existence.

Dr. W. Cooke treats this portion of God's Word in which the command to immerse, and the fact of immersion are recorded, as the infidel treats at pleasure any portion of Divine revelation. After speaking of baptism as "a rite enjoined upon all nations," and as "a duty devolving upon persons of all ages and in all conditions of life;" and after teaching that baptism is not immersion, because in certain regions there are seasons of the year when immersion is not practicable, and that because there are conditions of the body when immersion is unsafe, therefore baptism is not immersion; and that because immersion, under some circumstances, "would not be becoming," whilst "sprinkling or pouring comports with decency or propriety," therefore "the refined religion of Christianity" requires not immersion: he teaches respecting the baptism of the three thousand that "even sprinkling or pouring would occupy all the time; but the idea of so many people being immersed over head, one by one, in so short a time, requires more credulity than we have a

conscience to demand." He does not believe that the word which had always meant to immerse means to immerse, because of imagined difficulty respecting time. But he can assert unqualifiedly: "These persons did not come prepared for bathing; they had no bathing-dresses with them." The sceptic and infidel who reject evidence, do often in other things believe without evidence. He asks, as if oblivious of ablutions daily practised by myriads: "Were they, then, plunged over head in their usual clothing?" Could the tens and hundreds of thousands so frequently practising the bathing of themselves in water be certainly unprepared, and during half a day find the decent practice of immersion to be an impossibility? Further, he asks: "Were they unclothed for the purpose, and that amid thousands of spectators in a crowded city?" Does he suppose that the immersion of the three thousand would render it necessary that they should undress and be immersed in the streets? Does God's Word say that there were "thousands of spectators" when they were baptized? After conjuring up such items as these, the doctor thus concludes respecting the immersion of the three thousand: "Is not the supposition utterly forbidden by facts and by all propriety, especially by that religion which is the very essence of modesty?"

Dr. Halley's words we should quote *verbatim*, but for want of space. He does not know, he says, though "the inquiry has been often proposed," that it has ever "been fairly answered—how and where could so many persons have been immersed in so short a time?" This very inquiry is in defiance of all rules respecting the burden of proof. By some writers these rules may not be known. By Dr. H. they are given and approved. By these rules the inquiry that, to the Baptists, "has been often proposed," is an impertinence; from the fact of its devolving, not on the Baptists, to prove either water or time for the immersion of the three thousand, but on their opponents to prove that either of these, or any other requisite to the immersion of the three thousand, was wanting. He speaks of water as a scarce article in Jerusalem and its environs, and of Josephus as saying that the fountain of Siloam "often failed, as well as all the springs without the city"; and yet he says that at the Pentecost, "the commencement of the season of the long drought," "I do not say there was not abundance of water in the private and public reservoirs;" but in direct opposition to the *greater publicity* of this baptism than that of John, on which Mr. S. has animadverted, Dr. H. conceives that if they were immersed, they "must have separated, and resorted in little parties to a great number of private houses, scattered over the city." And of this he says, "Such a private baptism would have been very unlike the public ministrations of John, and of Jesus at the Jordan and at Ænon." Let the suppositions of Dr. H. and Mr. S. stand one against the other. We are not aware that Scripture speaks expressly about either the publicity or the privacy of baptism. He further deems it "exceedingly improbable" "that the apostles went from one company to another, each immersing about two hundred and fifty in different places," "especially as each family, even now the city is so much smaller, carefully preserves its own reservoir." And since the record of their immersion says not a word about difficulties being surmounted, or being in their way, the good doctor concludes "that they were purified by

some easy mode of ablution," which "would seem to be in accordance with the style of the narrative" (p. 317). *Ergo*, baptism is any convenient application of water! He thus proceeds with one unnecessary *supposition* after another. What need have we to suppose that they were baptized by the twelve? Did Peter baptize Cornelius? Did Paul baptize *all* the disciples at Corinth? Did not Philip baptize in Samaria? And what proof of scarcity of baths and of water at Jerusalem, in apostolic times, is there in the *present* condition and conveniences of the city? Whatever may be the present condition of Jerusalem, or of its suburbs, scarcity of water does not appear to have been known there in the days of Hezekiah. See 2 Chron. xxxii. 3, 4.

He says: "There was, it must be acknowledged, a great deal of water used in the temple service;" but he doubts its accessibility to the disciples. Is there not similar evidence of abundance of water and of conveniences for all required ablutions, to what there is of water used in the temple service? But notwithstanding this admission of the abounding of water in the temple service, and though he does "not say there was not abundance of water in the private and public reservoirs," he tells us that "at this very time water was" needed, and that "it was always precious until the works of Titus relieved the city" by the construction of an aqueduct under Pilate. And then the unexpected character of the baptism supplies a difficulty respecting change of raiment! Just as if bathing, required by health, by custom, by comfort, by Divine law, and by many human traditions, was a thing for which the people in Jerusalem, men or women, residents or visitants, for the purpose of worshipping God according to law or tradition, could be unprepared! To the idea of unpreparedness, mentioned by Dr. Halley and others, we might apply the words of West, in his *Trial of the Witnesses*, "As this story has no evidence to support it, so neither has it any probability." The arguments of our opponents against immersion lamentably resemble those of infidels against the truths of Holy Writ. If we knew nothing of the piety of our opponents, we should believe that they would not scruple to adduce anything that, to the ignorant, might be plausible against immersion, however sophistical the reasoning, and however improbable the invented suppositions. With all these objections against immersion the doctor becomes animated, and says, "The alternative we indignantly repudiate. Even in an English town, if it be not by the side of a considerable river, would it be easy, without preparation, to immerse three thousand strangers decently, in one afternoon, or five thousand in one day?" Thus does Dr. H. reason from English towns and present customs, as if in these we certainly had a parallel to Jewish customs and the city of Jerusalem! What can be more just than that "we indignantly repudiate" his supposed alternatives? It is not necessary, in the words of Dr. J. Bennett, to say, "But who needs to be informed that there are myriads of facts, recorded in history, and believed by all sound reasoners, which *à priori* arguments would have pronounced fables? The reasons which render the whole affair credible and natural are often hidden in the darkness of a remote age" (*Cong. Lec.*, vol. viii., p. 138). In the language of another Pædobaptist, we may say that he "is taking for granted the very point in question." "We are but very

imperfectly acquainted with the state of things at Jerusalem. . . . Arguments, arising from supposed difficulties, are always to be received with caution; for, in affairs so remote, there may be circumstances of which we are ignorant, but which, if known, would make all plain." "It is surely very improper to allege any difficulties whatever, in opposition to express Divine testimony." "By whatever rule of interpretation this is denied, the most important facts and doctrines of the Gospel may, in like manner, be set aside" (Haldane's *So. Wor.*, pp. 140-149).* "It is," says West, "no uncommon thing for men to catch themselves and others by such notable acute questions, and to be led by the sprightliness of their imagination out of the road of truth and common sense" (*Trial of the Wit.*, p. 52). To do justice to Dr. H., we must not, however, forget the two crutches he has brought with him from the baptism of the Spirit and the baptism of the Red Sea, however little support it may appear to us that he derives from them; nor must we overlook his note at the close of all, respecting imagined difficulties in immersing the three thousand; for, in this note, he says, "I do not wish, in our ignorance of all the facts, to press this objection too far. To find sufficient water for the temple service, before the construction of the aqueducts, has always appeared a matter of extreme difficulty. I must candidly, as I do cheerfully acknowledge, that there must have been abundance of water in the city to have washed away the blood of two hundred and fifty thousand lambs, slain at one passover. How to reconcile the sufficiency of water for such a sacrifice with the accounts of its scarcity, may not be easy; but that sufficient water must have been in Jerusalem, I am bound to acknowledge." Also,—which is a reply to disparaging assertions respecting the estimates of Josephus,—"Josephus estimates the number of persons present in Jerusalem, at one passover, as two millions seven hundred thousand; at another, as three millions. Such computations may appear vague and dubious, but as they are founded upon the number of lambs slain at the altar, two hundred and fifty-six thousand five hundred, allowing about twelve persons for each lamb, they deserve much more attention than mere conjecture" (pp. 313, 314). Again, "Considering the multitudes in Jerusalem at the feasts, there must have been means of preserving vast quantities of water. How, without large supplies, could they have sustained their long sieges, although they often suffered severely from scarcity? I have no doubt of the sufficiency of water; the practicability of obtaining the use of it for so great an immersion, as it was preserved in reservoirs, is a greater difficulty." This is the *proof* that *baptizo* has a secondary meaning, and from no less learned and eminent an individual than Dr. Halley! (pp. 216-218.) The false principle on which our opponents object to the immersion of the three thousand, would enable a person in Manchester, or elsewhere, who has never seen a grave or tomb into which a living person can enter, to deny that Jesus was ever put into any grave or tomb because Peter and John went into the place where the Lord had lain. But in the Appendix Dr. H. again refers to this baptism, and says, "I cannot imagine how three thousand persons were immersed in

* Mr. H. was a Pædobaptist when he wrote his work on *Social Worship*.

one day, in Jerusalem, at the season of the Pentecost, without any previous arrangement; as I do not believe it could now be done with decency and propriety in Manchester" (pp. 343, 344). As *I do not believe*, &c. ! It is with difficulty that we refrain from strong language, from what would prove offensive epithets, in condemnation of such pretended argumentation. It is, however, worthy of the cause, though not worthy of the man. What could more indicate the nakedness of the land, than a resorting, by such a person, to such contemptible and worthless assertions? He has but just said that "whoever assigns to a disputed word a secondary meaning, or any variation of usage, is bound to the proof of it;" and that "Dr. Carson has also induced me to consider more carefully the danger of pressing historical difficulties in reference to events of which, as they occurred in a distant age, we must be ignorant of many circumstances" (p. 343): and yet he cannot imagine the immersion of the three thousand to have taken place, BECAUSE it could not now be done with decency and propriety in MANCHESTER. He has said, "I admit that I have no right to reason from the difficulties of the disputed practice, if the usage of the word be clearly, distinctly, and uniformly against me" (p. 290). That the disputed word had clearly, distinctly, and uniformly been used in the sense of encompassing and covering the object baptized, he has admitted. He apparently seeks to display all imaginary difficulties under an inward consciousness of their irrelevance and worthlessness. In the same page, he expresses his "wonder at the disingenuous artifice of learned men," and reasons from "Palestine as now we know it" (p. 312); whilst, in the next page, he says, "In the brief sketch of the Gospels there may be omitted many facts and incidents which, if we knew them, might solve or lessen the difficulties." If it is not needed by Dr. H., it may be serviceable to some others, to be reminded that Bishop Butler mentions that "the prince who had always lived in a warm climate, naturally concluded, in the way of analogy, that there was no such thing as water's becoming hard, because he had always observed it to be fluid and yielding." Also Mr. Locke speaks of a Dutch ambassador who told the king of Siam that water in Holland would, in cold weather, become hard enough to allow the elephant to walk on it, if he were there; which led the king of Siam to reply, "Now I am sure you lie." The bath, according to the testimony of Jahn, was a common luxury with both sexes in the East. He says, "The bath was always agreeable to the inhabitants of the East, on account of its cooling and refreshing qualities, and its tendency to promote cleanliness in a climate where there is so much exposure to dust (Ruth iii. 3; 2 Sam. xi. 2; 2 Kings v. 10). The bath is frequently visited by Eastern ladies, and may be reckoned among their principal recreations. The Egyptians, who lived at the earliest period of which we have any record, were in the habit of bathing in the waters of the Nile (Ex. ii. 5; vii. 13-25; Herodo. ii. 37)."—*Arch. Bib.*, p. 182.*

With all our convictions of truth and evidence being wholly on our side, we despair of "affording the slightest relief" to some of our

* See also the corroborating statements of Drs. Kitto, Brown, Jamieson, Pye Smith, and others, at pp. 343, 373-381, 389, &c.

opponents. We wish not to be charged with overlooking the difficulties adduced, or the concessions granted, by him who says, "I am, however, bound to acknowledge that these difficulties may be attributed to our ignorance of the circumstances; and therefore, while on the one side the difficulties ought to be considered, on the other our ignorance ought not to be disregarded" (p. 344); whatever notice we may take of some of his less intelligent or less candid brethren, who, magnifying and inventing difficulties, appear to wish nothing else to be seen and considered. Joseph Stennett has properly said, "The supposed improbability that the three thousand converts above-mentioned could have clothes necessary for their immersion in a little time, soon vanishes, when 'tis considered how much *bathing* was in use among the *Jews*, on a sacred as well as civil account" (*Answer, &c.*, p. 123). Dr. Gill says that baths in *private* houses, for the purpose of purification by immersion, were so numerous in Jerusalem, that a digger of cisterns for such uses and others was a business in Jerusalem. Dr. H. admits that "there can be no reasonable doubt whatever" "that the Jewish baptism of proselytes was by immersion," and that "the apostles might have baptized their Jewish proselytes according to the previous usage of their nation" (p. 309). Were the three thousand Gentile or "Jewish proselytes"? Dr. H. teaches that, for apostolic baptism, immersion "was the most expedient, and usually the most convenient." Did the apostles not do that which "was the most expedient"? Did the *metropolis* of the kingdom—to which the people resorted by thousands and millions—of all places, afford the fewest facilities for immersion? Or is there something in the number formidable at such a place as Jerusalem? The facts already conceded are a sufficient reply to the somewhat celebrated inventor of popping as the veritable import of baptizing, who says that *all the pools in Jerusalem would have been quite inadequate to immerse* the three thousand! The Rev. E. Bickersteth says, "It was the general habit in Eastern countries to bathe frequently, so that bathing was to them as customary as washing is to us" (*On Bap.*, p. 27). Yet he asserts on the same page that it is "highly improbable that the three thousand baptized at once in Jerusalem, on the day of Pentecost, were immersed"! We believe Divine testimony to the immersion of the three thousand to be explicit; although we cannot say, as Dr. H., in starting from the inspired record, says, "We here find that three thousand persons were baptized in the after-part of one day, in the city of Jerusalem" (p. 316); and we believe that, while the difficulties of our opponents exist principally in imagination, the smallest reality is indefinitely magnified by prejudice. In answer to all assertions respecting scarcity of water and insufficiency of time, we reply:

1. It belongs to our opponents, as is irrefragably proved, and as is by one or more of them admitted, to evince the insuperable character of difficulties in the way of immersion, or otherwise to prove that *baptizo* has here a secondary meaning. The demand from us to tell the number of baths and conveniences for immersion, to gauge the ponds and reservoirs, or to prove a sufficiency of time for immersion, is a gross disregard of all rules respecting the burden of proof. We claim here, respecting probability, and even the possibility of water and conveniences

for immersion, an application of Dr. Halley's words, "It may be said, I cannot prove all these particulars, but their probability, even their possibility, is sufficient for my purpose" (p. 158). Let it be proved, we say, that sprinkling was practised as baptism, or the supposed "argument against us falls to pieces" (p. 159). "This court," as West says, "sits to examine evidence, and not to be entertained with fine imaginations."—*Trial of the Wit*, p. 15.

2. We maintain, from Holy Writ and from Pædobaptist writers, that Palestine and Jerusalem, instead of being places where water was scarce, abounded in water. God's Word says, "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills" (Deut. viii. 7). Hence, it is also called "a good land," "a land flowing with milk and honey" (Ex. iii. 8; see also Deut. vi. 10, 11; Neh. ix. 25; Ps. lxxv. 9-13). Yea, it was "the glory of all lands" (Eze. xx. 6). In the reign of David, the result of a census is thus stated: "And Joab gave the sum of the number of the people unto David: and all they of Israel were a thousand thousand and a hundred thousand men that drew sword, and Judah was four hundred threescore and ten thousand men that drew sword" (1 Chron. xxi. 5). Could these men represent a population of less than six to seven millions of persons? Yet they were maintained by a country whose superficial extent is about eleven thousand square miles (Kitto, p. 453), a density of population exceeding that of England, Belgium, or China, the most populous countries of the world. The country must have been well watered and productive then, as well as when, in the days of Solomon, "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry" (1 Kings iv. 20). The following are testimonies to the subsequent and present conditions of the promised land:—

Dr. PAXTON says of Palestine: "It surpassed all other countries in fertility and pleasantness. Abounding with the most delicious fruits and precious grains; diversified with beautiful hills, plains, and valleys; enriched with fountains and brooks of excellent water; adorned with delightful groves and forests; crowded with populous towns and wealthy cities, blest with a sweet and salubrious temperature, and placed in the very centre of the earth, from whence the light of true religion might radiate into every part of the world; it was assigned by Jehovah for the habitation of his chosen people, where redeeming love was to put forth all its glories." "A land of hills and valleys, clothed with woods; beautified and enriched with fountains of water; diversified by rivers, streams, and brooks, flowing cool and pure from the summits of their mountains, and—with little attention from the cultivator—exciting the secret powers of vegetation, and scattering plenty wherever they came." "The streams of cool and limpid water that precipitate themselves from the rock, or trickle down the narrow vales to refresh the parched fields on their way to the sea, produce an air of liveliness which delights the traveller."—*Illus. of Scrip.*, vol. i., *Geog.*, pp. 264-270.

Dr. W. M. THOMSON, who visited Palestine along with Dr. Robinson, says: "Remember that this is a climate almost tropical, where water is fertility and life, and the absence of it sterility and death, and the greatness of the blessing is vastly enhanced. The number of these fountains and depths is prodigious. Many of those whose united contributions make up the Jordan we have looked into during these last few days; but the whole land is full of them." "We might go all through Palestine, on both sides of the Jordan, and enumerate hundreds of them—powerful fountains—the permanent sources of every river in the country. I have visited them often, and always with admiration and astonishment. Nor need

we wonder that so much is made of them in the Bible; they are the glory and the life of the land, and they abound to an extent almost incredible."—*The Land and the Book*, p. 262.

So ECHARD, in describing the superlative excellence of this land, mentions its "abounding with the most delicious fruits and choicest grains, replenished with beautiful hills and fountains, with luxurious vales and plains."—*Eccle. His.*, p. 2.

ENCY. BRIT.—"Palestine, from its northern latitude, is without the range of the tropical rains, and has in their stead the early and the latter rains, in spring and autumn. These are generally copious, though they sometimes fail. The heaviest rains fall generally in December, which in January spread a covering of verdure over the whole country." "Judea is intersected throughout its whole length by a ridge of mountains, from which other and lesser branches diverge and overspread the whole country." "The deep ravines of these mountains are watered by numerous streams, which arise on all sides in great abundance." In addition to the streams and natural lakes of the country, it is testified that the people, in their days of prosperity, constructed tanks and cisterns, from which they derived much water. "There are traces, in many parts, of ancient and more extended, as well as more skilful cultivation; such as the remains of walls which were built to support the soil on the declivities of the hills; also of cisterns, in which the rain-water was collected, and afterwards distributed in canals over the fields." "All the ancient accounts of Judea, accordingly, agree in describing it as a rich, productive, and well-cultivated country." "The hilly countries not only afforded them variety and plenty of pasture, but also of water; which descended thence into the valleys and low lands, and fertilized them to the degree we have seen."—*Art. Palestine*.

HUGHES.—"The numerous smaller streams, of which the courses are indicated upon the map, at once give to Palestine the appearance of being a well-watered country; a character which it really possesses in a greater degree than most parts of Western Asia."—*Bible Maps*, p. 14.

BELL.—"The whole course of the Jordan is above one hundred and fifty British miles to the Dead Sea, but it receives a number of large streams on both sides."—*Geog.*, vol. iv., p. 186.

Dr. KIRTO thus testifies: "The ridge of chalk mountains, chiefly those containing marl, is in most places so irrigated by water, and so acted on by the sun, as to be remarkable for the luxuriant growth of the great variety of plants with which they are adorned" (*Palestine*). See most of these and other testimonies to the fact under consideration, in Noel on *Bap.*, pp. 64-68.

Do these copious winter rains, these numerous streams flowing into the Jordan, and this large supply of cisterns and tanks, indicate that water was so scarce and precious in Judea that John selected rivers and a place of much water in which to baptize, that he might satisfy the thirst of the multitudes that resorted to him, and of the beasts of burden that brought them? Do these facts indicate that water was not accessible in the metropolis for the immersion of three thousand persons? Is it not a fact, too, that Josephus, when speaking of the scarcity of water, speaks also of its abundance, and attributes the temporary scarcity of it to the aggravated wickedness of the people—the providence of God fighting against them? He says, "As for Titus, those springs that were formerly almost dried up when they were under your power, since he has come, run more plentifully than they did before; accordingly, you know that Siloam, as well as all the other springs that were without the city, did so far fail that water was sold by distinct measures; whereas, they now have such a great quantity of water for your enemies as is sufficient not only for drink, both for themselves and their cattle, but for watering their gardens also." Instead of this militating against the idea of scarcity, when God in his boundless love was causing the good news of spiritual and eternal redemption through Jesus' blood to

be first proclaimed at Jerusalem, it rather indicates, as we think, the abundance of water at this time. The following from Noel, on account of the lengthened extracts from Robinson, Kitto, and Smith, is principally Pædobaptist testimony respecting Jerusalem :—

“‘Jerusalem lies in the midst of a rocky limestone region, throughout which fountains and wells are comparatively rare; yet, with all these disadvantages of its position, the holy city would appear always to have had a full supply of water for its inhabitants, both in ancient and modern times. In the numerous sieges to which in all ages it has been exposed, we nowhere read of any want of water within the city. During the siege by Titus, when the Jews, pressed by famine, had recourse to the most horrible expedients, and thousands daily died of hunger, there is no hint that thirst was added to their other sufferings. So, too, in the siege by the Crusaders, A.D. 1099, the inhabitants were well supplied, while the besiegers were driven to the greatest straits by thirst under the burning sun of June. Thus, in every age, the truth of Strabo's description has been manifest: “Jerusalem, within, well watered; without, wholly dry” (*entos men euhudron, ektos de pontelos dipseron*).’

“‘The main dependence of Jerusalem for water, at the present day, is on its cisterns; and this has probably always been the case. I have already spoken of the immense cisterns now, and anciently, existing within the area of the temple, supplied partly from rain-water, and partly by the aqueduct. In addition to these, *almost every* private house in Jerusalem, of any size, is understood to have at least one or more cisterns, excavated in the soft limestone rock upon which the city is built. The house of Mr. Lanneau, in which we resided, had no less than four cisterns; and as these are but a specimen of the manner in which all the better class of houses are supplied, I subjoin the dimensions :—

	LENGTH.				BREADTH.				DEPTH.		
1	15 feet.	...	...	8 feet.	...	...	12 feet.		
2	8 „	...	...	4 „	...	...	15 „		
3	10 „	...	...	10 „	...	...	15 „		
4	30 „	...	...	30 „	...	...	20 „		

“‘The water is conducted into these from the roofs of the houses during the rainy season, and with proper care remains pure and sweet during the whole summer and autumn. In this manner most of the larger houses and of the public buildings are supplied.’ ‘Most of these cisterns have undoubtedly come down from ancient times, and their immense extent furnishes a full solution of the question as to the supply of water for the city.’ ‘A city which thus annually laid in its supply for seven or eight months could never be overtaken by the want of water during a siege.’ ‘That Jerusalem was thus actually supplied of old with water is apparent also from the numerous remains of ancient cisterns still existing in the tract north of the city, which was once enclosed within the walls.’

“‘The same causes which led the inhabitants of Judea to excavate cisterns induced them also to build in and around most of their cities large open reservoirs for more public use. Such tanks are found at Hebron, Bethel, Gibeon, Birch, and various other places. Without the walls, on the west side of the city, are two very large reservoirs, one some distance below the other in the valley of Gihon, or Hinnom, and both unquestionably of high antiquity. Now, as the prophet Isaiah speaks of an upper and lower pool, the former of which lies, at least apparently, on this side of the city, I venture to apply these names to the two reservoirs in question. *Upper Pool*. It lies in the basin forming the head of the valley of Hinnom, about 700 yards west-north-west from the Yâfa Gate. The dimensions are as follows: Length, 316 feet; breadth, 200; depth, 18. *Lower Pool*. This reservoir is situated in the valley of Hinnom, or Gihon, southward from the Yâfa Gate. The following are the measurements: Length, 502 feet; breadth, north end, 275; depth, north end, 35; depth, south end, 42.’

“‘Within the walls of the city are three reservoirs, two of large size. *Pool of Hezekiah*. The reservoir lies some distance north-east of the Yâfa Gate. Its breadth, at the north end, is 144 feet; its length, on the east side, about 250 feet; the depth not great. *Bethesda Sheep Pool*. In the Gospel of St. John we are

informed that "There was at Jerusalem, by the Sheep Market, a pool, which was called in the Hebrew tongue Bethesda, having five porches" (John v. 2). I hold it to be the ancient fosse which protected the fortress Antonia and the temple on the north. The pool measures 360 English feet in length, 130 feet in breadth, and 75 feet in depth.—Robinson's *Biblical Researches*, vol. i., pp. 479-490, 434.

"Besides these provisions for the supply of water to Jerusalem, there were three immense reservoirs, called Solomon's Pools, connected with the city by an aqueduct. 'These three huge reservoirs, built of squared stones, and bearing marks of the highest antiquity, lie one above another in the deep part of the valley, and are so situate that the bottom of the one is higher than the surface of the next below. Our first business was to measure the pools, and the following is the result:

1. Lower Pool.—Length, 582 feet; breadth, east end, 207; west end, 148; depth, at east end, 50.

2. Middle Pool.—Length, 423 feet; breadth, east end, 250; west end, 160; depth, east end, 39.

3. Upper Pool.—Length, 380 feet; breadth, east end, 236; west end, 229; depth, east end, 25.—*Ditto*, vol. ii., pp. 164, 165.

"To fill these various and immense receptacles of water the clouds of Palestine usually yield an abundant supply. 'The autumnal rains usually commence at the latter end of October or beginning of November. During the months of November and December the rains continue to fall heavily. Afterwards, they return at longer intervals, and are not so heavy; but at no period during the winter do they entirely cease to occur. Rain continues to fall more or less during the month of March' (Kitto's *Palestine*). Besides all those cisterns and reservoirs, there was the pool of Siloam, to which Jesus sent the blind man, mentioned in John ix. 7; and of the fountains which supplied it Josephus thus spoke to the Jews during the Roman siege: 'They have now such a great quantity of water for your enemies as is sufficient not only for drink both for themselves and their cattle, but for watering their gardens also' (Josephus, *War*, v. ix.). Let me add that to all these supplies Pilate, the governor, had recently added another. Josephus says: 'Pilate undertook to bring a current of water to Jerusalem, and did it with the sacred money, and derived the origin of the stream from the distance of two hundred furlongs' (*Antiq.* xviii. 3, § 2). Pentecost fell on that year on the 28th of May."—Greswell's *Harmony*.

"The city had then a supply of water to last to the end of October. Its cisterns and reservoirs were all nearly full with the rains, which had only ceased to fall at the end of March; and so far from the city being unable to supply water for the baptism of the three thousand, a single house like that of Mr. Lanneau, now at Jerusalem, which has, when its cisterns are full, twenty-one thousand four hundred and twenty cubic feet of water, that is, seven cubic feet for each of the three thousand persons, would alone have yielded nearly a sufficient supply for the purpose.

"There is not the least reason to suppose that they would not easily find baths and pools enough. The pools of Siloam and of Bethesda were clearly accessible to all (John v. 2, 3; ix. 7); and those vast reservoirs, the Upper and the Lower Pool, were close at hand. Public and private baths must have been common: for Jerusalem being at this time a proconsular city, and the metropolis of a Roman province, had constant intercourse with Greece and Italy, and in both these countries the bath was a very common indulgence. 'The Greeks were familiar with the use of the bath as a source of health and pleasure long before it came into general practice among the Romans. It was customary for the Greeks to take two baths in succession: the cold first, and afterwards the warm. Thus, in the *Iliad*, Ulysses and Diomedes both bathe themselves in the sea, and afterwards refresh themselves with the warm bath, called *asaminthos*, "the asaminth." This was a vessel in which the bather sat while warm water was poured upon him. But this must not be confounded with the *balneæ*, or *thermæ*, in which were plunging and swimming-baths, and in which numbers bathed together. The Athenians had public baths, *loutrones*, attached to the gymnasia; which were more used by the common people than by the great and wealthy, who had private baths in their own houses. The *balneæ* were public cold baths; and these, under the empire, were succeeded by the *thermæ*, which included hot and cold baths. These public baths became very common in Italy. Teanum, a small town of Campania, had its *balneæ* for men and its

balneæ for women; and Pompeii had its public baths, cold and hot. In Pompeii the cold bath was circular, twelve feet ten inches in diameter, and about three feet deep. The water ran into the basin through a spout of bronze, and was carried off again through a conduit on the other side. But we may judge from the names given to the cold baths that they were often deeper than that at Pompeii. They were called not only *puteus*, "the well," but also *natatio*, and *natatorium*, "the swimming-bath," and *piscina*, "the pool" (for bathing); * not only *lutron*, "the bath," but *baptisterion*, "the swimming bath," † and *kolumbethra*, "the swimming-bath." Amongst the Greeks and Romans bathing was always a preliminary to the hour of meals. 'It was the usual and constant habit of the Romans to take the bath after exercise, and previously to their principal meal, the *cæna*. . . . When the public baths were first instituted, they were only for the lower orders, who alone bathed in public, with the meanest of the people.' ‡

"This being the habit of the Greeks and Romans, it was impossible that Jerusalem, a proconsular city, and the metropolis of a Roman province, situated ten degrees south of Rome, and five degrees south of Athens, should not have its public and private baths. . . . And as the feeling against Christians had not yet become universal, inasmuch as we find that, after the accession of the three thousand converts, they had 'favour with all the people' (Acts ii. 47), there could have been no difficulty in obtaining baths for the purpose of immersion" (pp. 93-100).

We wonder not at Dr. Smith's regarding *baptisterion*, to which Mr. N. refers in his note, as insufficient for immersion. This word has ecclesiastical associations as well as a classic import. Similar testimony to the abundance of water in Judea and in Jerusalem abounds.

T. H. HORNE says: "There were several pools at Jerusalem (*kolumbethrai*), two of which are mentioned in the New Testament. 1. The pool of Bethesda. . . . 2. The pool of Siloam (John ix. 7)," &c. "As the cities were mostly erected on eminences, and (as we have already seen) the rains fell only in the spring and autumn, the inhabitants of Palestine constructed *cisterns*, or reservoirs for water, both in cities and in private houses. Allusions to the latter occur in 2 Kings xviii. 31; Prov. v. 15; and Isaiah xxxvi. 16. Uzziah, King of Judah, cut out many cisterns for the supply of his cattle. Cisterns of very large dimensions exist at this day in Palestine. In the vicinity of Bethlehem, in particular, there are three capacious pools, known by the name of Solomon's pools. They . . . communicate freely with each other, and are capable of holding a great quantity of water; which they discharge into a small aqueduct, that conveys it to Jerusalem." He notes how justly the description by Moses of the good land "corresponded with the actual state of the country. . . . Its perennial harvest; the salubrity of its air; its limpid springs; its rivers, lakes, and matchless plains; its hills and vales;—all these, added to the serenity of its climate, prove this land to be indeed a field which the Lord hath blessed."—*Intro.*, vol. iii., pp. 23, 24, 45, 71.

Dr. BUCHANAN, in his *Notes of a Clerical Furlough*, after giving a description similar to that of Dr. Thomson of the vastness of the pools of Solomon, and of their connection with the city and temple of Jerusalem, where for the temple services an abundance of water was necessary, says that "for all the ablutions connected with Mahomedan worship, the other sources of supply within the city itself must have been abundantly sufficient" (p. 231). How discreditable to Pædobaptist difficulties and imaginations on the baptism of the three thousand! Nor does the doctor speak discouragingly of immersion in those quarters. Speaking of what took place after travelling, he says: "Without the invigoration of this bath in the Jordan, there were some of our party who could hardly have encountered the fatigue of the remaining ride to Jericho" (pp. 277, 278). Nor was this the only time when they refreshed themselves with an invigorating bath (p. 382). Let these records of

* As *piscina publica*, "the public swimming-bath," near the *Porta Capena* in Rome.—Riddle, "*Piscina*." See also Liddell, *Baptisterion*.

† So *baptisterion* is rendered by Liddell, on the authority of Pliny; though Dr. Smith, on the same authority, says that it was a vessel not large enough for immersion.

‡ Smith's *Antiquities*. Art. *Baths*.

Eastern travellers be remembered when reading or hearing Pædobaptist suppositions respecting the shivering, wretched, and dangerous condition of the baptized, if immersion, and not sprinkling, were the action. The language of Dr. T. respecting our Lord's going "down into this same river of the Jordan to receive a baptism of water" (p. 288) does not encourage the idea that His baptism was a sprinkling or a pouring. Will our friends who appear to shudder at the very thought of immersion into the name of Christ once during life, as a symbol of being cleansed by faith in His blood, accept the following from Dr. Kitto respecting "Purifications. These formed a very important branch of the ceremonial law. . . . Washing became among the Hebrews a symbol of innocence, whence the psalmist was led to say, 'I will wash mine hands in innocency; so will I compass Thine altar.'"—*Pic. His. of Pal.*, vol. i., p. 274.

Dr. W. SMITH'S *Biblical Dictionary*, on water in Jerusalem, says: "The subject of the waters is more particularly discussed in the third section, and reasons are shown for believing that at one time a very copious source existed somewhere north of the town, the outflow of which was stopped, possibly by Hezekiah, and the waters led underground to reservoirs in the city and below the temple." "Like Mecca, Jerusalem seems to have been in all ages remarkable for some secret source of water, from which it was copiously supplied during even the worst periods of siege and famine, and which never appears to have failed during any period of its history." "Thanks to the researches of Drs. Robinson and Barclay, we know how correct the description of Tacitus is, when he describes the city as containing '*fons perennis aquæ et cavati sub terra montes*,' &c., for great rock-cut reservoirs have been found under the temple area, and channels connecting them with the fountain of the Virgin, and that again with the pool of Siloam; and many others may probably yet be discovered."—Art. *Jeru.*, by J. F. (James Fergusson, F.R.A.S.)

Dr. STANLEY says: "All accounts combine in asserting that the water of the two pools of Siloam, as well as that of the many fountains of the Mosque of Omar, proceeds from a living spring beneath the temple vaults. . . . It was the treasure of Jerusalem, its support through its memorable sieges, the '*fons perennis aquæ*' of Tacitus, the source of Milton's

" 'brook that flow'd
Fast by the oracle of God.'"—*Sinai and Pal.*, pp. 180, 181.

Dr. KITTO says: "Of the reservoirs within the town, the only one which need engage our attention is that which is identified as the scriptural pool of Bethesda, as a description of which we cannot do better than transcribe the account recently given by Mr. Wilde: 'The place called Bethesda is an immense deep, oblong excavation or cistern, somewhat similar to the pools of Solomon near Bethlehem.' . . . The famous 'pools of Solomon,' on the road to Bethlehem," had "their connection by aqueducts with Jerusalem." Again, quoting Mr. Wilde, he says: "These reservoirs are each upon a distinct level, one above the other, and are capable of holding an immense body of water. They are so constructed, both by conduits leading directly from one to another, and by what may be termed anastomosing branches, that when the water in the upper one has reached to a certain height, the surplus flows off into one below it, and so on into the third. These passages were obstructed, and the whole of the cisterns were out of repair, when we visited them, so that there was hardly any water in the lowest, while the upper one was nearly full of good pure water. Small aqueducts lead from each of these cisterns to a main one that conducts the water to Jerusalem."—*Pic. His. of Pal. and the Jews*, vol. ii., pp. exxviii., exxcix.

But lest our readers, in imitation of a worthy doctor, should take sweet unction to their souls by saying that, if their arguments against the immersion of the three thousand, from the scarcity of water, &c., are irrelevant and worthless, they are nevertheless of undiminished virtue and efficacy, because they will apply to other baptisms at other places, we would remind them of what has already been recorded respecting the frequency and almost universality of bathing, and of its pleasurable-ness, especially in every warm climate, and would adduce the following brief extracts respecting Palestine and Rome:—

Dr. J. M. A. SHOLZ says that Palestine, "like all mountainous countries, abounds in water" (*Travels*, p. 54). "At Rome," says the *Ency. Perthensis*, "there were eight hundred and fifty-six public baths" (*Art. Baths*). Yet it can be believed that at Jerusalem there was not convenience for immersing three thousand persons in one afternoon! The Rev. N. Hall speaks of "the immense extent of ruins called the baths of Titus." He says that the baths of Diocletian were of such enormous extent as to allow three thousand two hundred persons to bathe at once." He says: "We drove also to the baths of Caracalla, and were astonished at the vastness of the ruins." "Here was accommodation for sixteen hundred bathers at one time" (*The Forum and the Vatican*, p. 244). Finally, in the words of the Baptist Dr. Hackett, who has travelled in the East: "It is proper to add that the pools so numerous and large which encircled Jerusalem, as both those still in use, and the remains of others testify at the present day, afforded ample means for the administration of the rite. The habits of the East, as every traveller knows, would present no obstacle to such a use of the public reservoirs."—*Com. on Acts*; on ii. 41.

We now leave the reader to judge whether Jerusalem, the metropolis of the glory of all lands, at the promulgation of the glorious Gospel, which through Divine mercy began at Jerusalem, did not contain water enough, accessible to Christians, for the immersion of three thousand persons; and to judge of the consequent proof or fancy from scarcity of water that they were poured or sprinkled. Is it to be wondered that one should say that these "cavils, thrown in the way of an intelligent Baptist, are like cobwebs on the path of a traveller? They are not so much as felt." Instead of simply throwing down at the feet of our Pædobaptist friends the philological gauntlet respecting the burden of proof, which is all to which they are entitled, we have now, assisted by Mr. Noel, and Pædobaptists, condescendingly and patiently noticed their difficulties; and no proof against immersion appearing, we are bound to consider ourselves as having in God's Word a most veritable assurance that "they that gladly received" the apostle's "word were immersed: and the same day there were added unto them about three thousand souls."

3. We maintain that the difference of time required by sprinkling, compared with that required by immersion, is so insignificant that, in order to a case in favour of sprinkling, it would be necessary again,—and why not in this case as well as in John's?—to suppose that the candidates were placed in rows, and that by means of a squirt, besom, or other instrument, the solemn ceremony of baptizing into the name of the Father, &c., took place. We maintain, however, that there was abundance of time for the immersion of many more than the three thousand, if a greater number had gladly received the apostle's word. Nor will we with some Pædobaptists maintain it as unnecessary to be supposed that the baptisms took place on the very day on which they were pricked to the heart. Bishop Wilson says: "*The same day*; that is, at that time, on account of that sermon; though they might not all be baptized in one day, but were at that time converted." The learned Venema says: "Nor is there any necessity to have recourse to the idea of sprinkling in our interpretation of Acts ii. 41, where three thousand souls are said to be added to Christ by baptism; seeing it might be performed by immersion equally as by aspersion, especially as they are not said to have been baptized at the same time." This is far from being the whole of Venema's argument in favour of immersion. But as the inspired records seem to us when most naturally interpreted to convey

the idea that the three thousand were immersed on the day of hearing and receiving the truth from Peter's lips, we do not avail ourselves of the supposition now recorded. It is not, however, our business to prove a sufficiency of time for the immersion of the three thousand. It devolves on our opponents to prove that there was *not* time. Our present work, however scornfully by some it may be treated, is one of condescending supererogation in this controversy. Seeing, however, that Peter, in his address, mentions its being the third hour of the day, we will maintain that about eight hours would be amply sufficient time for the immersion of many more than three thousand persons; because it accords with the evident practice of the apostles to baptize by others. The commission given to the apostles to baptize did not require that they personally baptize all who by their ministry might become disciples of Christ. True, it might as easily be construed to have this meaning as the record that John baptized may be construed to mean that he did not baptize by his disciples. But facts subsequently recorded prove that they baptized by means of others, whilst in John's case the proof is from the invariable and universally-acknowledged import of the phraseology, and from the number baptized being so great as to involve other suppositions in absurdity or impossibility. Did not Peter, instead of baptizing Cornelius and them that were with him, command them to be baptized? And does not Paul thank God that at Corinth he had baptized so few, lest any should say that he had baptized into his own name? and does he not say, notwithstanding, and in perfect consistency, that he had baptized some even at Corinth, and that Christ sent him not to baptize, but to preach the Gospel? The latter was his chief, his great and glorious work. That of baptizing could be done by others who had not his qualifications for preaching the Gospel. Popery, Puseyism, and priestism were not in apostolic times reckoned as part and parcel of Christianity.

Matthew Henry, on Acts x. 38, says that the business of baptizing was "ordinarily devolved on the inferior ministers, who, acting by the apostles' orders, they might be said to do it, *Qui per alterum facit, per seipsum facere dicitur.*" The inspired record is silent respecting the persons who administered baptism to the three thousand. When it is remembered that any of the seventy, yea, that even others might officiate in baptizing, the whole difficulty as to time and physical strength that immersion would involve, immediately and entirely vanishes.

"Sixty persons," says Dr. Carson, "have often been immersed by one person in one hour." "There are well-attested facts," says Dr. A. Campbell, "of sixty persons being immersed in thirty minutes, or in that proportion, when the baptizer simply immersed those led to him into the pool, or bath, or river." But allowing it to take thrice as much time to baptize one person, the twelve would have baptized the three thousand in little more than five hours. And suppose there were sixty or seventy baptizers, the whole number might have been baptized in about one hour. Or sixty ministers might in two or three hours have baptized this number, the ceremony being preceded by questions and conversation, and supplemented by prayer and praise. Yet such men as Dr. Dwight are so blinded by their prejudices on the subject of baptism as to conceive that there was not time under any circumstances within the utmost part of

that day to perform immersion ! Such cavils as to time are worthy of the men who can think that Jerusalem, with all its baths and pools, and with its vast population and hundreds of thousands of visitors, all in the habit of frequently immersing, did not contain water enough for the immersion of three thousand Christians !

Dr. L. Woods objects strongly to immersion in this case on account of deficiency of time; apparently never conceiving of more than twelve persons being engaged, dividing the three thousand by this number, and estimating the hours probably employed, and the number required for each hour, as if oblivious, too, of the trifling difference between the time necessarily occupied by immersion and that thus occupied by sprinkling, and of the fact that the act of baptizing, either wholly or principally, by the apostles, is opposed to all their subsequent conduct, as recorded by the Spirit of inspiration. We wonder not that he shares with some of his brethren in difficulties about bathing-places and "changes of raiment" (*Works*, vol. iii., p. 450). How unreasonable is the altering of God's Word, of Divine ordinances, on account of such paltry, nay, such imaginary difficulties ! If the same course were universally pursued in interpreting the sacred volume, it would become worse than the present Popish translation; yea, even if all the Popish notes were introduced into the reading as a part of God's Word. Do our Pædobaptist friends believe that we speak untruly, or that we do not mean what we say, when we mention, as above, the number that have been immersed within such a space of time ? or, when we say that one administrator, not many years ago, immersed two hundred and eighty persons, one morning, in one of the West India Islands ? We know not what ideas our friends attach to the following statements: as that ten thousand of the Saxons are said to have been baptized in the river Swale by Austin; and the same number by Paulinus in one day, in a river of the same name in Northumberland (see Rapin's *Hist. of Eng.*, vol. i., b. iii.; and Fox's *Acts and Mon.*, under A.D. 602); that Pope Liberius in one day baptized in the baptistery of the old Vatican church at Rome eight thousand eight hundred and ten catechumens; or that Francis Xavier, among the Indians, baptized fifteen thousand in one day. If it is thought respecting the last that they stood in rows and had the water squirted upon them, it will not be thought that Mr. Marchant refers to this practice when speaking of the little need we have to wonder at the immersion of three thousand persons, "since we read in the authentic life of Gregory, the apostle of the Armenians, that he baptized twelve thousand together, by immersion, in the river Euphrates: which Isaac, the patriarch of that nation, confirms in his first invective" (*Expo.*, on Matt. iii. 7). Also Mr. Bingham says: "Palladius observes, in the life of St. Chrysostom, that at Constantinople three thousand persons were baptized at once, upon one of the greater festivals" (*Origenes Eccle.*, b. xi., c. vi., § 9). Whilst Dr. J. G. King says: "Wolodimer, a Russian prince, was baptized by the name of Basilus; and it is said twenty thousand of his subjects were baptized the same day" (*Rites and Cere. of the Greek Church*, p. 4). And Dr. Robertson says: "A single clergyman baptized in one day above five thousand Mexicans, and did not desist till he was so exhausted by fatigue that he was unable to lift up his hands" (*Hist. of South America*,

vol. ii., p. 384). Will our friends say that Xavier might sprinkle fifteen thousand in one day, but that sixty or seventy persons could not immerse three thousand? Or do they believe that one person could sprinkle five thousand Mexicans in one day, but that neither twelve nor sixty men could immerse three thousand in eight hours? We are aware that one writer says that Austin commanded the people to go into the river by couples, and one to baptize the other in the name of the Trinity (Pagitt's *Descrip. of Christianity*, part iii., p. 15). We know not that any writer asserts that he *sprinkled* or *poured*. But enough of this. We do not place these historical and ecclesiastical records on a par with the words of inspiration. We doubt not respecting the three thousand baptized on the day of Pentecost, that they were immersed by the disciples of Christ in a decent, orderly, and reverent manner.

Dr. Doddridge, respecting the administration of baptism, thinks that "the office was generally ascribed to *inferiors*, as requiring no extraordinary abilities, and as being attended with some trouble and inconvenience, especially where immersion was used, as I suppose it often, though not constantly, was" (Note, on 1 Cor. i. 16). The baptism of the three thousand might more plausibly be perverted in favour of indiscriminate immersion than in favour of pouring and sprinkling, from the greater amount of time supposed to be necessary for the profession of repentance toward God and faith toward our Lord Jesus Christ, than for the immersing of believers. There is no comparison betwixt the ease with which we may account for the immersion of the three thousand, and the ease with which we may account for the prodigious numbers that came to Jerusalem at the Divinely-appointed feasts being lodged in Jerusalem and its suburbs. But if we were obliged to suppose that strangers were turned into the fields to herd and sleep with the cattle, it would be unnecessary and unjust to imagine immersion to be converted into sprinkling, or that sprinkling is called immersing. On the burden of proof, and on the amount of proof necessary to overthrow the Divine declaration of immersion, we adduce a sentence from the Pædobaptist Ditton in his Discourse on the Resurrection of Christ: "If the evidence be good by all the laws of human nature, I do not care for ten thousand difficulties, if they were ever so insuperable, provided they are not such as infer simple impossibility, or palpable absurdity" (Part iii., sec. 69). Not only does the immersion of the three thousand suppose no impossibility, or absurdity, or improbability; it supposes no inconvenience from the want of water, and baths, and other facilities (from "dipping-places" or "robing-rooms"); from the want of administrators or of time. All amazement must cease in those who have confounded Jerusalem with the towns of Britain or the United States of America, and who have overlooked the frequent immersions of the Jews, if with minds open to conviction the undeniable facts of the case are considered. The substance of all our Wesleyan and Independent, Episcopalian and Presbyterian reasoning and wrangling on this passage, amounts to no more than that IF *baptizo* could be proved to mean to sprinkle as well as to immerse, then it MIGHT be that the three thousand were sprinkled, or that some of the three thousand might be sprinkled and some might be immersed. Yet this passage is with many the stronghold, the chief support of

sprinkling ! But thoroughly tired of replying to groundless assumptions and preposterous inferences, we will conclude with the following from Pædobaptists, preceded only by extracts from a Baptist:—

Dr. CARSON.—“Were I engaged with Mr. Ewing even in an historical controversy, with respect to the supply of water in Jerusalem in the days of the apostles, I could easily show that his conclusions are unwarranted. He depends on the accounts of modern travellers. I would admit their statements, and deny the consequence. Must the supply of water be the same now as it was then? Aqueducts and reservoirs may have then existed of which there are no remains. Herod, at great expense, brought water to the city, by aqueducts, from a considerable distance; and the pools and fountains, and rivers, cannot now be estimated. The supply of water to the city of God could not be inadequate to the supply of the inhabitants, and to the use of it in legal purifications, which required abundant resources. Shall we judge of the supply of water in the days of the apostles by that of the present time, when Jerusalem is suffering under the curse? How much depended at that time upon rain? Is there reason to think that the supply is equal at present? Earthquakes alter the course of rivers, and often seal up fountains. In the year 1182, as Goldsmith relates, most of the cities of Syria, and the kingdom of Jerusalem, were destroyed by an earthquake. Mr. Gibbon makes a like objection to the Scripture account of the fertility of Judea. The present barrenness of that country he considers as proof of the falsehood of the accounts of its ancient fertility. This, which may appear to many very sage, is in reality very shallow. There are many possible ways in which the fertility of a country may differ at different times. The peasants of Switzerland draw walls of stone across their declivities, to keep up the mould which industry has brought to the nourishment of their vines. If these were for a few years neglected, the rains would sweep away all their labours, and there would be nothing in the place of luxuriance but barrenness and naked rocks. Must the brook Kedron have been as scanty as it is now? Mr. Ewing tells us that, like other brooks in cities, it was contaminated. Did the filth run up the stream? And could they not baptize where it entered the city, or upwards? The very attempt to prove, at this distance of time, that there could not be water in or near Jerusalem for immersion, is absurd. I would hold this, were the question merely an historical one. But if the Holy Spirit testifies that the disciples were baptized on believing the Gospel, and if I have proved that this word signifies to *immerse*, then, though there were real difficulties on the subject, I am entitled to suppose that there must have been in some place a supply of water” (pp. 166, 167). Afterwards, replying to Mr. Hall, he says: “I tell Mr. H. that I can immerse the three thousand on the day of Pentecost without the assistance of the brook Kedron, or any proof from history. . . . There may have been many conveniences in Jerusalem of which we can know nothing. This is enough for me. . . . If we refer to the number of reservoirs, and baths, and pools in Jerusalem, it is out of compassion for the weakness of our opponents. In a city where purifications by bathing were every day so numerous, with respect to both rich and poor, there could be no want of conveniences for immersion” (p. 414). Previously, to Dr. Miller: “In baptizing the three thousand on the day of Pentecost, I will trouble neither the twelve nor the seventy, if they have more important work. . . . It does not lie on us to show that there is any evidence of sufficient water, except the evidence implied in the word. Many writers on our side have shown that there is independent evidence of the sufficiency of water in Jerusalem. This is highly useful, with a view of putting obstinacy to the blush; but it is not necessary to prove the fact by direct evidence in any instance. I trample on such objections. If it is asserted by credible testimony that a man was shot, are you to refuse belief unless you are informed where the powder and ball were purchased, in order to kill him?” (pp. 370, 371).

Bp. PATRICK, referring to the law of Moses, says: “There are so many washings prescribed, that it is reasonable to believe there were not only at Jerusalem, and in all other cities, but in every village, several bathing-places contrived for these legal purifications, that men might, without much labour, be capable to fulfil these precepts.”—On Lev. xv. 12.

STACKHOUSE.—“The only question is, How such a multitude of converts could possibly be baptized in one day? To which some reply, that this rite of initiation

into the Christian church was then performed by way of *sprinkling*, as it is among us; but whoever looks into history will find that the form of baptism among the *Jews* was *plunging* the whole body under water, and that, in conformity to them, the *primitive* Christians did, and the *Eastern* church even to this day, does, administer that sacrament in this manner."—*His. of the Bible*, vol. ii., p. 1516.

D'OUTRENIUS.—"Whoever considers the number of unclean persons who daily had need of washing, and he who reads the Talmudic Treatises concerning purifications, and collections of water convenient for these purposes, will be easily persuaded that Bethesda and other pools at Jerusalem subserve that design."—*Biblioth. Bremens*, class i., p. 614.

BUDDEUS.—"When those three thousand persons that were brought to repentance in one day by the preaching of Peter were to be baptized, they were led to another place; and might be baptized by the apostles, by others in company with them, and also by the seventy disciples."—*Theol. Dogm.*, l. v., c. i., § 5.

Bp. BOSSUET, speaking of immersion as apostolic baptism, says: "It appears not that the three thousand and the five thousand mentioned in the Acts of the Apostles, who were converted at the first sermons of St. Peter, were baptized any other way; and the great numbers of those converts is no proof that they were baptized by sprinkling, as some have conjectured. For, besides that nothing obliges us to say that they were all baptized on the same day, it is certain that St. John the Baptist, who baptized no less numbers, seeing all Judea flocked to him, baptized no other way than by dipping: and his example shows us that to baptize a great number of people those places were chosen where there was abundance of water. Add to this, that the baths and purifications of the ancients rendered this ceremony easy and familiar at that time."—In Stennett's *Answer to Russen*, pp. 175, 176.

VICECOMES, who, like Bossuet, belongs to Rome, after saying, "I will never cease to profess and teach that *only immersion* in water, except in cases of necessity, is lawful baptism in the church. I will refute that false notion that baptism was administered in the primitive church by pouring or sprinkling," proceeds to refute the objection taken from the baptism of the three thousand in one day by the apostles, maintaining that it was a long summer day; that the words pronounced in baptism are as long in the mode of sprinkling as in that of dipping, &c.—*Obs. Eccle. de Antiq. Bap.*, Ritib., l. iv., c. vi., vii.

Bp. TAYLOR, referring to the supposition that the apostles sprinkled, says: "Aquinas supposes the apostles did so, when the three thousand and when the five thousand were at once converted and baptized. But this is but a conjecture, and hath no tradition and no record to warrant it."—*Duc. Dub.*, b. iii., c. iv., p. 644.

§ 13.—FUTILITY OF OBJECTIONS TO THE IMMERSION OF THE SAMARITANS.

Dr. OWEN.—"Every undue presumption hath one lameness or other accompanying it; it is truth alone which is square and steady."—In *Tes. of Em. Fæ.*, p. 5.

Dr. CARSON.—"It is strange if the words of the Spirit are like the oracle of Delphi, that can be intended in two opposite senses."—*Do.*, p. 5.

J. A. JAMES.—"There are men, I repeat, of such subtle minds, of such logical power, and so clever in argument, as to make the worse appear the better cause; who can by fallacy and sophistry sustain the most palpable error, and make that truth doubtful which has to you the luminousness of the sun."—*Young Man's Guide*, p. 130.

Dr. ANGUS.—"There is such clearness in the command, that he that runneth may read; but withal, such possibility of error as proves God to be testing 'what is in our hearts, and whether we will keep His commandments or not.'"—*Bi. Hand Book*, p. 319.

WE read in Acts viii. 5, 6, 12, that "Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake." And "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." A want of the Greek article in the fifth verse justifies the rendering "to a city of Samaria." Dr. Barnes, the well-known commentator, says: "*The city of Samaria*. This does not mean a city whose name was Samaria, for no such city at that time existed. Samaria was a region

[Acts viii. 1]. The ancient city, Samaria, the capital of that region, had been destroyed by *Hyrcanus* so completely as to leave no vestige of it remaining; and he 'took away,' says Josephus, 'the very marks that there had ever been such a city there' (*Antiq.*, b. xiii., c. x., § 3). Herod the Great afterwards built a city on this site, and called it Sebaste, that is, Augusta, in honour of Augustus (*Jos. Antiq.*, b. xv., c. viii., § 5). Perhaps this city is intended, as being the principal city of Samaria; or, possibly, *Sychar*, another city where the Gospel had been before preached by the Saviour himself (John iv.). *Perhaps* Sebaste, the principal city, anciently Samaria; but *POSSIBLY* Sychar. The *Annotated Paragraph Bible* says: "Rather to a city of Samaria, as in John iv. 5, where the phrase is used of Shechem, which was at that time the chief city of the Samaritans. If this were the place to which Philip went, he began to reap the fruit of our Lord's sowing. (See John iv. 35-38.)"—On Acts viii. 5.

Whilst we maintain that the meaning of the Greek *baptizo* has been proved to be to *immerse*, our opponents deem it improbable that the immersion of the Samaritans took place, overlooking the fact that it does not devolve on us to adduce details respecting water, but on them to bring forwards proof that the immersion did not take place. If the Bible had related every detail of events and of conversation in connection with events which it records, it would have consisted of hundreds of volumes, instead of happily being its present size. But it is by some first concluded with certainty that this city of Samaria was Sychar, or Sichem, called Shechem in the Old Testament, although the Word of God does not say so; and, secondly, it is asserted that "they had no river or fountain of pure water in the city or immediate neighbourhood: what was required for domestic use being fetched from Jacob's well, which was both distant and deep" (Thorn, p. 19). We are not writing for the sake of men who, from groundless suppositions, will so rashly affirm what is as destitute of probability as it is of declaration in the inspired record, but for the sake of those who are liable to be deluded by such fallacious reasoning and positive but untruthful declarations. Mr. Stacey enters into no detail respecting the Samaritans. Prof. J. H. Godwin asserts: "'They were dipped into the name of the Lord Jesus.' That this cannot be its meaning is evident. 'They were purified for the Lord Jesus'" (*Chr. Bap.*, p. 111). What a mental revolution would be effected by the conversion to our sentiments of Prof. G., who, on the examples of Christian baptism recorded in Holy Writ, says: "In only one case is there anything in the least to favour the notion that the baptized went into the water; and in not one is there anything to lead us to imagine that they were dipped into the water" (p. 122).

Dr. Halley argues at some length in favour of the application of water otherwise than by immersion. First, he declares it "*probable*" that this city "was Sychem, the ancient metropolis of Samaria." Then, instead of proving to us that there was no river, no bath, or water in which these believers could be baptized, he asks: "But what were the conveniences in Sychem for immersing the male and female population of the city?" He kindly informs us that Jacob's well was there, and says: "It will not be pretended that the people were immersed in that well."

We believe this; but not the next. "That there was no other considerable collection of pure water, suitable for drinking or for ablutions, would appear from the fact not only that the woman of Samaria resorted to it, but that she supposed it impossible for Jesus to give her living water." Here are two reasons assigned why in this "ancient metropolis of Samaria" there was not water elsewhere suitable either for drinking or for ablutions. First, *a* woman of Samaria went to *this* well to draw water! Of course it would be quite irrational, having this fact, to believe that she or any other woman of Samaria, in whatever part of the city, ever went to any other place for water! It would be absurd to suppose that the well being deep, the water might be more cool and pleasant than water from some other places! And quite impossible that she should have a predilection for this well from its interesting association with Jacob and with historic facts! * But, secondly, this woman of Sychar, the *supposed* city, thought it "impossible for Jesus to give her living water:" *therefore* there was no other well in the city, or in its suburbs! There was no pool, like those of Bethesda and Siloam in Jerusalem, or inferior to them; no pool at all suitable for drinking or for ablutions! And because this woman "supposed it impossible for Jesus to *give* her living water,"—even supposing that the woman deemed running water to be meant,—it is evident that there was none to which He could have *directed* her! If He could not *GIVE* *living water* to the woman with whom He was conversing, it is quite impossible that He "could *TELL* her of any other water" than what was in that well! To give living water and to tell of any other water are facts equally possible, or terms clearly and perfectly synonymous! We read in God's Word: "He would have given thee living water." "From whence then hast Thou that living water?" Not a word is there about being able or unable to tell her of any water but that which He himself gave.

But, thirdly, and what is the weightiest of all: "Had there been a stream of any consequence in the neighbourhood, would the cattle of Jacob, as she imagined, have been supplied from that deep well?" Before we deal largely with what "*she imagined*," it seems to us fair to have evidence that she did so imagine, if not also that her imaginings had some foundation. Were we to grant that what "*she imagined*" is undoubtedly true, did she imagine that *all* his cattle drank there along with himself, and that *regularly* whilst located in that part? Could it never be truly said that a man and his cattle drank of a certain well without its being true that they all and always drank of it, and that it was the only water in all that part suitable for drinking or for bathing? If all that is imagined is true as Gospel, we must not object to the doctor's affirmation, for we do not doubt that he imagines it true when he says: "That well was the customary place of resort for water, and the woman knew of none more convenient." "The distance from Shechem and Jacob's well," says Dr. Kitto, "may be about six or seven miles" (*Scrip. Lands*, p. 192. Bohn's edition). A well at this possible distance from

* We are aware that the doctor says "no other considerable collection of pure water, suitable for drinking or for ablutions;" yet his arguments and necessities do not allow him to admit that there were smaller collections "suitable for drinking or for ablutions."

the city shall we suppose, and also *the customary place of resort for water!* And that THIS WOMAN KNEW OF NONE MORE CONVENIENT! Since *this woman at this time* went to Jacob's well, no doubt it was the *customary place* of resort for water, and more convenient than any other with which she was acquainted! Even this, however, is not so strong as Mr. Thorn's language previously given. But "the woman knew of none more convenient"! Of course no woman ever went for water to one place in preference to another, but from convenience! At least this woman's language in exaltation of the well, and in honour of the patriarch Jacob, proves clearly that there was no stream except at a great distance! If the understanding of any should be so obtuse as not to discern and appreciate this logical demonstration, they need but be reminded that no woman in Manchester, or in England, would go to a well for water if it were not "the customary place of resort for water," or if she knew of a stream or river that was "more convenient"!

Finally, we are requested to *observe* "that this conversation with the woman of Samaria took place, not in the dry and sultry season, when the brooks fail, but in January or February." As the language itself has already been affirmed to prove that there were then no brooks, or springs, or other wells than this for this "ancient metropolis of Samaria," nothing but this well for all the inhabitants of this city for drinking purposes, for Divinely-appointed ablutions, and for all the bathing which health, pleasure, custom, religion, or superstition might enforce, so the *time*, "four months before harvest," when the words of this woman were spoken, proves that whilst there was not then, there could not in any other part of the year be, any "other considerable collection of pure water suitable for drinking or for ablutions"! And as in Jacob's well "the water was deep, and it could not be obtained without something to draw with, it will not be pretended that" ablutions took place "in that well;" consequently the men and women of Samaria could never obtain an ablution or immersion either in the city of Sychar or its neighbourhood; and if the words of man or of God assert it, we are not to believe that their words mean it! That a provision for ablutions of human adoption or of Divine appointment would be a provision for immersion, is our assertion. But if the good doctor has not done his best, as in other instances, to make out a case against immersion, and if the whole of this does not deserve unmingled contempt, or the severest censure, we are mistaken. But neither his conscience nor his intelligence will allow him to leave matters thus. He immediately adds: "I must here acknowledge I cannot reconcile with *these inferences* from the Gospel the accounts which travellers give of the flowing stream and the fertility of the country, on account of its perpetual water in the neighbourhood of Sychem or Neapolis." We do not wonder at the doctor's difficulty with "these inferences," which are neither legitimately deduced from the law nor from the Gospel, from history profane or sacred, and which are a libel on Divine revelation respecting the "ancient metropolis" of a portion of "the glory of all lands," "a land of brooks of water, of fountains and depths that spring out of valleys and hills;" a land that "drinketh water of the rain of heaven." All that we have quoted from Dr. H. is written by that learned writer, who knows on whom the

burden rests to *prove* that the Samaritans, on account of the scarcity of water in that *unknown* city, "*a city of Samaria*," could not be immersed! And this is he who has written respecting his opponents and the "much water" of *Ænon* what we can record without admitting the veracity of the charge: "I do wonder at the disingenuous artifice of learned men, who, knowing well the nature of the country, have not scrupled to make the most of this worthless argument" (pp. 312, 313).

But our hero, not quite blind to the worthlessness of what he has himself written, and yet resolved that this declamation against the immersion of the Samaritans shall not be labour in vain and good for nothing, informs us that if his inferences are unwarrantable in reference to the *supposed* city, he will only use them in reference to "other cities in the East, which undoubtedly derive their supply of water from one or two wells or springs." *If* the city were not Sychem, yet *if* Philip's preaching or that of an apostle had been successful in a city where, like many cities in the East, there was "no more water than is sufficient for daily use, the men and women could not have been baptized without great inconvenience, if immersion were indispensable." If this is the best that can be said against the immersion of the Samaritans, we think those the most prudent who say nothing. The supposed condition of "many cities in the East" we regard as an assumption "perfectly gratuitous;" and if it were a fact, it proves nothing in regard to *that city of Samaria* where Philip baptized many believers, men and women. Let Dr. H., or any other doctor, *prove* that the fact of kindness in giving a cup of cold water, and the assurance of recompense in the case supposed by our Saviour, indicate the scarcity of water, and *prove* the accordance of what he asserts or insinuates respecting the impossibility of immersion with the practice of frequent bathing by the Easterns of all ranks and in all their cities. We would remind Dr. H. that water "sufficient for daily use" in "the cities of Palestine," and in "many cities in the East," included water for ablutions as well as for drinking purposes.

If Dr. H. had gracefully or equitably given up the case of the Samaritans without associating its abandonment with the grossest assumptions and most unfounded inferences, he had prevented some of our most painful but demanded animadversions. The supposed impossibility of immersion in certain places will be subsequently noticed. Also the practice of Eastern women in resorting to a well or a river for the purpose of washing. To those who wonder that we have no account of the inquiries of the Gentiles respecting this new rite, we might reply, that we wonder what sort of a book the Bible would have been if it had been formed on the "gossiping principle" of detailing "everything that happened on such occasions," and that we recommend a perusal of the latter part of the chapter, where in one instance sufficient details are given in proof that baptism is immersion.

It might add to the knowledge of some of our brethren were we to insert the following respecting Samaria, whose hills are said to be clothed to the summit with vegetation: "These, with the luxuriant valleys which they enclose, present scenes of unbroken verdure in almost every point of view, which are delightfully variegated by the picturesque forms of the hills and vales themselves, enriched by the occasional sight of

wood and water, and rills and torrents running among them" (Buckingham's *Palestine*, vol. ii., p. 390). Also the Rev. G. Fisk, who visited Palestine in 1842, observes: "It was probably on account of the coolness of the water in Jacob's well that the woman of Samaria came so far from Sychar to draw water, *when other wells were near at hand, and while the valley of Sychar abounded with rich streams.*" Also the Rev. R. H. Herschell, who published an account of his visit to the same country in 1843, says: "There are fountains close to the town of Sychar." In recording this unexceptionable testimony respecting Sychar, the possible city where Philip preached and baptized believers, and concerning Samaria, we nevertheless maintain that if facilities for immersion did not now exist, it would not militate against the inspired record that "when they believed Philip . . . they were immersed, both men and women." The *Ency. Brit.* speaks of changes in the city of Samaria, which may have taken place in many other cities: "Though it was built upon an eminence, yet it must have water in abundance; since we find medals struck in this city whereon is represented the goddess Astarte treading a river under foot; which proves it to have been well watered. And Josephus observes that when it was taken by John Hircanus, the prince of the Jews, he entirely demolished it, and caused even the brook to flow over its ruins to obliterate all the footsteps of it" (Art. *Samaria*). Who does not know what a change in Babylon was effected by Cyrus; and what changes in cities and countries have been effected by earthquakes, &c.? Of the city of Sychar, represented by the opponents of immersion as having *no river or fountain of pure water in it, or in its immediate neighbourhood*, as having "no other considerable collection of pure water suitable for drinking or for ablutions," but the well called Jacob's well, the Rev. Geo. Gilfillan but iterates the recorded facts to which every traveller testifies, when he says: "'Sichem,' Shechem, or Sychar, called in modern times Nablous, or Naplous, is delightfully situated in a narrow valley between the celebrated hills Gerizim and Ebal, and is richly surrounded by groves and gardens."—*Alpha and Omega*, vol. i., pp. 319, 320.

Dr. E. ROBINSON, in his *Biblical Researches*, respecting the well of Sychar, says: "The well bears evident marks of antiquity, but was now dry and deserted." He does not say that the inhabitants of that part had all fled, or were all dead, now that "the customary place of resort for water," the only "considerable collection of pure water suitable for drinking or for ablutions" in that part was dry! It is not always dry. Maundrell says of the well: "It is dug in a firm rock, and contains about three yards in diameter, and thirty-five in depth; five we found full of water. . . . This measurement was verified by Dr. Wilson in April, 1843; but at that time the bottom was scarcely covered with water." "A very obvious question presented itself to us on the spot, viz., How it can be supposed that the woman should have come from the city, now half an hour distant, with her waterpot, to draw water from Jacob's well, when there are so many fountains just around the city, and she must have also passed directly by a large one at mid-distance? But, in the first place, the ancient city probably lay in part nearer to this well than the modern one; and then, too, it is not said that the woman came thither from the city at all. She may have dwelt, or have been labouring, near by the well, and have gone into the city only to make her wonderful report respecting the stranger prophet. Or, even granting that her house was in the city, there would be nothing improbable or unusual in the supposition that the inhabitants may have set a peculiar value on the water of this ancient well of Jacob, and have occasionally put themselves to the trouble of going thither to draw. That it was not the ordinary

public well of the city, is probable from the circumstance that there was here no public accommodation for drawing water. More difficult it is to account for the fact that a well should ever have been dug here at all, on a spot in the immediate vicinity of so many natural fountains; and irrigated even at the present day by rills of running water, brought down from the source higher up the valley, and of sufficient force to drive a mill. I can solve this difficulty only by admitting that this is probably the actual well of the patriarch, and that it was dug by him in some connection with the possession of the 'parcel of ground' bought of Hamor, the father of Shechem; which he gave to his son Joseph, and in which Joseph, and possibly his brethren, were buried. The practice of the patriarchs to dig wells wherever they sojourned, is well known; and if Jacob's field, as it would seem, was here before the mouth of the valley of Shechem, he might prefer not to be dependent for water on fountains which lay up that valley, and were not his own" (vol. ii., pp. 283-286). Also, at page 302, Dr. R. says: "The whole valley of Nabulus is full of fountains, irrigating it most abundantly; and for that very reason not flowing off in any large stream. The valley is rich, fertile, and beautifully green, as might be expected from this bountiful supply of water." He has before said that "the city of Nabulus lies directly upon the water summit of this valley; the waters on the eastern part, as we have seen, flowing off east into the plain, and so to the Jordan; while the fine fountains on the western side send off a pretty brook down the valley north-west towards the Mediterranean" (pp. 275, 276). That Sychar and Sichem, the present Neapolis or Nabulus, are identical, Dr. R. considers to be proved (p. 133); but what shall we think of Dr. Halley's candour when we read from Dr. R., "Nabulus is furnished with water in singular abundance in comparison with the rest of Palestine. On the east is the large fountain of Defneh, running off east and turning a mill. On the west are the similar fountains by which we were encamped. In the higher part of the city itself are two large fountains, and another in the ravine above on the side of Mount Gerizim. The water of these three flows off west, partly along the streets of the city, and partly in a canal, from which gardens are irrigated and several mills supplied" (vol. iii., p. 134). "The region round about Nabulus, within the valley, is full of fountains. They seem to break out in all directions; and water from some of them runs through the streets of the city" (p. 131). Yea, from Jacob's well, "only a few rods distant, is a mill, the copious stream of which comes from the fountain of Defneh above in the valley" (p. 132).

The testimony of Dr. Hackett, who also has visited this place, is like that of Dr. Robinson, and, except that he is a Baptist, is similarly calculated to cover with confusion those Pædobaptists who, in avoiding a covering for once with water, conjure up the idea that this was an arid region, and that there was but one well of suitable drinking water for a multitude of inhabitants, and then jump to the conclusion that Philip's baptizing of the men and women who believed, was a sprinkling of them. Having spoken of "the great northern road from Jerusalem to Samaria and Galilee," and of the country, he mentions "where stands Nabulus, the ancient Shechem or Sychar. A more lovely spot than that which greets the eye here it would be difficult to find in any land. Streams which gush from perennial fountains impart a bright and constant freshness to the vegetation. The deep verdure which clothes the gardens and orchards produces the more pleasing effect because it has its foil, so to speak, in the sterile aspect of the adjacent mountains. It is no wonder that the patriarchs were fond of pitching their tents here, and pasturing their flocks on the neighbouring plain. . . . But that which gives to this locality its most sacred interest is the continued existence here of the well where our Saviour held His memorable conversation with the woman of Samaria." Amongst other things, he says: "Other wells, of easier access, must have been at hand." "The record may imply that the woman was well known in Sychar; it does not say that she resided there; she may have lived where she was nearer to Jacob's well than to any other wells of the city. Secondly, the fact that it was Jacob's well may have given a value to the water, in the eyes of the Samaritans, which made them anxious to obtain it occasionally, though at the cost of some particular trouble. Thirdly, the depth of the well may have rendered the water cooler than that of fountains nearer to the surface; and, finally, Sychar probably extended further east towards the plain than the modern town, so that the greater distance was trifling when the object was to obtain water so much valued. It has

been deemed surprising that any one should ever have thought of boring a well to such a depth through the solid rock, when there are so many natural fountains in the neighbourhood which furnish an easy and abundant supply of water. Dr. Robinson urges this fact very properly," &c.—*Illus. of Scrip.*, pp. 176–184.

Dr. STANLEY, speaking of Sychar in connection with Samaria, says: "Six miles from Shechem, following the course of the same green and watered valley, the traveller finds himself in a wide basin," &c. (*Sinai and Palestine*, p. 243). Of Jacob's well he says: It "has been well observed that it was dug by one who could not trust to the fresh springs so near in the adjacent vale, which still belonged to the hostile or strange Canaanites" (p. 241).

Dr. KITTO, speaking of the "fertile plains or basins" of Samaria, says: "These plains and valleys are watered by numerous streams, which contribute greatly to their fertility." Speaking of the city of Samaria, he says: "The enclosed valley which surrounds the central hill is very beautiful, watered by running streams," &c. (*Pic. His. of Pal.*, p. cxvii.). Again: "The town of Nablous,—the Shechem of the Old Testament, and the Sychar of the New Testament,—is about four miles from the ruined city of Samaria. The long narrow valley in which it stands has already been described as extending its length from east to west between the mountains of blessing and cursing, the fertile Gerizim and the barren Ebal. So abundantly is this valley watered that, popularly, it is said to be enriched by three hundred and sixty-five springs" (p. cxviii.).

We can admit, with Dr. Kitto, that Judea was naturally less fertile than Galilee and Samaria, that the water, too, was in some places more brackish, and that "this inconvenience has rendered rain so precious to the inhabitants of the frontiers, that they have in all ages taken care to collect it into wells and caverns closed; hence, among all ruins cisterns are the first things we discover;" and can admit what Dr. Halley quotes from Dr. Chandler respecting Eastern women resorting to fountains "each with a large two-handled earthen jar," without being oblivious of the fact that by some means they had water for their food, and water for their abundant ablutions, and without seeing a tittle of evidence that *baptizo*, the Greek word for immerse, must mean also to pour, or to sprinkle, or to use water in any convenient way. Additional extracts which we had quoted from H. Martineau on *Eastern Life*, J. L. Stephens's *Incidents of Travel in Egypt, Arabia Petrea, and the Holy Land*, and others, we shall omit in remembrance of the apostle's words, "If any man be ignorant, let him be ignorant,"—1 Cor. xiv. 38.

§ 14.—FUTILITY OF OBJECTIONS TO THE IMMERSION OF THE EUNUCH.

J. B. PATTERSON.—"Among the most common and most vexatious arts of controversy, is that by which a disputant selects what is in reality but a part of an opponent's argument, and undertakes to refute it as if it were the whole."—*Lec. on Nat. Rel. Est.*, p. 3.

C. T.—"With the scriptural, influential Christian, no duty is neglected, no virtue is cultivated to the omission of other virtues. There is respect to all God's commands, and every false way is hated." "Under the abiding conviction that all we can know, as to what will please and what will displease God, is revealed in His Word, let us peruse it with a previous prayerful determination that we will believe whatever it says, and do whatever it commands us." "To be Christians in the right sense of that appellation, our creed must be, not what Calvin wrote, Luther said, or our church believes; not what the best men or most men say, but what God has said."—*Perso. Piety*, pp. 59, 124, 129.

JAMES C. L. CARSON, M.D.—"Some people find it more easy to change Scripture than to change their own pet views."—*Heresies*, &c., p. 83.

Dr. HALLEY.—"If we can only see 'a real baptism,' we may with truth and certainty copy the mode of performing it" (p. 370).

THE baptism of the eunuch being more particularly narrated than that of any other baptism, after the commission given by Christ to His apostles to disciple all nations, baptizing them into the name of Father,

Son, and Holy Spirit; and being so clearly confirmatory of immersion; and having been referred to in dwelling on the prepositions in connection with baptism; it was intended here to omit a further exposure of objections to his immersion. The following may suffice on that baptism, which, supposing it to be "a dipping of the whole body," is designated by Prof. J. H. Godwin, as "inconvenient, indecent, and unparalleled" (*Chr. Bap.*, p. 112). The reader will find, in previous pages, remarks applicatory to the convenience of the eunuch's baptism by Philip; to the change of raiment with which the treasurer of the Ethiopian queen must have been supplied; to the safety with which the eunuch could, after his immersion, prosecute his journey; to the certainty of inspired testimony to his going down into the water in order to be baptized by Philip, and his coming up out of the water after his baptism; and to every word in the inspired record as not only being consistent with immersion, but confirmatory of the fact that baptism is immersion. See pp. 315-331. Also, at pp. 139, 140, 142, 143, 148, are Pædobaptist concessions from Vossius, Alting, Calvin, Lightfoot, Towerson, Doddridge and others. On the safety and decency of immersion we shall subsequently speak more particularly. See also Dr. Pye Smith on bathing in Judea, Dr. Jamieson on the climate of Palestine, and Dr. Livingstone on bathing in Africa, at pp. 342, 343. Let the reader who cannot say with Calvin on this passage, "Here we perceive how baptism was administered among the ancients, for they immersed the whole body in water," attempt a reply to the following from the Rev. A. Booth: "How comes it that these expressions, or others equivalent: Peter, or Paul, or Philip (for instance), *poured water into a basin, and baptized such a one*, are entirely unknown to the New Testament? How came the inspired page to speak, not of *basins*, but of *rivers*; not of a *little*, but of *much water*; not of *bringing* water to the candidate, but of his *going to*, and *into* the water; not of *wetting*, but of *burying*; when the administration and the design of the ordinance are described? Were one of our opponents to publish a history of his own practice in regard to baptism, he must either use different language from that of inspiration respecting this matter, or expose himself to a violent suspicion of having deserted the cause he once espoused. His character would certainly appear problematical among his brethren, and his conduct bear a dispute, whatever he might intend. If, therefore, the sacred historians practised aspersion, their conduct as writers was extremely remarkable; for though, on that supposition, they set the example which our opposers follow, as to the mode of administration; yet, in their narrations, they adopt such expressions, and mention such circumstances relating to baptism, as would make a very singular figure from the pen of an English Pædobaptist when describing his own conduct and views in reference to that institution. Were my reader to peruse a narrative of baptismal practice, penned by a foreigner, or by any anonymous author, of whom he had no knowledge but what was obtained from his writings,—were he to find him speak of choosing a place for the administration of baptism, in preference to others, because there was *much water* there; of his baptizing in a *river*; of *going down* with the candidate *into*, and *coming up out of the water*,—were he to find him reminding baptized persons of their

having been *buried* and *raised* with Christ in baptism; and were he to observe that the author always uses a word for the ordinance which, in its primary acceptation, signifies *immersion*, but never talks of *bringing water* to the candidate, or of using a *basin*, as preparatory to the administration, he would, I presume, be ready to say: 'This author, whoever he be, writes like a *Baptist*. He speaks the language of one that considers baptism as nothing short of immersion.' . . . A similarity of *practice*, in other cases, usually produces a similarity of *language*, when that practice is narrated."—*Pæd. Ev.*, vol. i., pp. 208–210.

§ 15—FUTILITY OF OBJECTIONS TO THE IMMERSION OF PAUL.

HON. AND REV. H. M. VILLIERS.—"Which, from want of a better name, I must designate as the Dangers of Plausibility; I mean those which arise, not from any wilful perversion of the truth, but," &c.—*Ex. Hall Lec.*, p. 261. 1851.

H. W. BEECHER.—"The church is God's window; and if it is so obscured by errors that its light is darkness, how great is that darkness!"—*Life Thoughts*, p. 21.

Dr. ANGUS.—"1. Nothing should be made a matter of faith which is not a matter of revelation. 2. In studying the Bible, there must be an indifferent judgment till the truth itself decides. Allow no bias but that which is received from the Scriptures themselves; otherwise, our knowledge will be only inclination and fancy. 3. The same prominence should be given to each doctrine, as is given to it in Scripture. 4. Where the doctrine of Scripture is important and necessary, the Scripture will be found full and clear. Where Scripture is not full and clear, the doctrine is either in itself not important, or the certain knowledge of it does not belong to our present state. 5. The Bible, being inspired, cannot really contradict itself."—*Bi. Hand-Book*, p. 316.

T. H. HORNE.—"It is evident that we proceed on just and rational principles, in comparing together passages that have some degree of resemblance; and in applying those, the meaning of which is clear, to the illustration of such as are involved in some degree of obscurity." "Wherever any doctrine (or meaning of a word) is manifest, either from the whole tenor of divine revelation or from its scope, it must not be weakened or set aside by a few obscure passages."—*Intro.*, vol. ii., pp. 377, 412.

THE Holy Spirit thus testifies respecting Paul's baptism. "And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized" (Acts ix. 18). Again, "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (xxii. 16). The connection of these quotations the reader can examine. It is said by one of our opponents that "the case of Paul is equally conclusive" with that of the Samaritans. To this we do not object. But it is added, "He was evidently baptized in the room where he was sitting. He was ordered to STAND UP (not to go away, but) to be baptized *there-right*" (Thorn, p. 19). The propriety of reasoning with those who so glaringly add to the Word of God might be more than questioned, if we believed it to be wilful, and if we did not write for the sake of others. Certainly the Scriptures do not say, and we think do not make it evident, that he was baptized in the room where he was sitting. He adds, "This act is called washing away his sins (ceremonially, of course), which was always done by sprinkling the penitent offender with blood or water." We deny that sprinkling with water (alone) had any place in the law of Moses. If this had been the case, it is also true that the writers of the New Testament, and the Septuagint translators of the Old Testament, and all classic writers with which we are acquainted, *never* use *baptizo* when they speak of sprinkling.

Dr. Halley is silent respecting Paul's immersion; but Mr. Stacey says, "St. Paul's baptism appears to have taken place in a private house, in which we are not at liberty to say there was a bath large enough for immersion." Mr. S. ignores the proof that *baptizo* means to immerse;

or reasons on the supposition of its being proved that it means the application of water in any way; or is regardless of the fact that the burden of proof that the word has another meaning than immerse—and if this is the case, that it is used here in a secondary meaning—devolves on himself. Such is the meaning of the word, even according to his own declarations, that it belongs to him to prove that Paul was *not* immersed, and not to ourselves, or to any one, to prove that there was in that house a bath large enough for immersion. He adds, “Moreover, it occurred while the apostle was sick both in body and mind” (p. 219). On what authority does Mr. S. affirm the bodily sickness of Paul? This is more than affirming a belief in his comparative feebleness and exhaustion from fasting and mental anxiety. Must we commend those who thus “attempt to evade the established meaning of a word, and confer on it a meaning that cannot plead the authority of a single example”? In the words of Dr. Carson, we say, “Were we to admit, as a canon of interpretation, that difficulties and views of probability ought to set aside the usual meaning of words, and give them meanings for which there is no other sanction, what facts in history could stand their ground? Every fanatic, every religionist, every heretic, would give words whatever meaning they pleased. In all cases of contested meaning, we must proceed on the authority of ascertained examples, without any deference to the authority of previous probability. If Paul was baptized in a state of exhaustion, before partaking of refreshment, we are not from this to deny the meaning of the word, but to learn that baptism ought to be attended to immediately on believing. It is connected with the faith that saves the soul, and ought as closely as possible to be connected with it in practice” (p. 356). The Baptists, as we think, are blameable in many instances for their delays in connection with baptism. If Paul was baptized, as Mr. S. asserts, in a state of exhaustion, and before partaking of food; instead of scarcely supposing “that in such circumstances dipping would have been safe,” why not learn that baptism should be attended to without delay by every believer in Christ Jesus? If Paul, in these circumstances, was baptized, rather than conclude with Mr. S., ought we not to conclude that clinical circumfusion and clinical sprinkling, the invention of human policy, ought never to have been a substitute for baptism; and that the advocates of sprinkling instead of immersion for the sake of convenience, ought to be ashamed? But Mr. S. can scarcely think that dipping “would have been so described”. And Dr. Miller says, “there is no hint that Paul changed his raiment”; to which Dr. C. says, “No more is there any account from what point the wind blew on the occasion” (p. 374); a reply deserved, as we think, by those who thus trifle with and oppose God’s ordinances. Dr. C. adds, and his remarks are a reply to some of Mr. S.’s objections, as well as those of Dr. M.: “Is there no evidence that such a man was hanged, because there is no account whether he wore his ordinary dress or obtained one for the occasion? There may be honesty in this sort of reasoning, but there is no logic. But our author has not yet done with this species of logic. ‘There is no account,’ it seems, ‘that Paul and Ananias went out of the house to a neighbouring stream.’ What need of such information? When I hear that Dr. M. is immersed in

New York, I shall never inquire whether it was in a river, in a pond, or in a bath. . . . Adverting to Paul's situation, he asks, 'Can it be imagined that a wise and humane man, in these circumstances, would have had him carried forth and plunged into cold water?' The wisdom and humanity of Ananias had nothing to do in the matter; he had the express command of God. If Dr. M. has any charge against the wisdom and humanity of the institution, no doubt its Author, in due time, will give him a sufficient answer" (p. 374). Also, says Dr. C., "I can, however, see nothing in Paul's situation that would render immersion either dangerous or disagreeable" (p. 374). But Mr. S. informs us that "as soon as Ananias commanded, he rose from his couch, and was baptized;" and he conceives that a baptism "so described" must have taken place in the room, no space of time intervening betwixt the standing up of Paul and his being baptized; just as if we might say that God's command to Moses, "Rise up early in the morning, and stand before Pharaoh," naturally, if not inevitably, teaches that no time would intervene between his rising up and his standing before Pharaoh. Or as if the language of Moses, "Now rise up, said I, and get you over the brook Zered," implied that no time could intervene between the command and the action in those who were obedient; or perhaps implied that they must have been in the brook Zered when such language was used. It is not necessary to mention the fact of Ulysses returning to the ship with a stag, throwing it from his shoulders, and saying to his hungry companions, "Rise and eat," as *proving* that the stag was eaten before it was skinned or cooked; and as proving, contrary to the fact, that it was not eaten in a different place from that in which the address was given. What need have we of information as to Paul's going out of the house, and as to the place, and kind of place, &c., where Paul was baptized? If the want of these facts proves that he was sprinkled or poured, what is there that cannot be proved? Does the context, in any volume, sacred or profane, *always* afford a confirmation of the true meaning of a word? Do the records of immersions, in Baptist periodicals, always or usually mention the place where the baptism took place, and give details respecting the taking off of sandals or shoes, &c.? Can we in charity hope that learned Pædobaptists write from entire ignorance, or sheer forgetfulness of Eastern customs, that they know not, or remember not, that one of the first acts of hospitality was to furnish guests with a bath for the feet, or for the whole body (Luke vii. 44)? We doubt not that some of them have read of the shipwrecked Ulysses, "weak and exhausted with three days' fasting and excitement," found on the coast by the king's daughter, and conducted immediately to a place where he could "bathe his fainting limbs."

Further, whilst scarcity of water is not pleaded here, Paul being in that part respecting which the renowned Syrian who dipped himself seven times in Jordan, said, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" we maintain that the connection is confirmatory of immersion rather than opposed to it. If baptism was immersion, might not Ananias, in allusion to it, appropriately add, "and wash away thy sins"? Does not immersion suggest and justify the term wash, which is subsequently and immediately used by Ananias? Is it an improvement to say, Arise and be sprinkled, and

wash away thy sins ; or, Arise and be poured, and wash away thy sins ; or, Arise and be washed, and wash away thy sins ? These questions are justifiable in ourselves, although they are not needed, since the burden of proving that immersion did not or could not take place, devolves on our opponents.

Finally, which is also unnecessary, we remark, that the expression, *Arise and*, or *Rise and*, is idiomatic, both with ourselves and in the East ; and that thus, very frequently, nothing is conveyed by the term different from, or in addition to, the action mentioned in the subsequent verb. Thus, what should we think of the man who attempted to prove that the prodigal was seated, or was laid down, when he said, and because he said, "*I will arise*, and go to my father," &c. The word arise is oft a participle in the Greek, as in this case, and without the conjunction *and*, in accordance with the Greek idiom, and with the frequently occurring sentence rendered, He "answered and said." In Luke's writings the verb *arise* similarly occurs in Luke xvii. 19 ; xxii. 46 ; Acts ix. 11 ; x. 13, 20 ; xi. 7 ; and xxii. 10. When the Greek is not a participle, and when the conjunction is expressed, more than earnestness and authority is expressed. When there are two distinct imperatives in Greek united by the copulative conjunction, the meaning is—do this, and, do that. But we are never misunderstood when, in accordance with the translation of the participle without the conjunction, we say in English, "Arise, and act like men ;" "Rise, men, and let us do our duty ;" or when we exhort sinners to adopt the resolution, "I will arise, and go to my father." In this common import of the term did Ananias address Paul. Let it not, therefore, be again argued that this passage proves clearly that Paul was baptized *in the room* ; and baptized *STANDING*, and consequently, not immersed. Whilst the phrase "arise" proves nothing in favour of our opponents, we might assure them that Paul could have been sprinkled *sitting*, and that their assumptions and inferences from this Scripture prove, as we think, the inveterate and blinding prejudice with which good men may be swayed.

How different from some sentiments which we have quoted are those of the Rev. Geo. Gilfillan : "The scales which fell from his eyes were only typical of the prejudices which were abandoned, the passions which subsided, and the false confidences which were relinquished, during that memorable agony of three days. Not a saddler, but a gladder and a wiser man, he submitted to the healing and teaching of Ananias ; and in fine, was, we doubt not, immersed in one of those lucid rivers of Damascus, and rose up like an eagle 'newly bathed,' to pursue a flight of unequalled strength and swiftness, till the close of his career" (*Alpha and Omega*, vol. ii., p. 321). Does the sarcastic reader say, And, like Saul among the prophets, is Geo. Gilfillan among the Baptists ? Might we add, Was ever Saul in better company ? Did he ever appear to greater advantage ? It has been recorded, and as we believe truthfully, that "Damascus, at the present day, abounds in water, and all the better houses have a reservoir in their court, or stand beside a natural or an artificial stream." On the safe, the refreshing, and invigorating character of immersion, and on the special frequency and advantage of bathing in the warmer climates, we shall have occasion again to speak.

§ 16.—FUTILITY OF OBJECTIONS TO THE IMMERSION OF CORNELIUS.

Bp. GIBSON.—“Be sure that you have a mind sincerely desirous to know the will of God, and firmly resolved to comply with whatever shall appear to be his will.”—*Pas. Let.*, p. 4.

Dr. CHANNING.—“I wish to conform myself wholly to the Bible. Let me read it with the docility and simplicity of a child, sensible of my blindness, and praying for light.” “Let me strive to discover the errors of the party to which I belong.”—*Memoirs*, vol. i., pp. 117, 118.

Dr. CARSON.—“A good conscience is a good thing; but a good conscience may be married to very bad logic.”—*In Tes. of Em. Pœ.*, p. 8.

J. G. MANLY.—“Nothing that can guard the truth from corruption, that can elucidate its meaning, that can multiply and diffuse its accurate transcription and translation, its due rehearsal and exposition, and that can worthily promote its prevalence, should be neglected by the church of Christ.”—*Eccle.*, p. 253.

Dr. R. VAUGHAN.—“There are no doctrines so obvious in themselves, or that can be so clearly stated, as to be secure from gross misconception.”—*Cong. Lec.*, p. 14.

THE Word of God informs us that Cornelius, “a devout man, and one that feared God with all his house,” under Divine direction sent for Peter, who came and preached Christ to him and them that were with him; and that while Peter preached, “the Holy Ghost fell on all them which heard the word,” and they were heard to “speak with tongues and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord” (Acts x.). Here the word baptize occurs twice, and twice in the following chapter, where the same event is also spoken of; but, as we judge, without anything in the *context* to illustrate the action which is included in baptism; although it is thought by some of the Pædobaptists that, as Peter said “Can any man forbid water,” it may be inferred that water was brought. Hence, one says that nothing is here said about the “candidates for baptism being led out of the house to a river or pool, for the purpose of being dipped,” as if anything more was requisite than informing us that they were baptized. But Dr. Miller thus interprets the sacred record: “Can any man forbid water being brought in a convenient vessel, to be applied by pouring or sprinkling?” If we take such liberties with the unerring document, when shall we be at a loss for proof? We do not affirm that water was not brought, even to fill a bath; but we maintain that the apostle’s words do not prove that water was brought at all. The apostle’s words teach plainly his conviction of the undoubted suitability of these persons for baptism; that the element in which baptism was to be administered was water; and that these persons by Peter’s direction were baptized. The expression, “Can any man forbid water,” we regard as equivalent to, Can any man forbid baptism? If the language of Peter proves that water was brought, it appears to us that the command of Ananias to Paul that he should “arise,” proves that Paul went to the water. But we believe not in this pretended proof from one or the other; although Mr. Stacey says that Peter’s question “directly implies, not that the individuals who had received the gift of the Spirit were to be conducted to the water and plunged in it, but that the water was to be brought to them, and in some convenient manner employed in their baptism” (p. 221). Similarly reasons Dr. Wardlaw. And whilst we deny that the question of Peter proves any such thing, Mr. S. asserts, “This is *certainly not* the form into which his thought would have shaped itself had immersion been

intended." He says that "to prohibit water is to withhold it," &c., and that "the verb in such connection belongs always to the person or thing forbidden, and is so construed in every instance of its occurrence in the New Testament." Some instances he adduces. But these, however accordant with his fallacious introduction of *persons* along with things, are irrelevant, because they are all instances of the verb in connection with persons, not things. Are the same things implied—the same capability of understanding the prohibition and of yielding or resisting—when the verb of prohibition is applied to inanimate objects, as when it is applied to human beings or to the ever-blessed God? Can we suppose action or movement in water just the same as in persons? Do any of our opponents suppose that the apostle meant literally, Can any man give a precept of prohibition to the water? Is a precept of prohibition to the coat supposed, when our Saviour says, "Forbid not the coat" (Luke vi. 29)? Does the Rev. J. Sutcliffe, when saying "he could not reasonably deny them baptism," mean, he could not reasonably deny baptism to be brought to them?

If the prohibition had respected the bringing of water into the room, would it not have been directed to the persons, and not to the water? Supposing that the apostle's words were granted to be elliptic, which we do not believe, and that the ellipsis being supplied they would read, Who can forbid water to be brought? this would not prove that immersion did not take place, although it does not appear to us that it would be so "convenient." Under such circumstances, if the word *baptizo* had been *previously* PROVED to mean to sprinkle, we should admit, on supposition of proof that water was brought into the room, that sprinkling was on that occasion more probable than immersion. But some of the pre-requisites in favour of sprinkling which the laws of interpretation peremptorily demand, are continually being overlooked, and the laws of interpretation are almost incessantly being trampled on by the advocates of sprinkling. Besides, if Peter's query implied that water was to be brought, why were not Peter's next words a command that water be brought, instead of being a command that these persons be baptized. His immediately commanding them to be baptized comports with the idea we attach to his previous words, that no man, regarding the clearest indications of God's will, could forbid their baptism. Further, the import of the query is exemplified in the conversation of every day. The physician forbids wine, forbids the bath, &c.; that is, he forbids to his patient the use of wine, the use of the bath, &c. So here to forbid water is to forbid the Christian ordinance. As water was the element of baptism, and as baptism was an ordinance that had not been administered to Gentiles, and as an objection might be made to the baptizing of Gentile believers, the apostle, as we think, appealed to the Christian Jews that were with him in regard to the certain propriety of baptizing these to whom God had granted unequivocal tokens of his approval. They had been immersed by the Divine Being in the Spirit; it was surely proper that they should be immersed by man in water. This conviction by the apostle of the undoubted suitability of these persons for baptism, is well worthy of consideration by all; and especially by those who advocate the baptism of infants, and of the unconverted.

But "the connection of baptism with the pouring out of the Holy Spirit, in this passage, is not unworthy of notice; as the mode ascribed to one may be deemed suggestive of the mode proper to the other. . . . The Spirit had been *poured out*; why not the like operation be performed with water? That some such association of ideas was in the apostle's mind seems all but certain from the inquiry, 'Can any man *forbid water*, that these should not be baptized?' This is *certainly not* the form into which his thought would have shaped itself had immersion been intended. . . . The prohibition has reference immediately to the water, and not to Cornelius and his friends" (Stacey, pp. 220, 221). It seems a pity that our Pædobaptist brethren cannot find one manuscript that, to the words of Peter, Can any man forbid water? gives the needed addition, *to be brought*. It is not comfortable to build our faith on clauses which human suggestions have added to the Divine Word; nor is it commendable to regulate our practice by these instead of "the oracles of God." With such a supposed addition to Holy Writ, how impossible it would become for any one daringly to assert that nothing can be plainer than that this was simply an appeal to the Jews who accompanied Peter, and who might, but for Peter's language and what they had witnessed, have been inclined to object to the baptism of these Gentile converts!

That the apostle was reminded of the day of Pentecost is certain. How could it be otherwise, when, according to his own words, "The Holy Ghost fell on them, as on us at the beginning"? There was another baptism of the Spirit. And Peter remembered Christ's words, "John indeed immersed in water; but ye shall be immersed in the Holy Ghost." We have, as we think, already shown that the pouring out or shedding forth of the Spirit is distinct from the baptism of the Spirit, and is never in itself designated the baptism of the Spirit; yea, that the baptism of the Spirit, as recorded in Acts ii., is confirmatory of immersion as baptism. It has been shown, there being no mode in the operations of the Spirit,—the pouring out of the Spirit being an expression in accommodation to humanity, not an action literally verified in regard to the uncreated Spirit,—that the gift of the Spirit may be figuratively spoken of under any mode of communication, there being a correspondence between the selected figure and the effects described, as between water and pouring out, and that the gift of the Spirit is spoken of under the various modes of the motion of water. This cannot imply that any one of these motions is the same as any other. And there is no proof that all these may be called a baptism; nor from this source is there proof that any one of them may be called a baptism of the Spirit. If the meaning of baptism must not be ascertained in some other way, our ideas of the philosophy of language are egregiously erroneous. We think it has been shown that whenever mode is ascribed to the Spirit, the phraseology is accommodated to the emblem; not that mode is employed as an emblem. Talent associated with piety, when that talent is perverted in its application by the blinding influence of prepossession, may beautifully elaborate a system founded on conjectures, an edifice of ærial basis; but piety will not knowingly renounce the oracles of God for an adoption of the traditions of man.

Dr. Wardlaw says: "According to Peter, then, baptism was effected by *pouring out*. Till better authority be provided, I desire to bow to this" (*Inf. Bap.*, p. 144). Yet this does not afford to sprinkling the least countenance; nor indeed to pouring, unless it be in such abundance as thoroughly to encompass the subject. If our Pædobaptist brethren will pour, after the example of the pouring out of the Spirit on the day of Pentecost, and when Cornelius was baptized, let them by pouring fill the room or the vehicle in which is the candidate for baptism, till the baptizing element completely surrounds him. Then, with at least a better grace, they may talk of bowing to Peter's authority.

Dr. Alford reasons with similar fallacy, and even maintains the certainty of water being brought because they were in the house. To his greater credit he says: "The article should here certainly be expressed, 'Can any forbid the water to these who have received the Spirit?'" (On Acts x. 47.)

If the pouring out of the Spirit, independently of the abundance being such as distinguished the day of Pentecost and the day of Peter's preaching to Cornelius, could be proved to be baptism, still sprinkling, when weighed in the balances, would be found wanting. But if to pour out and to baptize are words of the same import, we are taught as plainly that the Holy Spirit was baptized as that the apostles were baptized. For can any man then forbid the conclusion that God has said, I will baptize my Spirit upon all flesh: I will in those days baptize my Spirit (Acts ii. 17, 18)? There may be the appearance of profanity in this language, but we regard it as a legitimate deduction from the premises to which our opponents lay claim when they gravely teach that baptism is pouring, because God has been graciously pleased to pour out His Spirit. If God has given us a command respecting the use of water, if we act rationally, we judge respecting the manner in which God wills that we use the water, from the import of the word which God employs when he gives us the commandment; and not from some action of the Almighty himself, which is no more connected with our duty than it is dependent on our aid. What is the word which God uses when He records His command, and when He records instances of obedience to this command? It is invariably *baptizo* as a verb, and *baptisma*, or *baptismos*, as a noun. Reason and godliness inquire, What is the meaning of these words? And the reply involves man's duty, interest, and honour. When in the connection there is nothing to indicate what baptism is, an English reader should go to those passages where the context indicates this with sufficient clearness; as is the case with the baptisms by John, mentioned in the Gospels; the baptism of the eunuch, mentioned in the Acts; and the declaration of St. Paul in Romans, that we are *buried by baptism*, and in Colossians that we are *buried in baptism*. The man that can read the Greek characters needs only consult, *without bias*, any Greek lexicon; not excepting the one written by the zealous Pædobaptist who found out that popping was the identical thing meant by baptism.

We would further remark respecting Cornelius, that it is utterly improbable that the Roman captain, whose income enabled him to give "much alms to the people," whose household was so large that he could

send two of his men-servants as messengers to Peter at Joppa, and who lived in latitude thirty-two and a half degrees, where bathing was very frequent and refreshing, would be without the comfort of a bath in his house. It would have been well if apostolic explanations and reproofs, more or less direct, had always been attended with the same results in Christians, as were the explanations of Peter. "When they heard these things, they held their peace, and glorified God." They did not continue to quibble, to fancy, and to refuse obedience.

How much more candid and correct is Dr. Bloomfield than some on whose quotations we have commented ! He says : " On further consideration, I cannot see reason to agree with those expositors (including Mr. Alf.) who regard the expression, *kolusai* used with *to hutor*, as proving that the practice was to bring the water to the candidates (for baptism), not the candidates to the water. No *practice* can be inferred from a *single case* so extraordinary as this. Besides, the very same expression, *ti koluei me baptisthenai*, occurs *supra*, viii. 36 ; a case where it is plain that baptism by immersion was employed." " At any rate, the *bringing* the water is by no means implied in *me kolusai* ; the annexed injunction that they should be baptized does not imply that baptism was administered on the *spot*. It might be *elsewhere*, at a convenient place" (*Gr. Tes.*, on Acts x. 44). I. Cobbin, on these to whom water could not be forbidden, says : " They were manifestly the subjects of Christianity, the distinguishing mark of which they ought now to bear" (*Domes. Bible*, on Acts x. 47). Dr. J. A. Alexander admits that " nothing can be *proved* from this expression" (*Com.*, on Acts x. 47). He, however, takes to himself a little encouraging unction therefrom. It would have been to the honour of some, if they had simply, on this passage, remarked after the example of the Rev. W. G. Humphry : "*To hutor*.—The water of baptism could not be refused by man, when the gift of the Spirit had been already conferred by God. These persons had received the extraordinary gift of the Spirit, such as fell upon the apostles at Pentecost ; there could therefore be no doubt of their fitness to be admitted into the church by baptism, and to receive the spiritual privileges attendant upon that rite" (*Com. on Acts*, on x. 47). To some of our opponents, who can infer much as to the water being brought, but who can learn nothing from the Greek word used to designate the ordinance, we think the words of Mr. Gilbert might be applied : " This is, at least, as arbitrary a way of building a notion as any we know of" (*Cong. Lec.*, p. 320). Also Dr. W. L. Alexander teaches that it is better for persons " to take their ideas of what is due to Scripture from observing the practice of the apostles, than to attempt to force by violent and arbitrary interpretations that practice into an accordance with certain preconceived notions of their own" (*Cong. Lec.*, p. 46). Dr. Halley uses the phrase of forbidding water, as we maintain that Peter used it, and as we doubt not all would admit, were there no desire to escape immersion. " Whoever forbids water to any," says Dr. H., " incurs a fearful responsibility" (*Cong. Lec.*, vol. xv., p. 17). What can the doctor here mean but whoever forbids baptism ? Dr. Norman Macleod says : " If now He conferred on the Gentiles the baptism of the Spirit, which we at an earlier period received, then the baptism of water can, and durst, not be refused."

Dr. G. V. Lechler thus expounds: "*Can any man forbid the water?* . . . If no one has been able to hinder the Spirit from coming upon these people, so also can no one restrain the water which wills to flow over them at baptism. In other words, every scruple respecting the baptism of these Gentiles is, in fact, removed by their baptism of the Spirit." In Dr. Lange's *Com.*, on Acts x. 23-48.

§ 17.—FUTILITY OF OBJECTIONS TO THE IMMERSION OF LYDIA.

Dr. WARDLAW.—"It is not victory that should be our object, but solely the discovery of truth and duty."—*On Inf. Bap.*, p. 129.

M. HENRY.—"In plain texts keep to the plain sense; in difficult ones be modest and humble in your remarks, and 'keep to the proportion of faith,' expounding them by them that are more plain."

Dr. J. P. SMITH.—"The two positions cannot both stand: one destroys the other. One of them must be an error; only one can be right." "Difficulties appear because we see only detached portions of the truth."—*Cong. Lec.*, p. 15.

J. A. HALDANE.—"Any other use in the apostles, therefore, must have been as unprecedented and unnatural as it would have been improper, and what could not fail to lead their hearers or readers into mistakes."—*So. Wor.*, p. 126.*

W. G. HUMPHRY.—"The Jews held their prayer-meeting outside the city, that they might not be molested—by the river's side, because in their ceremonies they washed often."—*Com. on Acts*; on xvi. 13.

THE baptism of Lydia and her household is deemed "a further illustration" of the bringing of water, and of its being "in some convenient manner employed in their baptism." Dr. Aiton, on St. Paul and the localities visited by him, says that Lydia was baptized "no doubt with water from the river," by the side of which they were seated. With similar confidence other Pædobaptists give utterance to similar assumptions. The inspired record says: "And on the Sabbath we went out of the city by a river-side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things that were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us" (Acts xvi. 13-15). Our Wesleyan brother S. on this, amongst other things, says, "As in other examples, the mode of baptism is a matter of inference, not of proof. The mention of a river side determines nothing, implies nothing." If by the expression, "mode of baptism," he had meant mode of immersion, we should agree with him that it is "a matter of inference." But if baptism at the time of Lydia's heart being opened, and for about two hundred years afterwards, was not known either theoretically or practically to be anything else than immersion—which we regard as satisfactorily evinced—the idea intended to be conveyed by Mr. S.'s words is a false and "gratuitous assumption." The use of the word proves immersion to have taken place. It is neither determined nor implied by the mention of the river. Nor does silence in other places respecting a river or water determine or imply that the baptized were not immersed. If the import of *baptizo* is proved to be to immerse, the recorded fact

* Apply this to every New Testament record of the practice or ordination of baptism.

of baptism is sufficient proof that somewhere water sufficient for immersion was found. This rejection of the river as determining or implying anything, although perfectly correct, comes with a bad grace from our opponents, who make in other instances so much of imagined scarcity of water. But in this place, where there was a river, the grand proof, in "the judgment of candid and unbiassed reason," that baptism is pouring or sprinkling, is that "a sense of *propriety* and a knowledge of Asiatic *delicacy*" would never have suggested immersion; that the immersion of this matron by a man "in a place of public resort, and with no other preparation than what was accidental to a casual visit to the river side," is not *conceivable*; and that "a greater improbability cannot well be imagined" than "such a trial of feminine delicacy" (pp. 221, 222).

Dr. Halley has given the same ideas in many of the same words. Our friends occasionally assume, as Dr. H. in his Appendix is candid enough to acknowledge, from what "could now be done with decency and propriety in Manchester;" and thus they make void God's Word, and pervert the facts of inspired record. The difference between Eastern and Western customs is sometimes overlooked and sometimes noticed. Nothing is said of the difference in latitude and climate between Philippi and Manchester, Halifax, London, or Sheffield; and of the rapidity with which heat would, at Philippi, absorb water from the person or the clothing, as compared with the slowness of this operation in England. It might be also that Asiatic ladies were as little accustomed to bathing as one of the practised ablutions, and as little prepared for it as are the people of England, or of the United States of America. It might be that they wore the same kind of clothing at Philippi and Thyatira (with the exception of head-dresses) as at Manchester and New York; and were just as unprepared for an ablution, although the very spot is believed to have been selected from the convenience for this afforded by its contiguity to a river. If the mention of a river proves nothing, does the omission of everything relative to the preparedness or unpreparedness of Lydia and her household for immersion, prove anything? What more is needed than the fact of baptism? We otherwise learn what baptism is. To pervert facts recorded, by inferences from what is not recorded, is most deplorable.

Also they who admit that the word for baptism in God's Word means an encompassing of the object, reflect on the Divine author of baptism when they speak of immersion as inconsistent with a sense of propriety and a knowledge of delicacy. Dr. H. says that Lydia "no doubt observed her devotions, veiled and covered like a woman of Thyatira." And to him "it seems impracticable to have immersed a woman in an Asiatic head-dress, as it was shameful to baptize her with her head uncovered;" her immersion is therefore "incredible under the circumstances." According to this reasoning, if the imagined head-dress would not allow of pouring, but only of sprinkling, *baptizo* here means neither to immerse nor to pour, but only to sprinkle. What will become of any fact recorded in sacred or profane history, if the meaning of words is tested in such a crucible? If some writers on baptism had told us that they wished to excite in their hearers a disgust of immersion, we could have believed them. The Rev. Jacob Stanley expatiates on the indelicacy of a female

undressing and dressing herself in such a public situation; just as if immersion was an impracticability without indelicate exposure; and from this unfounded hypothesis concludes that baptism is not immersion. We emphatically deny the necessity of this supposition, upon which our most moderate opponents apparently love frequently to dwell. Dr. H. supposes that Lydia would "divest herself of at least a part of her dress." Dr. Carson replies to an opponent in these words: "With respect to Acts xvi. 15, I certainly can have no objection to the opinion of the writer, that Lydia was baptized in the place where Paul preached: the sooner the better. As to her dress, and anything that is not matter of Divine prescription, I leave to the discretion of those concerned on the occasion. I shall neither be the master of the ceremonies myself, nor allow my opponent to undertake that service" (p. 359).

Without saying how near Lydia was to her own house, or to any other house,—although remembering the record that when she was baptized she besought Paul and his companions to come into her house and abide there, and that when they went out of prison they entered into the house of Lydia,—we adduce the fact recorded by Mr. Buckingham, that when travelling in the East he frequently plunged overhead in his clothes, and found himself greatly refreshed by it, although he suffered his clothes even to dry upon him. Our conviction is that nothing in this passage warrants a doubt that *baptizo* has any other meaning than to immerse. This meaning is given to the word as its primary import, even by the most ignorant and violent, as well as the most learned of the opponents of immersion. It is admitted by the most candid and enlightened to be the certain and invariable meaning of the word unto the time of Christ. It is allowed by others to have been the only meaning for hundreds of years afterwards. It is proved to have been regarded as the meaning of the word, and to have been the practice of the universal church, for more than the first two hundred years of the Christian era. Lydia's conversion takes place by the river side, the *pro-seuche*, or place of prayer, being frequently for the convenience of purification by the side of a river, or fountain, or lake, or the sea. Bathing was one of the purifications required by the Divine law. It was also in that latitude, and especially at certain seasons, a pleasant and refreshing practice; and, instead of being inconvenient or impracticable, was perfectly convenient, from the difference betwixt Eastern costume and our own, and from the different heat of the climate in drying persons and clothes. We, nevertheless, do not believe with one of our learned opponents that immersion, as the Divine ordinance, was sometimes practised because more convenient than pouring or sprinkling, but rather invariably because "it becometh us to fulfil all righteousness" (Matt. iii. 15).

Were we to follow the course pursued by our opponents in their assertions respecting the import of *baptizo*, instead of believing that persons slept on the roof of the house in Judea and in the East, we might conclude that the word rendered roof signifies attic or chamber; or that the word rendered sleep means also to walk, and that instead of sleeping they took exercise, and this, too, to obtain warmth.

The patent facts connected with the case of Lydia induce the Hon. and Rev. B. W. Noel to say: "With respect to the baptism of Lydia

and her household in the little river Gaggitas, near Philippi (Acts xvi. 15), the advocates of immersion are as much entitled to consider that it took place in summer as their opponents to believe that it was in winter. On the former supposition the wet clothes would be a slight inconvenience in latitude 41° , more than ten degrees south of London, and with a sun as burning as that of Naples; and as soon as they had ceased to drip upon the sunny bank, the dry and flowing robes in which they would envelop themselves would effectually conceal all traces of their immersion from strangers on their road back to the city" (p. 102). He then dwells on the readiness with which it may be presumed that Lydia, whose heart the Lord had opened, would bear profane ridicule, on the supposition that this to some extent necessarily followed; on the necessity of taking up our cross in order to our being Christians; and on the self-denial by which all God's people have been distinguished. These remarks on the baptism of Lydia are made in condescension and kindness to our Pædobaptist brethren, if they are at all open to conviction; but not in forgetfulness of the fact that the burden of *proof* that immersion did not take place rests upon themselves. Also, on the supposed indelicacy of immersion more will subsequently be recorded.

§ 18.—FUTILITY OF OBJECTIONS TO THE IMMERSION OF THE JAILOR AND ALL HIS.

DR. HALLEY.—"The allusions to baptism which are not so distinctly expressed, must be interpreted in accordance with those whose meaning can be clearly ascertained" (p. 192).

IT is maintained by our opponents that against immersion, "the baptism of the jailor and his family strengthens the argument by an additional example." Dr. Halley does not speak expressly on this baptism; but our readers will shortly deem it amply sufficient that we quote from Mr. Thorn and Mr. Stacey on this last instance "of Christian baptism, the circumstances of which are more or less noticed in the New Testament," what will be lengthened and stringent enough, as we opine, for any of our Pædobaptist friends. Mr. Thorn says: "The case of the jailor is equally on our side. To suppose that he took his wife and children out of bed at midnight, and had them plunged into cold water, or that he led them in the dark to a neighbouring river, as some sage Baptists imagine, is too difficult of belief, without better evidence than has yet been afforded us. Neither have we any ground for supposing that this prison contained a cistern or tank adapted or available for such an immersion; nor are our 'positive-proof' brethren to plead the existence and use of it without adducing good evidence in support of their assertions" (p. 20). Here, as usual, this presumptive writer, like Mr. Stacey and others, throws the burden of proof, which belongs to himself, on his opponents. The admission of Dr. Halley is, that "whoever assigns to a disputed word a secondary sense, or any variation of usage, is bound to the proof of it. Can anything be more reasonable?" (p. 343). If the Baptists had simply proved that the primary and usual meaning of *baptizo* is to immerse, it would have devolved on their opponents to prove in every instance in opposition to *immerse* that it has not this meaning, but another. We think that we have proved more than that to immerse is its primary and usual meaning. According to all reason

we have a right to say that the jailor and all his were immersed, until it is proved that this was not the case. It is in glaring opposition to the canons of interpretation that we are called upon to prove the existence of a cistern, &c., in the prison at Philippi, by those who should prove that there existed no means of immersion in the prison or the city; or, at least, that immersion did not take place. If Mr. Thorn, who admits and denies the meaning of immersion, is an exception to the rest with respect to the burden of proof, our remarks apply in all their force to Mr. Stacey and every other Pædobaptist writer whom on this subject we have read.

But where does Mr. T. learn that the jailor called up his wife and children out of bed? What is this but a figment of the imagination through the fright of immersion? The Word of God mentions not wife or children, or calling out of bed. If this had been the case, we are not to suppose that beds, and dressing, &c., were the same at Philippi as they are at Winchester. In opposition to what inveterate and blinding prejudice has led to suppose as existing and taking place, the inspired record mentions an earthquake and some of its results; an alarmed jailor intending to destroy himself; the kind interposition of Paul; the jailor's calling for a light; bringing out Paul and Silas; anxiously inquiring the way of salvation; and receiving instruction in regard to this momentous matter. Then it is recorded, "And they spake unto him the Word of the Lord, AND TO ALL THAT WERE IN HIS HOUSE." This is in accordance with the commission, "Go ye, therefore, disciple all nations;" "Preach the Gospel to every creature." The next things recorded are, "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." It is then immediately added, in evidence of the discipleship of the jailor and all his, and in opposition to infant or indiscriminate baptizing: "And when he had brought them into his house, he set meat before them, and *rejoiced, believing in God WITH ALL HIS HOUSE.*" How awfully caricatured by Mr. T. is this inspired and interesting record! And were not this and other passages misrepresented by others, we should have paid less regard to many of Mr. T.'s assertions. Brief as is this history in the records of inspiration, a change of place is thrice intimated. First, the jailor "brought out" of prison Paul and Silas. They then "spake unto him the Word of the Lord, and to all that were in his house." Secondly, "He took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." Thirdly, he then "brought them into his house," &c. From this we infer that the baptism did not take place in "his house." Whether they went to the river Gaggitas,* on which the city was situated, or whether the immersion was administered in a convenient place in connection with the prison, or whether it was administered elsewhere, we are under no obligation to prove. The fact of its transpiring, not the place of its administration, is what the Scripture records. Having proved what baptism is, we should not deem ourselves guilty of assumption, even if the facts with which we are acquainted

* The river, say Conybeare and Howson, was not the Strymon, as say Meyer, De Wette, and Baumgarten, but the Gaggitas.

respecting Eastern prisons and Eastern customs had not come to our knowledge. The assertions of Mr. T., and of our Wesleyan Methodist brother whom we are about to notice, may excite the less surprise if we state that the Rev. Wm. Lindsay, D.D., has spoken, and in re-editing Dr. Kitto's *Cyclopaedia*, has again spoken, of "the language used by St. Paul at Philippi, when he commanded water to be *brought* into the room,—language which, it is said, cannot be understood of such a quantity of water as would be required to immerse in succession a whole household." (Art. *Bap.*) The learned doctor italicizes "*brought*." If the optics of our Pædobaptist brethren enable them thus to read God's Word, at differing from them we do not wonder, for verily we cannot go and do likewise.

Mr. Stacey, who in the beginning of his argumentation in favour of pouring and sprinkling informs us that his whole argument aspires to little more than a plea for liberty to sprinkle, to pour, or to immerse, observes on this "additional example," that "it requires a logic of keen analysis, or an imagination of singular fertility, to discover in the history the slightest trace of evidence that the jailor and his family were immersed." "Even imagination requires some material out of which to fashion its theories, and a love for truth demands that its flights shall be restricted within the range of at least apparent probability. But in the account of the jailor's baptism there is not a single circumstance which can be refined and elaborated into a proof that he and his children were immersed. All the evidence inclines and carries us forward to an opposite conclusion" (pp. 224, 225). He tells us "there is no retirement to another place spoken of," as if the evidence of a change of place which we have adduced had no existence; "no delay indicated," as if the cause of immersion required delay; "no preliminary arrangement suggested, no outward preparation of any kind supposed," as if the fact of immersion required that the sacred writer should record what portion of their clothing they cast off, if any, before their immersion, and where they laid it. What can be more preposterous than such demands? We are informed that "the two circumstances" of the jailor washing the stripes of the apostles, and the apostles baptizing the jailor, "are told in the same breath," just as if time and distance by this were annihilated. What is the inference from similar phraseology in vers. 15 and 40? When Lydia was baptized, she said, Come into my house, and abide. Was her house certainly at the river, or in the river? It is said respecting Paul and Silas, "And they went out of the prison and entered into the house of Lydia." Did Lydia's house consequently and certainly adjoin the prison? Yea, the mild, chaste, and intelligent Mr. S. says: "Adjournment to a river side can be suggested only on the principle that no difficulties can weigh against the antecedent certainty of immersion. On the same principle it is not impossible to call up the vision of a tank or cistern in the prison-yard, and used for the general purposes of the inmates; and to picture the jailor and his household plunged into it, one after another, and then returning dripping and shivering to the house, from which they had so lately issued in consternation and affright. But seriously to propose either hypothesis is, if not to trifle with the Word of God, yet to abuse our reason by giving us possibility for testimony,

and fancy for argument" (p. 224). Thus do those who should bring forward evidence that sprinkling or pouring took place, and not immersion, "trifle with the Word of God," and "abuse our reason by giving us" "fancy for argument."

The Baptist has more reason to picture the Philippian jailor and all his as being refreshed by the luxury of an immersion than to fancy them shivering and wretched. Let the reader remember, in contrast with the frightened and bewildered fancy of Mr. S., the assurances of Drs. Buchanan, Thomson, Hackett, Pye Smith, Jamieson, Livingstone, of Buckingham, and every Eastern traveller, respecting the reviving and invigorating influence of bathing. Mr. S. is incapable of denying the probability that in the Philippian jail there was every facility for immersion, and yet he most contemptuously speaks of calling up the vision of a tank or cistern. Does Mr. S. ignore the rule respecting secondary meanings of a word, or deny that, than which, in Dr. Halley's judgment, nothing can be more reasonable? If this is Mr. S.'s condition, we will quote the following from Dr. Carson, not for his sake, but for the sake of those who will not leap to a conclusion in defiance of necessary principles of interpretation. Dr. C. says:—

"I never assume the meaning of any word: I assign no meaning till the occurrences of a word are ascertained and examined. Whether a word has one meaning, or several meanings, I determine by this examination on philosophical principles. When I have ascertained the primary meaning of a word, I apply it to every case where it will serve, admitting no new meaning till occurrences prove it. When I have ascertained a second meaning, I will not admit a third, as long as the first or second will serve. Thus I proceed with respect to any number of meanings, never admitting a new meaning without proof. Submission to these principles I demand on the ground of self-evidence. Submission to them I yield with respect to every opponent. These laws are for truth, not for party. Perverseness may reject them; perverseness has rejected every first principle; but I have no doubt that all candid persons will acquiesce in them. Without first principles interpretation is impossible. Mathematics may as well demonstrate without axioms. The criticism of our opponents is altogether without science: instead of leading to sound conclusions, it introduces universal confusion and uncertainty" (pp. 360, 361). Again: "If a word is found to have two meanings, it is lawful in every instance of its occurrence to bring their respective claims to the test. But if a secondary meaning is not in proof, previous probability as to the fact has nothing to do; because a thing previously impossible may be received as truth, with perfect confidence, on sufficient testimony. To allege probability against the ascertained meaning of a word is to deny testimony as a source of evidence; for the meaning of testimony must be known from the words used" (p. 464).

The Rev. DAWSON BURNS says: "Let the defenders of affusion collect and treasure every obstacle conceivable, the most trivial and the most important, as if each was valuable and weighty as a bar of gold; let them array them in the most formidable order, and let them add a number purely fictitious, the production of an inflamed imagination, like those spectral appearances which frequently result from disease of the optic nerve; let all these difficulties, solid and sham, be advanced, and at their best estate they will prove altogether vanity; yea, lighter than vanity, since other instances are producible in which events unquestionably occurred where the obstacles were equal or superior, and, consequently, against the belief of which the same or greater improbability might be affirmed. Are we told that the impediments were great in the way of the immersion of the jailor and his rejoicing family? or that obstacles of no ordinary kind must have environed the immersion of the three thousand converts on the day of Pentecost? Allow the alleged difficulties to have existed,* are not as many and forcible connected with the account

* "The succinct style of Scripture narratives, and our ignorance of the full circumstances of the case, and the facilities that may have existed of which we are unapprised,

of our Lord's expulsion from the temple of the money-changers and traders in doves? Might it not be said, Is it possible that the meek and lowly Jesus would have resorted to this act of physical violence? Do not the recorded incidents clash with our views of His amiable character? And are we to conceive that the objects of this usage would have quietly borne it? They were many, and He but one; and what more likely to rouse their passions than this high assumption of authority, aiming, as it did, to deprive them of worldly lucre? Is it not morally certain that they would make resistance? And, making resistance, can we think of such a contention without a revulsion of feeling at the position which the Saviour would thus be made to sustain? Is this style of reasoning censurable? We heartily agree: but let those who bestow a similar treatment on Scripture cases of baptism throw the first stone at it, if their consciences permit them. Refer also to the case of those who were shipwrecked with Paul. They who could swim were ordered to do so: 'And the rest, some on boards, and some on broken pieces of the ship; and so it came to pass that they escaped all safe to land.' 'How incredible,' cries some captious reader. 'How could even strong swimmers bear up where two seas met and formed a hissing whirlpool? And as for those who clung to boards, &c., their probable fate was that of being engulfed in the vortex of waters; at any rate, to state that two hundred and seventy-six persons *all* got safe to land through such swelling dangers, is more than falls to our power to credit.' We properly repel and condemn this vicious mode of discussion, for we know that such an entire rescue was possible, though admittedly not common or likely: and being possible, we give sincere and complete credence to the historic statement. Yet if we could not have produced parallel instances in which the occurrence of events, though attended with numerous difficulties, is believed 'without doubting,' we should still have firmly contended that it was wrong to deny the fact of immersion in any case, unless it could have been established beyond all question that it was naturally impossible." —*G. B. Repos.*, pp. 411, 412. 1850.

On the principles of interpretation adopted by Mr. S. and the Pædobaptists generally, we might suppose a foreigner to read in English that a prisoner was immersed in the jail at Halifax or Winchester, and imagining it improbable that there was a sufficiency of water in this jail to plunge the prisoner over head, that he might justly conclude that to immerse does not signify to cover and surround with the element, but to sprinkle, to pour, to purify, or to apply water in any way; and that he might justly treat with scorn the simpletons who believed from such a declaration that the man was dipped. Thus the Neologian can deem it very improbable "that Samson killed so many people with a jaw-bone of an ass; *therefore* the word does not here signify the jaw-bone of an ass, but the tooth of a rock, which, being loosely attached, was pulled down on his enemies by the hero." And thus may vanish all the miracles of the Bible, and all the doctrines of revelation. Our friends unconsciously to themselves, instead of learning facts from history, dictate to history, by proceeding on "an axiom that is false, fanatical, and subversive of all revealed truth." To prove the probability or even the possibility of immersion from any facts with which we are acquainted respecting the jail at Philippi, is more than our opponents by the laws of interpretation can demand from us. Having proved the meaning of the Greek word from lexicons, use, &c., it is the business of our opponents to prove that immersion did not take place. We nevertheless do know that with many in the East and in Greece bathing was as common as sleeping; and concerning prisons and their conveniences for immersion, we can adduce, in

give room for the supposition of difficulties which a more intimate acquaintance with the places and times would perhaps immediately dispel," &c.

addition to other testimony, that of one who in the East has spent a lengthened and honoured life.

Dr. JUDSON, on the immersion of the jailor, says: "This case can present no difficulty to the minds of any of you, my brethren, who may have been within the yard of the prison in this city, or are acquainted with the fact that prison-yards in the East, as well as the yards and gardens of private houses, are usually furnished with tanks of water."

"GROTIUS (said to be the most learned and best-informed man in Europe in his time) held it highly probable," says Pengilly, "from the practice of the country, that the jail at Philippi was provided with baths (as is now the case in Calcutta)."

The rite may have been performed, says De Wette, in the same fountain or tank in which the jailor had washed them. "Perhaps the water," says Meyer, "was in the court of the house; and the baptism was that of immersion, which formed an essential part of the symbolism of the act. (See Rom. vi. 3, *seq.*)" "Ancient houses," says Dr. Hackett, "as usually built, enclosed a rectangular reservoir or basin (the *impluvium*, so called), for receiving the rain which flowed from the slightly-inclined roof. Some suggest that they may have used a *swimming-bath*, found within the walls of the prison. (Grsb., Rosenm., Kuin.) Such a bath was a common appurtenance of houses and public edifices among the Greeks and Romans. Whether the Gangas flowed near the prison, so as to be easily accessible, cannot be decided."—On Acts xvi. 33.

It is certain that every probability is in favour of the public prison having its tanks or baths, which the governor could employ for his baptism. If this were not the case, the inspired language does not forbid the contiguity of the river, or an immersion in the same. It is, however, no business of ours to go in quest of the water, which in a foreign country, two thousand years ago, might be obtained in many ways of which we are now ignorant. Let our opponents prove a solitary case of sprinkling from this or from any other baptism recorded in God's Word, and not pervert the clearest import of baptism because the Spirit of inspiration has not supplied every particular respecting the waters in and near this prison.

As we know not that anything is adduced as an objection to immersion from the context where other baptisms, as those of Crispus, of the Corinthians, and of the disciples at Ephesus (Acts xviii. 8; xix. 1-7), are mentioned, we need say no more than that, in our judgment, the recorded fact of baptism is a record of immersion. We have minutely passed over and patiently examined all those which are adduced to encourage pouring or sprinkling, and our solemn conviction is, that nothing in any one passage, or in the whole united, affords the least countenance to the idea that baptism is or may be something else than immersion. As we are unable to make one by the addition of ciphers to ciphers, whether we append six or eight, or sixty or eighty, so the sum total from our whole examination is nothing of proof that *baptizo* in any part of God's Word means to pour or to sprinkle. As these are all the passages recording instances of baptism to which our opponents direct our attention, we have now examined both the chief props and the minor supports from the examples of baptism. The main props have appeared to us as insufficient supports as any of the rest. We have seen the apostles physically immersed in the emblems of the Spirit, when the Spirit in His emblems "filled all the house where they were sitting." We have seen them as to their souls immersed in the Spirit by the abundance of His communications imparted on that interesting and

glorious day. We have noticed the baptism of the children of Israel by the *possible* splashing of the spray for miles when the depths were congealed in the heart of the sea, or by the *possible* pelting of rain from the clouds, there being a tremendous thunderstorm, well nigh drenching them, when they passed over on dry ground; or by the *possible* dispersion of the aqueous contents of that fiery cloud, *the miraculous symbol of God's presence*, which shone upon them and gave them light! We think that the two chief props, whether supporting or carried by Dr. H. or Mr. S.,—the latter of whom concludes that in these cases “there was demonstrably no immersion,”—instead of being supports on which they may lean, are rods giving to them a severe and well-merited flagellation. We are not angry whilst thus writing. Our mind is deeply solemnized and painfully affected whilst meditating on these *proofs* adduced by our Pædobaptist brethren of the marvellous doctrine that the Greek word, which before the Christian era signified immersion, and never anything less, and which among the Greeks has never since had another signification, when once regularly applied to the ordinance of Christ, in the words of the Rev. E. Bickersteth, “received a new and more important element of meaning, and that thenceforward the idea of one specific mode was no longer essential”!

But Mr. Stacey, in summing up his arguments in proof of pouring or sprinkling, informs us that in one case, “from the spirituality of the operation, mode is naturally inconceivable.” From this baptism he has previously argued at great length that baptism is pouring! He says, “finally, that in the instances of apostolical baptism recorded in the Acts, there is no ground, real or apparent, for the assumption that the first converts to Christianity were initiated into the kingdom of God by dipping, except the use of certain prepositions, which, as far as they have authority at all, lend equal support to every form of administration” (p. 226). Thus the Greek words by which baptisms are recorded to have taken place convey no idea whatever as to whether immersion, pouring, or sprinkling, or any other describable or conceivable application of water, took place! The form of administration is indicated only by certain prepositions; and whether their primary meaning is *in, into, out of, from, by, near, at, with, &c.*, they all lend EQUAL support to EVERY FORM of administration! Consequently, these prepositions lend the same support to that very immersion which is so lacking not only in convenience, but in propriety and delicacy, as to pouring and sprinkling! If this is not, under the blinding influence of prepossessions, with a witness outraging veracity and common sense, we are much mistaken. We leave it, however, with our readers to agree with us or to differ from us, according to evidence adduced or not adduced, that John immersed the Jews who came to him confessing their sins and desiring to be baptized, and that at His request he immersed our Saviour, who had no sins to confess, but who would set an example of fulfilling all righteousness; that our Saviour immersed by means of His disciples; that He enjoined immersion on the apostles; and that in every instance of the New Testament baptisms immersion was practised.

§ 19.—FUTILITY OF OBJECTIONS TO "ONE IMMERSION" IN EPH. IV. 5.

Dr. CARSON.—"I cannot wrest the Scriptures in order to please men, nor to retain popularity even among Christians. I have lost this world. I do not wish to lose both worlds. What Christ has shown me in His Word, I cannot conceal or pervert: I must not be ashamed of His words more than of himself" (p. 258).

Prof. J. H. GODWIN.—"We must dismiss prejudice when we open the Bible, if we would discern truth; and we must search for instruction rather than confirmations of our creed, if we would be set right when we have been wrong, and be led onward in the noblest and best of studies."—*Chr. Bap.*, p. 45.

WE maintain not that this passage contains anything in favour of immersion, except the use of the word whose meaning is disputed by our opponents. A portion of the Pædobaptists maintain that spiritual, not water baptism, is here described; an idea which we believe to be destitute equally of proof and probability. Dr. Cumming repeatedly asserts that there are four baptisms, or four different kinds of baptism. 1. Baptism with sufferings. 2. Baptism in the sense of miraculous gifts. 3. Baptism with water. 4. Baptism with the Holy Ghost, which is regeneration. He admits, too, that there is but "one baptism;" ay, says he, "but that one baptism for the remission of sins," and this is regeneration. We believe it just as capable of proof and opposed to truth, that regeneration is baptism, as that baptism is regeneration. Also, if the "one baptism" is spiritual, is regeneration, is not the baptism with water an abrogated ceremony, or an apostolic blunder? Some of our opponents with one breath favour this idea, and with the next that baptism is the *opus operatum* of Dr. Pusey and Co.! (See Dr. Cumming's *Sab. Eve. Readings on Luke*, p. 44.) By some Pædobaptists, as by the Rev. Dr. Barnes, we are reminded that nothing is here said about the mode of baptism. Dr. B., discarding the idea that the baptism of the Spirit is intended, agrees with us that "they all had been baptized with water." But he also says, "*One baptism*.—This does not affirm that there is one mode of baptism, but it refers to the thing itself. They are baptized in the name of the same Father, Saviour, and Sanctifier. They have all in this manner been consecrated unto God, and devoted to his service" (*Com.*, on Eph. iv. 5). We fully admit that Paul here says not a word about the mode of baptism; and further, that there is no *command* anywhere respecting the mode of baptism (immersion), unless we apply to it such a command as, "Let all things be done decently and in order." These words of Paul to the Ephesians refer simply to the thing itself. This is all that we contend for. It is true that we read elsewhere of being buried by baptism, of Philip and the eunuch going down into the water, and of John's baptizing in the Jordan. But Dr. Barnes will break no command expressly associated with baptism with which we are acquainted, whether he immerses backwards or forwards;* whether, without entering the water, he stands by its edge whilst he immerses the candidate; whether he and the candidate, together or separately, walk or jump into the water; or whether he immerses in a tank, or baptistery, a river, or the sea; or whether, if practicable, he pours water into a vessel until the candidate is immersed. He may absurdly and sinfully discard common

* The plan of baptizing forwards was adopted, at least on one occasion, by Mr. Robinson, of Cambridge.

sense in performing the ceremony, as well as in writing about it ; which we believe Christ never intended. The Lord of glory and of salvation does not expect us to act as idiots in obeying the command to immerse into the name of the Father, &c. We dare appeal to the Rev. Dr. Barnes, and the thousands who write or speak like him on baptism, respecting our accountability to God for the use of our rational faculties on this subject.

§ 20.—FUTILITY OF OBJECTIONS TO IMMERSION IN *HEB. VI. 2.*

Bp. WATSON.—“What a blessing is it to beings with such limited capacities as ours confessedly are, to have God himself for our instructor in everything which it much concerns us to know.”—*Apol.*, p. 139.

IN *HEB. VI. 1, 2*, we read, “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection ; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of the laying on of hands,” &c. Whatever other immersions are referred to by the apostle, Christian immersion appears to be amongst them : for though, under the Christian dispensation there is “one immersion,” it does not follow that there was not an immersion by John the Baptist, under Divine direction ; that there were not divers immersions under the law ; and that in the world there were not also other immersions. Although the word is in the plural number, varied meanings as belonging to the word, or varied modes of the application of water, are no more proved from this, than they would be proved to belong to the English words—immersions, sprinklings, &c., because of these words being used in the plural number. The meaning of *baptismos*, as given by some of the most eminent lexicographers, has been already recorded. Whether we understand the apostle as referring to the existence of other baptisms, Jewish or heathen, or to John’s baptism and Christian baptism, or exclusively to the initiatory ordinance of the Christian dispensation ; whether with Grotius, we understand him as referring to an interior and an exterior baptism, or with Storr, we understand the plural to be used in a distributive sense, so that the doctrine taught is that every believer must be baptized, the meaning of baptism as immersion, which has been already proved, remains unaffected. Dr. A. Clarke and others admit that immersions were frequent under the law. Why then pervert the plain apostolic declaration ? Why not conclude immersions alone to be meant, when immersions alone are mentioned ?

Dr. CLARKE says :—“Baptisms, or immersions of the body in water, sprinklings, and washings, were frequent as religious rites among the Hebrews, and were all emblematical of that purity which a holy God requires in His worshippers.”—(*Com.*, on *HEB. VI. 2.*) The doctor’s language correctly implies that baptisms are immersions.

Dr. MACKNIGHT says :—“In the Levitical ritual many baptisms, or immersions of the body in water, were enjoined, as emblematical of that purity of mind which is necessary to the worshipping of God acceptably.”—*Com.*, on *HEB. VI. 2.*

Dr. BARNES here truthfully and cogently says of baptism :—“This was supposed to be so simple that young converts could understand it as one of the elements of the true religion, and the teaching on that subject now should be made so plain that the humblest disciple may comprehend it. If it was an element, or first principle of religion ; if it was presented that any one who entered the church could understand it ; can it be believed that it was then so perplexing and embarrassing as it is often made now ?”—*Com.*, on *HEB. VI. 2.*

§ 21.—FUTILITY OF OBJECTIONS TO IMMERSION AS REFERRED TO IN HEB. X. 19-22 ;
TITUS III. 5; JOHN III. 5; EPH. V. 26.

HON. AND REV. H. M. VILLIERS.—“You must aim at being mighty in the Scriptures. . . . Keep to your Bibles, and raise the standard of man to the standard of God, and not lower the standard of God to the standard of man.—*Ec. Hall Lec.*, p. 281. 1851.

C. T.—“We are unwavering advocates for a sound creed.” “Let our theology be pure.”—*Pers. Piety*, p. 15.

DR. CARSON.—“Truth is my treasure” p. 258.

DR. W. H. STOWELL.—“Our sympathies are with all truth, and with all right doing.”—*Cong. Lec.*, p. 188.

THE reasoning against immersion is principally from the first of the above portions of Scripture. We shall therefore pass over the latter with few words. In Heb. x. 19-22, we read, “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” It does not here seem necessary to do more than inform the English reader that *rhantizo* is the verb used by the sacred writer for “sprinkled,” and *louo* for “washed.” But it is affirmed by our opponents that baptism is a washing, and it is believed that sprinkling is a washing; therefore baptism is sprinkling. What reasoning! What proof of the meaning of a word! Of the word *baptizo*; which is not even mentioned! If a person being immersed is washed, still immersion and washing are two different things. Immersion that takes place in pure water may be called a washing; although, if it took place in impure water, it might be called a defilement. But the sprinkling of water on the face or on the whole body, or the pouring of water on the face or on the head, is not a *washing of the body*. The sprinkling of water on some part of the body might be emblematic of purification, but could not be called a washing of the body. Why not infer that the sprinkling of the heart is in allusion to the application of the blood of sacrifices, and the washing of the body in allusion to the immersion enjoined by Christ, or the bathings enjoined by the ceremonial law! The idea conveyed by a washing of the body, no particular part being mentioned, is a washing of the whole body. Let any one decide whether immersion, pouring, or sprinkling, best answers to having our bodies washed with pure water. But here Dr. Halley’s vision is confused whilst reading in the same verse of the heart being sprinkled and the body being washed; as if, because the heart is not said to be washed, the body might possibly be sprinkled. Filled with prejudice, he does not at once think that if the apostle had meant one and the same thing he would most likely have used one and the same word; but, contrary to all reason, he endeavours to find out if different words are not of the same meaning; and to find out the meaning of *louo* he ransacks the Old Testament to know how priests under Moses were consecrated, and what was the ordinary and proper ablution before entering the sanctuary; after this he refers to his pitiable dilemma, knowing this, but not knowing that and the other, and he describes his conclusion in the following

words:—"How far it may relieve the difficulty to say, as the passage in Exodus seems to imply, that the washing of the hands and feet was for convenience appointed instead of the ablution of the whole person, and therefore considered as equivalent, I must leave the reader to decide. To which of these washings, or whether to any of them, the apostle specifically alludes, it may not be possible to ascertain with certainty. All I assert is, we know not any immersion practised by the priests on entering the sanctuary, and we have no right to assume that anything of the kind took place. *If* the reference be to the ablution of the Levites on being initiated into the holy service; or of the unclean, that they might not defile the sanctuary of the Lord; we are expressly told they were sprinkled with the water of purifying" (p. 307). *If* it is possible, as in the days of Job, to darken counsel by words, we will leave the reader of Dr. H.'s work to decide whether, under the influence of prepossessions, it does not appear in what Dr. H. has written on Heb. x. 19-22. We know not how, to the English reader, better to illustrate this passage and Titus iii. 5, as far as baptism is concerned, than by quoting from three or four lexicons the meanings given to *louo*, rendered by the term *wash* in Heb. x. 22, and to *loutron*, rendered "washing" in Titus iii. 5, where we read, "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

LIDDELL AND SCOTT.—"*Louo*.—To wash; properly, to wash the body; also to pour [water for washing]. Med. To bathe." "*Loutron*.—1. A bath, bathing place. 2. Water for bathing or washing. 3. Drink offerings, libations. 4. Bathing."

DONNEGAN.—"*Louo*.—To wash; to bathe." "*Loutron*.—Water for washing or bathing—a washing place, a bath."

PARKHURST.—"*Louo*.—To wash." "*Loutron*.—A laver, a vessel to wash in."

ROBINSON.—"*Louo*.—To bathe, to wash." "*Loutron*.—A bath; water for bathing, washing. In New Testament, the act of bathing, washing, ablution. (Spoken of baptism, Eph. v. 26; Titus iii. 5.)"

Does this meaning of *louo*, a word generally used in application to the whole body, favour the idea that sprinkling or pouring is baptism? Does the meaning of *loutron* (a word derived from *louo*) accord with such a supposition? Is not baptism, if meant in Titus iii. 5, called the bath or laver of regeneration?

CONYBEARE AND HOWSON, in accordance with many others, say, on Titus iii. 5, that "*loutron* does not mean 'washing,' but laver, *i.e.*, a vessel in which washing takes place."—*Life and Epis. of St. Paul*, vol. ii., p. 570.

ANNOTA. PAR. BIBLE.—"The washing of regeneration,' rather, 'laver of regeneration.'"—On Titus iii. 5.

Dr. C. J. VAUGHAN.—"The word translated *washing* should unquestionably be rendered by the term *laver*. *By the laver, or bath, of regeneration*."—*Rev. of Lit.*, p. 28.

WEBSTER AND WILKINSON.—"By means of the laver of regeneration; referring to baptism as an emblem of the purification of the soul from sin" (*Gr. Tes.*, on Titus iii. 4-7). "Christians are emblematically washed by the purifying water of baptism, Acts xxii. 16."—*Do.*, on Heb. x. 22.

In John iii. 5 we believe baptism to be referred to in the expression "born of water," although Baptists and Pædobaptists, respecting this application of the words, differ among themselves. "The initiations

were called new births, especially among the Jews." "To be born again is to pass through another event, from which a new age may be reckoned, and of which a new register may be taken" (*Stovel's Dis.*, pp. 68, 358). "A person's coming out of the water of baptism may have been called by our Lord his being 'born again of water.'"—Macknight, on 1 Peter iii. 21.

Also Dr. Hodge gives the sentiments of many Pædobaptists when he says, on Eph. v. 26, "There can be no doubt, therefore, that by 'the washing with water,' the apostle meant baptism." Instead of denying this, we inquire, Was a sprinkling of the face ever designated a "washing with water"?

§ 22.—FUTILITY OF OBJECTIONS TO IMMERSION FROM OLD TESTAMENT PROPHECIES.

W. THORN.—"Prejudgment closes its eyes and ears as long as possible against doctrines adverse to its own former settled convictions and practices."—*Inf. Bap.*, p. 417.

Dr. CARSON.—"I fight for no church, for no party. I do not make even my past attainments my standard; I am willing to advance or recede, as I am made to hear the word of command. When Christ says, 'Go,' I will go: when He says, 'Come,' I will come. If any man can show me to be wrong in anything, I shall be swift in changing my course" (p. 258).

Bp. LOWTH.—"Such strange and absurd deduction of notions and ideas, foreign to the author's drift and design, will often arise from the invention of commentators. . . . This was the case of the generality of the Fathers of the Christian church who wrote comments on the Old Testament: and it is no wonder that we find them of little service in leading us into the true meaning and the deep sense of the prophetic writings."—*Prelim. Diss.*, p. 70.

T. POWELL.—"No man's name should shield him when he perverts the truth." "It shows the weakness of the cause when good men are pushed to such straits and mistakes to defend it."—*Apos. Suc.*, pp. 17, 18.

It is frequently objected to immersion that a prediction of the Spirit's influence is spoken of in Ezekiel by the sprinkling of water. We read in Ezekiel xxxvi. 24–26: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you," &c. The simple fact of sprinkling being mentioned in the Old Testament no more proves that baptism is sprinkling than that it is walking, fighting, or flying; as all these, and many other things, are mentioned in the Old Testament. But it is said in reference to the passages above cited, that God is speaking "in relation to the outpouring of the Holy Spirit on the Jews at their future conversion," and that "it does not seem unreasonable to suppose that an allusion is intended to the sprinkling of water in baptism." It was but recently maintained that because the Holy Spirit is said to be poured out, therefore baptism is pouring. A third inference would be quite as logical, because the impartation of the Holy Spirit is spoken of by the terms sprinkle and pour, therefore to sprinkle is to pour, and to pour is to sprinkle, the words must be perfectly synonymous; or that baptism is not to sprinkle or to pour separately, but to sprinkle and to pour conjointly. The gift of the Spirit, whether spoken of as pouring or sprinkling, is certainly not necessarily a baptism of the Spirit. Therefore the words of Ezekiel, if prophetic of the impartation of the gracious influences of the Divine Spirit, are no proof whatever that baptism is sprinkling. It has been maintained,—pure water, under the Mosaic economy, being never sprinkled for any purpose,—that in this

passage the allusion is to the water of cleansing, which was water mixed with the ashes of a red heifer, and which was sprinkled for ceremonial purification, but which required to be succeeded by the person "bathing himself in water," in order to a completing of the legal purification. We do not, however, *insist* on this interpretation of the passage, as the words do not literally so read. But, understood in any legitimate sense, they afford not the slightest evidence that baptism is sprinkling. The Spirit's operations, it has been before shown, are ever spoken of in accordance with the emblem by which they are represented. And sprinkling, under the Jewish law, is no more proof that baptism is sprinkling than bathing enjoined by the same is proof that baptism is either sprinkling or immersion. We can admit that in Scripture, dipping, pouring, and sprinkling, are all variously used by Divine appointment, without admitting that this affords the slightest pretext for the idea that baptism includes the whole three, or is any one of the three, according to our choice. Our Saviour well knew, in enjoining immersion, whether all the three were equally suitable to His gracious design. He surely understood significance, decency, practicability, convenience, &c. It would be as logical and legitimate to conclude from the 26th verse that baptism is the reception of water into the stomach, because God says, "A new spirit will I *put within you*," as to conclude from the 25th verse that baptism is sprinkling. The entire passage, instead of referring to an ordinance to be administered by man, refers to blessings which the eternal Father to man will communicate, and in man will effect.

Prof. Wilson holds that Eze. xxxvi. 25, as meaning unmixed water, has better support from authorities than as meaning the water of ceremonial purification; yea, that "this must be undoubtedly its meaning, if the prediction contemplates any religious observance under the Christian dispensation;" that the "water was combined with sacrificial blood under a less spiritual economy;" but to "water unmixed" "the prophet manifestly alluded" (p. 305). If! Manifestly! This same learned brother sees not only in Titus iii. 5, but also in Rev. i. 5, "Unto Him that washed us from our sins in His own blood," and in 1 Peter i. 2, "Sprinkling of the blood of Jesus Christ," an obvious allusion to baptism. *Ergo*, "had the Author of Divine revelation intended to establish immersion as the exclusive mode of Christian baptism, He would not have authorized the use of such terms as washing, sprinkling, pouring, in circumstances which carry an obvious allusion to that important ordinance" (pp. 306, 307). Delightful corroboration of the fancy that sprinkling is baptism by a comparison of the above "passages"! This is worthy of a place by the side of the argument in favour of baptizing infants, from Acts xxi. 5, 6.

Dr. Dwight, who on John xiii. teaches that "Christ has expressly taught us that immersion is unessential to the administration of this ordinance," next teaches that "the same doctrine is taught by God in the thirty-sixth chapter of the prophet Ezekiel" (*Ser.* 159). The latter is worthy of the former. If in this passage we have proof that to baptize is to sprinkle, might we not read, Then will I baptize clean water upon you, &c.?

Dr. Wardlaw desires that "the following examples be attended to:" Eze. xxxvi. 25; Psalm li. 7; Heb. ix. 13, 14; and Isaiah liii. 15. We

naturally inquire, Because sprinkling is significant of cleansing, are we to suppose that God cannot have commanded bathing or immersion? Did He never under the law command a bathing or immersing of the person in any instance, in order to purification? Is it impossible for Christ in His commission to have perpetuated immersion in token of spiritual purification? and for the apostle, in Heb. ix. 10, to be referring to the immersions under the law? This same writer can truly teach that "BY USAGE" the import of *baptizo* must be ascertained. We learn from usage that, for sprinkling, all Greek writers used another word than *baptizo*, and for immersing, another word than *rhantizo*. With how much greater truthfulness and propriety Dr. Halley says:—

"As to the passages of the Old Testament which are sometimes adduced in proof of the doctrine, such as, 'I will sprinkle clean water upon them, and they shall be clean,' or, 'Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow,' we can only say, no one would think of applying them to Christian baptism had they not been so applied by some of the early ecclesiastical writers. The value of these citations must, therefore, depend entirely upon the authority which we assign to the Fathers as expositors of Holy Scripture; for certainly, without their aid, we should never have discovered the meaning of the words of David, 'Wash me, and I shall be whiter than snow,' to be, Baptize me, and I shall be sanctified and forgiven. Dr. Pusey and his coadjutors tell us we are bound to take this exposition on the authority of the ancient church; it is scarcely sufficient to induce us to believe that King David prayed for baptism more than a thousand years before it was instituted" (pp. 192, 193).

HENGSTENBERG, in his *Christology*, on Eze. xxxvi. 24, 25, says: "It is very evident that there is an allusion in this passage to the Mosaic rites of purification, especially to the holy water, in which the ashes of the red heifer were mixed, and which served as an antidote first to the greatest of all defilements, contact with a corpse, and then to defilement in general. (See Num. xix. 17-19. See also Psalm li. 9.) A plausible explanation of these allusions is sometimes given, namely, that the prophet changes the material into the spiritual; but it is more correct to say that what was a symbol in the law is employed as a figure by the prophet. He does not interpolate, he expounds." In a note he says: "According to Haver-nich, the prophet does not allude to Num. xix., but to Num. viii. 7, where the Levites, on the occasion of their consecration, are ordered to be sprinkled with the water of sin and of the sin-offering. But the fact that nothing is said here about the manner in which the water was to be prepared, points to some subsequent passage in which the proper directions are given, and such a passage we find in Num. xix. Schneider's remark that the means of purification denoted the Holy Ghost (ver. 27) is by no means correct. Sprinkling with water is never referred to in the Scriptures as a symbol of renewal, but always denotes the forgiveness of sins. (Comp. Zech. xiii. 1, in which there is an allusion to Num. xix.)"

We are also informed that in Isaiah lii. 15, it is written: "So shall he sprinkle many nations." But is this a prediction of what man will perform, or of what God will accomplish? To us no more reference to baptism is discernible in this oft-quoted passage than in Lev. iii. 2: "The priests shall sprinkle the blood upon the altar." The word which our translators have here rendered sprinkle, is differently rendered by different persons. The Septuagint says, So shall many nations look with astonishment upon Him; or, according to others, "Many nations shall admire Him." Gesenius says: So shall He cause many nations to rejoice in himself. Bp. Lowth translates it: "So shall He sprinkle many nations;" and in his Notes he says: "I retain the common rendering, though I am by no means satisfied with it." Dr. Jubb renders this passage: "So many nations shall look on Him with admiration." Bagster's *Analytical*

Lexicon says: "This passage seems rather to indicate the Messiah's exaltation in judgment (comp. Psalm ii.); and this word may be rendered, *to scatter*." But, without explaining the reasons why such a difference of opinion exists respecting the import of the Hebrew word, whether we accept our own translation or any other, a more unworthy argument against immersion cannot well be conceived. The words of Mr. Bradbury apply here as well as previously: "I should think that man's reasoning very weak who would pretend to prove sprinkling from 'your hearts sprinkled from an evil conscience.' This is a mere jingling upon words."—*Duty and Doc. of Bap.*, p. 158.

Dr. Barnes, having recorded the import of this passage as given by various learned writers, says: "Whichever of the above senses is assigned, it furnishes no *argument* for the practice of sprinkling in baptism. It refers to the fact of His purifying or cleansing the nations, and not to the ordinance of Christian baptism" (*Com.*, on Isaiah lii. 15). Yet a writer whom we have quoted approvingly on *prejudgment*, says: "The fact and duty of water baptism we learn in the New Testament; but the proper subjects and mode of it we learn only or chiefly from the Old" (*Inf. Bap.*, p. 422). Indeed! Sprinkling has also been gravely advocated as baptism from the record in Heb. ix. 19–21, that Moses sprinkled with blood the book, the people, the tabernacle, and all the vessels of the ministry; to which, and to all such, we regard Mr. Bradbury's assertion as a sufficient reply.

§ 23.—FUTILITY OF THE OBJECTION THAT IN CERTAIN CASES IMMERSION IS IMPRACTICABLE.

PAUL, THE APOSTLE.—"This I say, lest any man should beguile you with enticing words."—Col. ii. 4.

AUGUSTINE.—"Our Lord has not burdened us with signs; but He and His apostles have given us few instead of many, and these are in celebration most easy, in import most excellent, and in observance most holy."—*De Doc. Chris.*, l. iii., c. ix.

DR. WARDLAW.—"If the general view which I am about to present on this subject shall be fairly established from Scripture, it is foolish to allow our minds to be easily startled and shaken by particular difficulties which may be suggested and urged, as to what would be right in certain supposed cases. Nothing can be easier than thus to perplex and puzzle the mind." "Are we at once to renounce the faith because, on some of its articles, a puzzling question may be put to us by a subtle adversary?"—*Inf. Bap.*, pp. 10, 11.

J. A. JAMES.—"A skilful polemic may often make error appear more plausible than truth."—*Young Man's Guide*, p. 109.

PROF. WILSON.—"Far be it from us to prefer any charge of dishonesty against either the living or the dead; but the judgment of the most upright is not incapable of being warped by prejudice, or blinded by conscientious zeal" (p. 130).

PROF. GOLDWIN SMITH.—"When we take up 'weapons' in defence of a good cause, we must take care that they have not a double edge."—*Rat. Rel. and Rat. Obj.*, p. 13.

DR. R. VAUGHAN.—"We hold it to be no more surprising that a large portion of mankind should have corrupted the Gospel, than that a much larger portion should have rejected it." The mystery of this "does not date from the origin of the Gospel, but from the origin of evil. In ecclesiastical history, except as thus viewed, there is much of a nature to disturb rather than to confirm the faith of the Christian."—*Causes of the Corrup. of Chris.*, pp. v., vi.

THAT there are rare and temporary instances of the impracticability of immersion we do not deny. We do not argue for the possibility of baptizing the crucified thief during the time of his hanging on the cross. It is in proof that pouring and sprinkling originated in the inconvenience or impracticability of immersing the afflicted and dying. These exceptional cases are not the rule. Baptist missionaries have not yet found the country where immersion is impracticable. It is more difficult in some countries than in others, and at some seasons than at others. This

is no proof that Christ has not enjoined immersion, and that the apostles did not practise this and nothing else. It is more difficult in some countries to commemorate Christ's death with bread and wine than it is in other countries. Does it follow from this that Christ, in instituting the Lord's Supper, used something else than bread and wine? or that the records of the celebration of Christ's death, which we have in Holy Writ, are records of some substitute used for the bread and wine? or that whenever it is inconvenient to have bread and wine we may select a substitute? or that because it is sometimes inconvenient we may always use what we like? These follow in reason and in fact, just as much as the difficulties of immersion prove that baptism, instead of being immersion, is any application of water. We maintain that where special circumstances render *impracticable* that which is Divinely enjoined, it necessarily ceases to be a duty as long as the impossibility continues. So thought Baxter: "When baptism cannot be had, an open profession without it may serve: for sacraments are made for man, and not man for sacraments. But when it may be had, it is Christ's appointed symbol, tessera, and church-door" (On Query 70). What Christian does not frequently kneel in prayer when pouring out his penitential confessions and fervent supplications, from a conviction of duty thus to bow before his Maker? But if affliction renders this impracticable, will he consider its omission to be sinful? We do not admit this to be a case parallel to immersion, because we read in God's Word of different postures of prayer; but we maintain that immersion is the enjoined baptism, and that we read of nothing else than immersion as the Christian initiatory ordinance. The all-wise, gracious, and blessed God, having given a peremptory injunction, it is our duty and privilege to ascertain the import of this injunction, and to act, and recommend others to act accordingly, and not frivolously object to the import of the word from supposed impracticability in certain temporary or exceptional cases. Aided by our honoured brother, Dr. Wardlaw, we may say that "there are puzzles to be found for" Pædobaptists; and we would advise *them* not too eagerly to seize "an advantage for the invention of casuistical questions" (*Inf. Bap.*, p. 10). We admit that it did not, and does not, rain in Syria as in England, and we admit the quotation from Volney by Dr. Kitto respecting some parts of Syria, that good water is scarce, and respecting rain, that the inhabitants "have in all ages taken care to collect it in wells and caverns carefully closed; hence, among all ruins, cisterns are the first things we discover" (*Pic. His. of Pal.*, pp. ccvii., ccviii.). Nor will we deny that there is a reference to Palestine, especially as compared with Egypt and Eastern countries, where the fact of rain, of rivers, of pools, of springs of water, and the varied excellences of the promised land, are in Holy Writ so glowingly delineated. This is far from disproving that, by arrangements for obtaining and preserving water which were adopted, immersion was frequently taking place and was generally practicable in all those places. To the ravings of Mr. Thorn respecting the impracticability of immersing in the Jordan except by giants, we have already replied. And Dr. Halley, who speaks of the impossibility of practising immersion "in many towns of Asia Minor," is obliged to anticipate the objection that *immersion was* subsequently

practised in these very places; which fact he does not deny, although we are not aware that the evidence is more clear, although it may in some cases be more lengthened, respecting the immediately subsequent centuries than respecting the apostolic period. He says: "Should it be said that immersion was practised in these very places a century or two afterwards, I reply, When Christianity had become publicly recognized, and churches were established, and baptisteries were erected, and careful preparations were made for their baptism at the great festivals, immersion might have been conveniently practised" (p. 322). We would receive kindly the varied concessions of the doctor, although we cannot avoid the conviction that it would have been more consistent and honourable on his part either to *prove* one solitary example of sprinkling or pouring, or to practise and recommend immersion.

We have thought, at Dr. Stuart's request, of the Icelanders during the summer, when they were "reduced to live upon fish and water," and of the inhabitants of Otaheite, where, as Dr. H. says, "bread was not commonly eaten," and where it has been said that the missionaries "substituted some root" for it in celebrating the Lord's Supper; but what we have already advanced applies to these cases. Hence, in the language of a Baptist of hallowed memory, we say: "Though God does not send us to foreign countries for water, or confine us to Jordan or any distant rivers, He sends us to such places as may furnish water enough for the administration of His ordinance" (Stennett's *Answer to Russen*, p. 40). Hence, John baptized in Ænon, near to Salim, because there was much water there. Again, says Stennett: "Consider that there are very few inhabited places that are long destitute of so much water as may suffice for immersion, and fewer yet that are very remote from such conveniences; and that a quantity of water sufficient for immersion may generally be more easily obtained than the wine which is necessary for the administration of the Lord's Supper according to the institution of Christ, for which whole nations are often beholden to foreign countries" (p. 41). Thus our opponents might as well reason that the Greek word rendered *grape* does not mean grape, or did not mean grape when used by the inspired writers, because some countries do not grow grapes.

Dr. CARSON thus replies to Dr. Miller: "Dr. M. next considers the difficulties attending immersion in many cases; and contrasts with these the ease and convenience of sprinkling or pouring. This might be very much to the point after a proclamation from heaven that we might choose what pleases us best. But, in determining what is the law of Christ, such speculations are worse than useless: they are an exhortation to disobedience and rebellion. To be immersed every day in my life would be no sacrifice to me. Shall I complain about one immersion in my whole life? He speaks of some districts as so parched that it would be difficult to find a natural stream or pool. What makes either a stream or a pool necessary? There is no inhabited country in which a disciple of Christ may not procure as much water as will immerse him once in his life. He speaks of a siege. If a man cannot get bread, is he guilty in dying of hunger? If a disciple cannot get water, is he guilty for not attending to baptism? Baptism is an ordinance of Christ,—an edifying ordinance of Christ; but it is superstition that makes it essential to salvation. He speaks of cold countries, where rivers are locked up with ice. Is there any habitable country in which ice may not be melted by fire? How perversely opposed is the human mind to the mind of God, when the disciple of Christ can allege such evasions to relieve him from His commandments! He speaks of health. When medical skill pronounces it dangerous, I will not urge it; nor will I urge a sick man to go

to the assembly of the saints. He speaks about *old, feeble ministers*. This is *young, strong superstition*. If ministers are old and feeble, let them do what they are fit to do; let others take the water. The churches planted by the apostles were not Puseyites. No wonder that the Oxford pestilence has spread so rapidly: there is almost in all men a predisposition to the disease" (pp. 379, 380).

J. HOWARD HINTON thus reasons with Mr. Waddington: Mr. W. says, "I have not yet been brought to believe that in so spiritual a dispensation as the Christian, one intended, too, not only for Asiatics, but for Greenlanders and Esquimaux, and equally suitable all the year round, the letter is to reign and triumph over all considerations whatever." Mr. H. replies that "Mr. W. evidently does not mean that 'the letter' of the baptismal law should be entirely superseded." Further, says Mr. H., "We must be permitted to ask whether, in such a case, it is possible for any modifying circumstances to arise. We see what he alleges; but we anticipate them, and all other specific allegations, by a general proposition, that positive precepts are in their very nature binding in the letter, or not at all. . . . If the letter is not binding, nothing is binding, because beyond the letter there is no command. If any really influential considerations arise, therefore, their weight must fall on the substance of the baptismal precept, not upon its letter. There may be cases in which it may be improper or impossible to baptize; but there can be no cases in which anything but immersion (this being admitted to be 'the letter' of the precept) can be baptism. For example, if the winter season be too severe to allow of safely dipping the candidates, this may be a reason why they should not then be baptized, but can be no reason at all why they should be sprinkled or affused instead." "The letter reigns absolute here. For immersion there is authority, and for nothing else." "If the Christian dispensation is held to be absolutely and exclusively spiritual, we are led to the renunciation of both baptism and the Lord's Supper." In the idea that "because immersion may be occasionally unsafe or impracticable, therefore we are at liberty to change the law of baptism, and give it a latitude including both pouring and sprinkling," Mr. H. conceives there is little of "convincing logic or Christian reverence;" and adds: "Should it really turn out that Christ has appointed an ordinance so extensively unsuited to different seasons and climates as to expose Him to ridicule, it will be a great deal better that we should leave Him to have the shame, than that we should usurp His legislative function."—*Bap. Mag.*, pp. 92-94. 1859.

§ 24.—FUTILITY OF THE OBJECTION THAT IMMERSION IS FREQUENTLY DANGEROUS.

JEHOVAH.—"My counsel shall stand."—*Is.* xlv. 10.

DAVID.—"The Lord reigneth: let the earth rejoice."—*Ps.* xcvi. 1.

PAUL, THE APOSTLE.—"Holiness, without which no man shall see the Lord."—*Heb.* xii. 14.

W. WARD.—"The Sacred Scriptures, recording this fact of the Divine existence as a self-evident truth, enter at once on the beneficent nature of the Divine government."—*Scr. on Job* ix. 12, p. 5.

B. W. NOEL.—"Persons who cannot overthrow any material part of the evidence which proves that our Lord has commanded immersion . . . may yet by a caricature bordering on profaneness, frighten from their duty those who have little moral courage, and arm with flippant sophisms those who wish to justify their disbelief."—*On Bap.*, p. 133.

W. E. BOARDMAN.—"Verily I say unto you, except ye be converted and become as little children, said our Saviour, 'ye shall not enter into the kingdom of heaven.' The child is both obedient and docile. His father commands, and he knows it is right to obey, and trusts entirely in his father's judgment and integrity, doing at once what his father bids, even when he knows nothing at all of the reasons for the command."—*Higher Chris. Life*, p. 89.

J. G. MANLY.—"Our Sovereign Lord must be obeyed and honoured, whoever may choose to contradict or question, or whatever may be the concomitant or consequent difficulty and risk." "The sole function of the church, in relation to Christ, is subservient administration."—*Eccle.*, pp. 252, 277.

DR. EADIE.—The Bible is "an infallible rule of faith and manners."—*Lec. on the Bible*, p. 103.

MODERN writers have not usually, like Mr. Thorn, a separate section on "the dangers attending immersion." They seek to create in us a conception of the immersed as dripping and shivering, irrespective of the heat of the climate and the frequent and refreshing use of the bath, and to convince us that "propriety" must have dictated to the Lord of glory to allow us the option of choosing that which is "safe," "easy,"

and "delicate." Mr. T. thus concludes his section on this subject: "It is not conceivable that the blessed and benevolent Jehovah should have instituted an ordinance for both sexes, of all ranks, and of all lands and times, which *in itself*, and notwithstanding the greatest care, is so calculated to alarm them to the last degree, to keep many of them from Christian communion, and to expose their health and lives to the most imminent peril" (p. 24). Prof. Wilson teaches that "dipping, without divesting themselves of their garments, would in many instances have been an operation equally uncomfortable and dangerous to health" (p. 261). If the supposition that immersion is not safe, proves that baptism is pouring, or sprinkling, or any application of water, does it not equally prove that the bathing enjoined in the law of Moses was pouring, or sprinkling, or any application of water? But that immersion is injurious and dangerous is denied by the Baptists on the ground of experience, observation, and universal medical testimony. We do not mean that a person may not act so carelessly as to take cold, and sustain injury; nor do we maintain that there are no exceptional cases in which the coldness of the water might prove injurious; but we maintain that, as a rule, the slightest injury is unnecessary. And, however scornfully some speak of the use of tepid water, we maintain that the records which enjoin immersion are silent as to the water being warm or cold; and that to warm the water for exceptional cases is infinitely better than to adopt sprinkling for immersion, if we are right in believing that immersion is enjoined. But if immersion in cold water were so dangerous, should we not, during even the present age, have abundant proof of this? Did not Dr. Cheyne, Sir John Floyer, and many others, long before hydropathy became a household word, for health's sake earnestly recommend cold bathing? And is it not well known that in the Russian empire, notwithstanding the coldness of the climate, immersion is practised without danger even in the most inclement season of the year? This objection to immersion can only prove the extremities to which our opponents are driven, or the blinding influence of prepossessions.

We have previously quoted Drs. Brown, Buchanan, Jamieson, Pye Smith, Jahn, Kitto, and many more, on the frequency and refreshing results of Eastern bathing; whilst others testify to its frequent desirableness in our more Northern latitudes. (See pp. 145, 146, 301, 343, 375-381, 401, 407, &c.)

Prof. J. H. Godwin speaks of "a public dipping of the whole person under water," as, "to many, a dreadful and dangerous operation," so "that many must consult a physician to know if they are capable of enduring it—that without this precaution it would often occasion sickness and death." He teaches that "dipping has more of the nature of an agitating, engrossing bodily performance,—of a startling and painful spectacle,—than any of the Jewish ceremonies" (*Chr. Bap.*, pp. 192-195). We may believe this brother, when saying that, "if dipping were known to be an ordinance of Christ, we should submit to it, not doubting its propriety, though unable to discern it" (p. 194).

We rejoice, however, in the improvement which has taken place since the venerated Baxter employed his pen on this subject. Immersion was to him like Pandora's box, and pregnant with a great part of those

diseases which Milton's angel presented to the view of our first father. A compassionate regard to the lives of his fellow-creatures compelled him to solicit the aid of magistrates against this destructive plunging, and to cry out in the spirit of an exclamation once heard in the Jewish temple, "Ye men of Israel, help," or Baptist ministers will depopulate your country. He says:—

"That which is a plain breach of the sixth commandment, *Thou shalt not kill*, is no ordinance of God, but a most heinous sin. But the ordinary practice of baptizing overhead in cold water, as necessary, is a plain breach of the sixth commandment. Therefore it is no ordinance of God, but an heinous sin. And as Mr. Cradock in his book of *Gospel Liberty* shows, the magistrate *ought to restrain it*, to save the lives of his subjects. . . . That this is *flat murder* and no better, being ordinarily and generally used, is undeniable to any understanding man. . . . And I know not what trick a covetous landlord can find out to get his tenants to die apace, that he may have new fines and heriots, likelier than to encourage such preachers, that he may get them all to turn Anabaptists. I wish that this device be not it that countenanceth these men. And covetous physicians, methinks, should not be much against them. Catarrhs and obstructions, which are the two great fountains of most mortal diseases in man's body, could scarce have a more notable means to produce them where they are not, or to increase them where they are. Apoplexies, lethargies, palsies, and all comatose diseases, would be promoted by it. So would cephalalgies, hemicranies, phthises, debility of the stomach, crudities, and almost all fevers, dysenteries, diarrhoeas, colics, iliac passions, convulsions, spasms, tremors, and so on. All hepatic, splenetic, pulmoniac persons, and hypochondriacs, would soon have enough of it. In a word, it is good for nothing but to despatch men out of the world that are burdensome, and to rancken churchyards. . . . I conclude, if murder be a sin, then dipping ordinarily in cold water overhead, in England, is a sin; and if those that would make it men's religion to murder themselves, and urge it on their consciences as their duty, are *not to be suffered* in a commonwealth, any more than *highway murderers*, then judge how these Anabaptists that teach the necessity of such dipping, are to be suffered," &c.—*Plain Scrip. Proof*, pp. 134–137.

Thus, under the blinding influence of prepossessions, raved the holy and devoted Baxter. Can such vile insinuations, false assertions, and murderous charges, be more charitably accounted for? If this extract and others are read by any who have been accustomed to charge all bigotry on the Baptists, let them also reconsider that sentiment. The same hand also wrote, "It is commonly confessed by us to the Anabaptists, as our commentators declare, that in the apostles' times the baptized were dipped overhead in the water, and that this signified their profession both of believing the burial and resurrection of Christ, and of their own present renouncing the world and flesh," &c. It was not without reason that Mr. Baxter said, "I confess my style is naturally keen." In the first extracts the sentiment is awfully erroneous, and the spirit such as to remind the humble Christian of the prayer, "Father, forgive them, for they know not what they do." He did not intend to charge the Lord Jesus with cruelty and murder in not mentioning that coldness of temperature which would justify His disciples in the neglect or alteration of immersion; or in not saying that He confined immersion to those countries in which bathing was a national custom.* How strange that cold bathing should be recommended by the highest medical authorities

* Dr. John Tulloch, in his *English Puritanism and its Leaders*, speaking of some of the sects of Baxter's day, says, "Baxter's idea of their origin is scarcely worthy of his common sense, not to speak of his penetration" (p. 321). On his recantation of some of his hard sayings, Dr. T. says, "One is glad to record this piece of repentant charity on Baxter's part. The only regret is that it was so much needed, and not so comprehensive

for the cure of some diseases, and for improving health by invigorating almost all constitutions! How strange that immersion, when recommended by man for strengthening the physical frame, should be altogether right, and should be practised *annually* by thousands and tens of thousands; but when enjoined by Christ to be *once* observed as the profession of faith in Him who died for our sins, according to the Scriptures; who was buried and rose again from the dead, according to the Scriptures; as the profession of a death unto sin and a life of righteousness, should, in the climate of England, be a grievous and intolerable yoke! May we not here apply the words of Dr. Wardlaw? "Only one exemplification amongst many, of a defect to which even the acutest and most vigorous minds are liable, the unconsciously blinding influence of attachment to system" (*Inf. Bap.*, p. 27). Will any that are open to conviction deny that there is a sad perversity in the mode of thinking and reasoning on the part of those who condemn as dangerous in a Divine ordinance that which is allowed to impart vigour and health when otherwise pursued? Dr. Wall, who was less solicitous about sprinkling than about the baptism of *infants*, says, "That our climate is no colder than it was for those thirteen or fourteen hundred years from the beginning of Christianity here, to Queen Elizabeth's time; and not near so cold as Muscovy and some other countries, where they do still dip their children in baptism, and find no inconvenience in it." He says also, "That the apparent reason that altered the custom was not the coldness of the climate." But, "if the coldness of the *water*, there is no reason from the nature of the thing—no order or command of God or man—that it should be used cold; but as the waters in which our Saviour and the primitive Christians, in those hot countries which the Scripture mentions, were baptized, were naturally warm by reason of the climate, so if ours be made warm, they will be the liker to them. As the inward and main part of baptism is God's washing and sanctifying the soul, so the outward symbol is the washing of the body, which is as naturally done by warm water as cold." The Churchman, in Bickersteth, nevertheless "concurs fully in the arrangement of the Church in this land, by which dipping is proposed as the standard mode, the more primitive and fully significant; but in which, for seemliness or safety, pouring is expressly appointed in certain cases, and sprinkling practically allowed in all."

Even Dr. Ewing, who has written in degradation of immersion as much as most, if it would not be more proper to say, who has written on this subject most degradingly to himself, having spoken of immersion before the church and before the world as similar in enormity to the worst corruptions of an idol's temple, admits that cold bathing is a bracer and a luxury, and that in his opinion no great hardship could be experienced in any climate were the practice enjoined every day; and he is sure that it would be an extraordinary constitution which could not at any age well endure to be plunged once in one's lifetime.

as it ought to have been" (p. 322). "He was yet contracted in sympathy, and frequently illiberal in feeling. His account of Cromwell, and his description of the Sects, sufficiently show this" (pp. 388, 389). At the same time the worthy author does admirable justice to the disinterestedness, fervour, and self-sacrifice of the heroic and devoted Puritan.

§ 25.—FUTILITY OF THE OBJECTION THAT IMMERSION IS INDECENT.

JESUS CHRIST.—“Blessed are the pure in heart.”—Matt. v. 8.

PAUL, THE APOSTLE.—“The law is holy, and the commandment holy, and just, and good (Rom. vii. 12). “Unto the pure all things are pure.”—Titus i. 15.

Dr. WARDLAW.—“To begin with endeavouring, by our own speculation, to determine on the principles of right, reason, and expediency, what, in the circumstances of the case, would be best, and, when we have done this, to compare the results with the dictates of inspiration, is to come to the Bible with such preconceptions in our minds, and such prepossessions in their favour, as may materially bias and mislead our judgment, strongly inclining us to interpret what we find there in accordance with our previous notions of rectitude or expediency, and to expend the ingenuity of a refined and perverse criticism in supporting the credit of our own wisdom.”—*Vol. Ch. Lec.*, p. 7.

Bp. WILSON.—“We must return to our Bibles. . . . We are to preach and expound, not the fallible summaries of man, but the infallible Word of God.”

Dr. A. REED.—“We must not bring down the majesty of truth to our tastes, but elevate our tastes to its majesty; we must revert to original principles and impressions.”

B. W. NOEL.—“A contemptuous fancy may easily contrive absurdities which never happen, and malevolent zeal may multiply rare accidents into habitual improprieties.”—*On Bap.*, p. 133.

H. M. WHEELER.—“Whatever God has done, He has done well: man arranged the Scriptures, but God is their Author; the former liable to err, the latter never.”—*Pop. Har. of the Bible*, p. x.

Sir W. JONES.—“The collection of tracts, which we call, from their excellence, the Scriptures, contain, independently of a Divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains of poetry and eloquence than could be collected within the same compass from all other books that were ever composed in any age or in any idiom.”—*In Do.*, p. viii.

Dr. R. VAUGHAN.—“What we say of the system of doctrines presented in the Gospel, we say also of its moral code. In this respect, as in the former, it is sufficient and complete ‘that the man of God may be perfect, thoroughly furnished unto all good works.’”—*Causes of Cor. of Chris.*, p. 2.

Dr. BROWNE.—“With a view to preserve or improve, men frequently deteriorate what they value and admire, either by absurd guards or by preposterous refinement.”—*In Do.*, p. 5.

A BAPTIST who has not read the writings of Pædobaptists, will be astonished to find how almost every writer harps on the indelicacy of immersion. Amongst Mr. Thorn’s objections are, “*The indelicacy of dipping hundreds and thousands of men and women, either naked or dressed in their light, loose, flowing garments, before each other’s faces, and that, too, in a land in which females were much more secluded and naturally bashful than with us*” (p. 23). The late Mr. Stratten, of Hull, says: “There is the Saviour’s baptism by John; and how incongruous with all our ideas of the sacredness of His person, and the beauty and grace of every step which He took, is the supposition either that He divested himself of His seamless coat, to put on a common baptismal vestment, or that He stood in all the discomfort of drenched and dripping raiment, while the Holy Spirit visibly descended upon Him, and the Father’s voice bore testimony to Him” (*Disc.*, p. 33). We regard this as virtually, but not intentionally, an aspersion of the character of Father, Son, and Holy Spirit. Mr. Jerram says: “To suppose that they went into the water in their ordinary clothes, or without any garments, is equally repugnant to common prudence and decency” (p. 126). Both these suppositions *equally* repugnant to common prudence and decency! Mr. J. Stanley says: “They were either baptized with or without their clothes;” but instead of agreeing with Mr. Jerram, or imitating the silence of some others, he rationally and justly adds: “Common decency would forbid the latter.” Dr. L. Woods puts the question: “If baptism was first administered by immersion,” “might not a regard to usage, to decency, or to convenience, be a sufficient reason for varying the mode?” (*Works*, vol. iii., p. 460.) The abuse of terms, the logic, the assumptions, and the dishonour to the precepts of Divine revelation, we conceive to be alike in this brief extract. Dr. W. thus teaches respecting the Lord’s Supper: “The elements used in the ordinance are, literally, bread and

wine, not something else which has the appearance of bread and wine, but *real* bread and wine, and nothing else" (p. 466). We think that Christ has commanded us to immerse and be immersed, in His commands saying not a word about the mode of immersion, and that no substitute for immersion can be obedience to Christ's command. Richard Watson, perhaps borrowing from Matthew Henry or from Baxter, states that, "with all the arrangements of modern times, baptism by immersion is not a decent practice;" and he is pleased "with so many presumptions against that indecent practice" (*Ins.*, vol. iv., pp. 446, 463, 464). Prof. Wilson regards the promiscuous immersion of men and women in the Jordan as so inconsistent with delicacy, that he says: "Do we not instinctively recoil from the idea of connecting a practice so indecent with the purest and most refined system of moral conduct ever promulgated to the world?" (pp. 260, 261). Yet this same gentleman and his Pædobaptist brethren "stand entirely on the defensive, not assailing the mode defended by the anti-Pædobaptist, but simply vindicating the scriptural validity of our own"! (On *Bap.*, p. 6.) Mr. Fraser, in his letter to Mr. Spurgeon, asks: "Is it possible for us to think of dipping, but as lacking very much in respect of that propriety, and comeliness, and character also of reverendness, of which Divine ordinances are sure to be possessed?" (p. 73). He does not, however, admit immersion to be as scriptural as sprinkling. It would not be believed, if it could not be proved, that the pious and excellent commentator, Matthew Henry, had written the following: "To baptize naked, or next to naked (which is supposed and generally practised in immersion), is against the law of modesty; and to do such a thing in public solemn assemblies is so far from being tolerable, that it is abominable to every chaste soul: and especially to baptize women in this manner" (*Treatise on Bap.*, pp. 138, 139). Thus have the Baptists been maligned and held up to unjust contempt by the best of men. And the best apology for this good man in the breach of God's command, "Thou shalt not bear false witness," is that he probably took his ideas from Mr. Baxter, who had before said: "My seventh argument is also against another wickedness in their manner of baptizing, which is their dipping persons naked, as is very usual with many of them; or next to naked, as is usual with the modestest that I have heard of." Did we know nothing better of Mr. Baxter than this maligning and caricaturing of those who were adopting what he admits to have been the apostolic practice, as it regards the immersing, we might say: "What shall be given unto thee, or what shall be done unto thee, thou false" pen? or we might adopt the language of Michael in regard to the great Accuser: "The Lord rebuke thee." We, however, prefer to say: "I wot that through ignorance ye did it." And yet how strange that he should thus write who also admitted that immersion was the practice of apostolic times, and who could add: "We have thought it lawful to disuse the manner of dipping, and to use less water, yet we presume not to change the use and signification of it." Another spirit was manifested by the Episcopalian Dr. Wall, when he said: "We ought to disown and show a dislike of the profane scoffs which some people give to the English anti-Pædobaptists, merely for their use of dipping." Dr. Wall and the *Monthly Review* have admitted,—although the former is not

always consistent with himself,—that there is no evidence, or have expressed their doubts whether there is evidence, in any age, and in any part of the world, unless possibly in the case of a few enthusiasts, that the practice of immersion has given ground for the calumnious assertions above quoted. It may be due to Mr. Baxter to quote the following from his pen: “Upon the review of my arguments upon the controversy about infant baptism, I find that I have used too many provoking words, for which I am heartily sorry, and desire pardon of God and him;” that is, of Mr. Tombes. The learned Alford, after speaking on Col. ii. 12, of their “going under the water” and “coming up out of the water” in baptism, expresses approval of a departure from this on account of “climate,” and to prevent all “shock to decency”! Otherwise, says he, “there can be no question that the external proprieties of baptism ought to be complied with.” Can the abrogation of Christ’s command, by substituting pouring or sprinkling on the face or head, for the enjoined immersion, by any reasoning be justified? But Mr. Stacey also cannot believe that John the Baptist immersed, because “the public character” of his baptism does not comport with the required “decency;” “would be thought an offence against propriety:” yea, “it requires a most sovereign disregard of probability to believe that large companies of men and women, whose ordinary intercourse was severely decorous” (p. 213), “successively presented themselves” to the Baptist for immersion. And this “remark applies with especial force to the multitudes baptized at the Pentecost, as in their case the ceremony was performed in the heart of a crowded city; and, therefore, though the number baptized was less, the publicity of the occasion would be greater”! “But let sprinkling take the place of immersion, and the difficulties immediately vanish, as baptism, according to this mode, while perfectly easy in fact, would be scrupulously delicate in form” (pp. 212–214). And in regard to Lydia’s immersion, we want nothing but “a sense of propriety and a knowledge of Asiatic delicacy,” to know that “a greater improbability cannot well be imagined” than “such a trial of feminine delicacy.” Yea, it was requisite on the part of the Saviour, in instituting the ordinance of baptism, to consider, among other things, “the requirements of a purified social intercourse,” for which immersion “possesses but a partial adaptation and a questionable propriety” (p. 225). As we Baptists believe in the immersion of the three thousand, as well as the immersion of all others of whose baptism we read in the Word of God, believing that

* Dr. Carson thus replies to Dr. Miller on this: “Dr. M. tells us that in the third, fourth, and following centuries, the custom was to baptize naked. Where is the logic of this? It is Satan’s logic to deter the disciples of Christ from following their Master. Although this logic will have no effect upon a sound head, it may not be without its effect upon a corrupt heart. Dr. M. does not pretend to say that the apostles baptized naked. Of what use, then, is his observation? Is church history a ground of proof to us? Let him admonish the Puseyites on this subject. . . . This practice was a human invention, as Dr. Hall [Wall] himself confesses, to make the ordinance more edifying. . . . The Christians who practised this, ‘thought it better represented the putting off the old man, and also the nakedness of Christ on the cross.’ . . . For a like edifying purpose the early Christians practised trine immersion. Is this proof that trine immersion is proper? A good conscience is a good thing; but a good conscience may be married to very bad logic” (p. 380).

The Rev. J. Benson, thinking that John’s immersing would be inconsistent with modesty, says: “It has been thought that they stood in ranks,” &c.

immersion alone has been enjoined by Christ, and that disobedience to this command did not commence in apostolic times, our belief involves a most sovereign disregard of probability, utter ignorance of propriety and of Asiatic delicacy; yea, also of Grecian and English delicacy or decency! It is true that we do not say whether the three thousand were or were not immersed "in the heart" of the city, for we do not accept Mr. Stacey's revelation on this subject. We feel disposed to inform Mr. S. that the immodest practice of believers' immersion has not led to the writing of volumes on the various methods of baptizing before the birth in cases of maternal danger; and that those who can claim Dr. Featley and some others on their side, have little room to pen the insinuations which have been penned by himself and others. Also, if the same reasoning which is used against immersion, and in favour of sprinkling or pouring, were applied to circumcision, it might with more plausibility be maintained that instead of its being a reality, circumcision was never enjoined of God, or practised by His people; and that the idea is simply the invention of an impure imagination. But before we further reply to him and others, we may notice that Drs. Wilson and Halley had preceded Mr. S. in a somewhat similar, although milder strain; whilst Dr. W. Cooke has followed him, and, after referring both to Asiatic and "English notions of propriety," has asked: "How, then, could the pure and refined religion of Christianity require that as a duty which modesty forbids to be practised?"

Prof. Wilson, with Dr. Halley, admits that *baptizo*, till used by the pen of inspiration, encompassed the object with the element; that occurrences of the Greek word in Holy Writ in application to John's baptism, or that more strictly designated Christian, may be canvassed promiscuously to ascertain the action involved (p. 235); but the meaning of the word so evaporates when Divinely touched, that "the mere circumstance of an ablution being performed in a pool, or river, or even in the ocean, is inadequate to identify that ablution with the act of immersion" (p. 241). And he too can ask whether they came to John "dressed or undressed," whether it was a "baptism with their garments on, or baptism in a state of nudity" (pp. 259, 260).

Dr. Halley, in speaking of John's baptism, says: "It is not inappropriate to ask how these crowds went to him in deep water. Did they go in their usual clothes? or did they return to their homes in them? or did they carry change of raiment from their several cities into the wilderness, and undress and dress on the banks of the river in the midst of the vast crowds? or did they go naked into the water?" (p. 315). He does not ask, Or did they come naked from their respective places of abode? although it would have been an additional query.* We think that Dr. H., when not forgetting the difference between Judea and Manchester, takes a partial and erroneous view of the difference of the two, as it respects the climate of the country and the customs of the ladies. He overlooks all testimony to the frequency of plunging into the water in their clothes by men and women, to the great pleasure afforded by this,

* The Rev. H. B. Hall remarks, on John xxi. 7, that Peter's being naked "is equivalent to our 'stripped for work.'" Such is all testimony, Baptist or Pædobaptist.

and to the little inconvenience sustained even when the clothes are allowed to dry upon the person. Subsequently, in wonderful proof of the modesty of the ladies, and of the scarcity of water, he speaks of "Eastern women collecting round some fountain or small stream to wash linen and other articles of dress," "with their faces muffled" (p. 321): from which (in a way that might lead us to wonder how the inhabitants of towns and villages lived before waterworks' companies existed, and persons were supplied with taps in their houses, and, of course, how they now exist who are not thus privileged), he comes to the conclusion that the towns were "*destitute of water*," and that immersion was not baptism at the time when St. Paul preached in those places, although it was very shortly afterwards! It is not admitted by us as self-evident that the immersion of Eastern females must necessarily have been indelicate, if it took place before the erection of baptisteries. Nor have we read the historical evidence of a revolution that took place in regard to "propriety" and "delicacy" in Eastern and Grecian ladies betwixt about A.D. 53 and A.D. 103. It may be, as these head-dresses and veils of the Eastern women present such "a formidable difficulty to immersion," that if Dr. H. or Mr. S. again writes on this subject he will inform us whether the veil was removed for the purpose of sprinkling, or whether during the baptism it still covered the face; or whether this "easy," "convenient," and "delicate" operation was performed on the head, the face, the hands, or some other corporeal part of the Eastern ladies. In regard to Lydia, Dr. H. says, "She no doubt observed her devotions, veiled and covered like a woman of Thyatira." Her immersion is therefore "incredible" (p. 324). This is the reasoning of our learned brother; who also says, "Admitting as I do that *baptizein*, construed with the preposition *eis*, is to *immerse into*!" (p. 324), and who admits that the Latin *mergo* (p. 365) gives the precise import of *baptizo* till the times of the apostles! All our Pædobaptist friends remind us of the excuses given to invitations to the great supper which Divine love has provided: "I have bought a piece of ground;" "I have bought five yoke of oxen;" "I have married a wife." *Baptizo* means to immerse; *en* means *in*; *eis* means *into*; *hudor* means *water*; and *Iordanes* means *Jordan*; but, with the exception of Dr. Halley, who admits that John immersed into the Jordan, there is not a recent writer with which we are acquainted among the Dissenters of this country, that is honest and consistent enough to admit that these words, however united in God's Word, record either a precept or an example of immersion. It is to us wonderful that some of our Pædobaptist brethren—especially those who maintain that the proselyte baptism of the Jews, which all admit to be immersion, existed before the time of our Saviour—do not teach that persons, in imitation of Mr. Trip, should baptize themselves. It might then be done with sufficient modesty, and possibly with sufficient convenience to any other person. Indeed it is wonderful that Christ did not think of this, and instead of bidding his disciples to baptize, that he did not bid them command the individuals to baptize themselves! It would, we think, be as easy and as plausible to maintain from Scripture that the command to immerse does not mean that the apostles or other Christians are to immerse the converts to Christianity, as to maintain that Christ has not

enjoined immersion. The idea of Eastern and Grecian refinement being such that modesty would forbid the converted women to be immersed by the preacher of the Gospel, in the presence of spectators, we regard as a figment of the imagination; and as especially absurd from the lips of those who admit that before a century had passed away, in these very places, nothing was known as baptism but immersion. Does not every early translation of the Greek word used by the inspired writers prove that baptism was considered to be immersion; and have not the Greeks to this day regarded it as nothing else? And yet must the first baptism which took place in Greece be pronounced, on the supposition of immersion, to be so immodest that there is NO DOUBT *baptizo* means something else than to immerse? The immersion of Lydia is "incredible"! and if we understand the eloquence of Mr. S., he does not conceive that the facts of inspiration respecting the jailor supply even to *imagination* "material out of which to fashion" the theory of immersion! It is possible to conceive that the Baptists are a coarse, vulgar, ignorant set of people, who know not what is "decent," or who delight in what is "indelicate;" but is the immersion of the jailor "inconceivable" whilst it can be conceived and believed that Christ should have left us to use water in exact accordance with everyone's convenience, option, or whim?

If, because we think there is something unsafe or unbecoming in a Divine precept or declaration, we are to deny the most explicit statements of Holy Writ itself,—for Dr. H. and others clearly acknowledge that no word in the Greek language more clearly and more uniformly than *baptizo* meant to immerse (using that word in what Dr. H. terms a loose sense) until the word was adopted by inspired writers,—what havoc must the adoption of such a principle make among the facts and truths of Divine revelation! Is every person at liberty to model or to interpret the precepts and declarations of the inspired volume according to his own views of decorum? What Popish doctrine is more heretical than this? Suppose that the principle were allowed with regard to the enactments of human legislation, what but anarchy and confusion would ensue! The Head of the church has not authorized His disciples to alter or to improve His institutions. The precept to His apostles was: "Teaching them to observe all things whatsoever I have commanded you." The aim of all persons should be to understand the import of His commands, and to act accordingly; not to usurp His place, and legislate for Him, on the ground of supposed "propriety." We do not mean that our friends intentionally, but we maintain that they unintentionally, make void God's commands by their suppositions and traditions; yea, that the course of interpreting the sacred records pursued by them has altered an institution of Christ as effectually as if they had legislated for Him, and in rebellion against Him. We are aware that Dr. H. has admitted the possible solution of his difficulties, if we knew more of particular and minute incidents which are not related; but, having stated these difficulties in more than their utmost strength, and requested for them "their full weight," justice to ourselves and to him necessitates the course we have pursued, and enables us to say that in our judgment these difficulties are lighter than a feather, compared with the Divine testimony to which they are opposed.

If immersion is "indelicate," and yet enjoined in God's Word, not one of us needs be informed that Christ, who was immaculately holy, has enjoined what is "indelicate." And it follows necessarily that the Baptists practise and recommend what is indelicate. It is not our province to justify all arrangements that are made or that are neglected in connection with the administration of immersion by Baptists, whilst we explicitly and emphatically deny that immersion necessarily involves indecency. "The Lord Christ, in the institution of Gospel churches, their state, order, rule, and *worship*, doth not require of His disciples that, in their observance of His appointments, they should cease to be *men*, or forego the use and exercise of their rational abilities, according to the rule of that exercise, which is the light of nature" (Dr. Owen's *Inquiry into the Origin and Nature of Churches*). If sufficient care is not taken in some instances in the administration of immersion, surely immersion is not incapable of being administered with modesty as well as solemnity. Because there was a Judas among the apostles the Christian religion is not an imposition. How much has been written on despised sects that will not be recompensed at the great day of accounts! A person might indecently bathe in the sea; but who would from this maintain it as proved that bathing in the sea is indelicate? Yet the indelicacy of sea-bathing is in substance maintained by our opponents; for indecency is charged on immersion where no particulars are recorded or known respecting the mode of this immersion. Such a conclusion we must regard as a reflection on their common sense, or an evidence of the blinding effect of prepossessions. We regard that as the most decent and honourable which is the best imitation of Christ's example, and the best obedience to Christ's injunction.

"With Thee into Thy wat'ry tomb,
Lord, 'tis our glory to descend;
'Tis wondrous grace that gives us room
To lie interr'd by such a friend."

Is the sight "indecent" when a number of persons, in obedience to the injunction of their Lord, descend into the water, are immersed beneath its surface, and rise again out of the baptismal laver, testifying in "the bath of regeneration" their death unto sin and resurrection unto newness of life? Mr. Orchard says: "I have immersed many in rivers and baptisteries; but I never heard a whisper of reproach from the thousands of spectators. Men and women can bathe in our sea-coast waters, almost within speaking distance, without occasioning opprobrium, except, as it is said, from 'the rakes of the town.'" Also, although we believe that females in the East were generally more retiring in the days of our Saviour, and are now, than they are with us, we are not able to deny the truth of Mr. O.'s reply to Mr. Baxter: "There is no female solitude in the Bible. The early Persian, Arabic, and Roman histories record nothing of female seclusion. The Turkish separation of females from strangers is a custom too late to answer your design." Has not the indecency alleged to be in immersion very much the appearance of an appeal to our pride against what we believe to be the law of God? Has it not in its barefaced worthlessness, upon which sentence of condemnation is annually passed by thousands upon thousands of all classes and all

denominations of Christians, who visit Scarborough, Brighton, and other celebrated bathing-places, very much the appearance of an endeavour to enlist the corruption of the heart against the appointment of the Lord Jesus? We do not believe that this can be the design of a good man in regard to what he believes to be an appointment of Jesus. But it is certain that, by some, immersion, and especially the immersion of females, has been first caricatured, and then held up to contempt. Thus immersion is treated as the Romanist treats the Bible, in order to prevent it from being read. But has it not been proved by every admitted canon of interpretation, and confirmed by the concessions of the most eminent Pædobaptists themselves, and by these in overwhelming numbers, that Jesus was immersed, that He enjoined immersion, and that nothing else than immersion was known as baptism in apostolic times? We remember that Jesus himself was rebuked as a sinner, was charged with breaking the Sabbath, and being a wine-bibber and a glutton; nor should we deem it strange that *indelicacy* should be found in His ordinances, if it were the enemies instead of the disciples of Christ that had discerned this.

One of our opponents teaches that baptism is "either by dipping into, pouring out of, or sprinkling on the water: all which actions the word will bear." Some admit that the immodest immersion was that of John the Baptist, that our Saviour was immersed, and that it was the general "mode of baptism in apostolic times." Some maintain its impracticability in Judea as the recorded baptisms of Scripture; and others that its indelicacy would have prevented its being enjoined or practised; whilst others reject immersion as being Christ's ordinance because of its repugnance to the refinement of our own age and country. But we will record the reasoning and quotations of the now baptized Mr. Noel in reply to the "indecentcy" involved in the supposed immersion of Oriental women by John the Baptist; some of "whose remarks" apply equally to subsequent immersions by the apostles and evangelists. He says:—

"All these imaginary objections, without a particle of positive evidence on the subject, cannot weigh against the plain narrative. But nothing whatever is said of any female converts; there might have been no women in the crowds, or very few. Few of them would leave their homes to go out into the wilderness amidst a promiscuous crowd. When Jesus fed the five thousand with five loaves, and the four thousand with seven loaves, on each occasion the number of women and children were not counted, as adding inconsiderably to the whole amount (Matt. xiv. 21; xv. 38). And John worked no miracles; still fewer, therefore, would be found there. But those who were convinced and converted would feel little hesitation to be immersed. Among the Jews, female proselytes were immersed as well as men. And it is certain that in the Christian churches the women both of Syria, Greece, and other countries, were for some centuries all immersed. They were immersed before the time of John and his apostles; * they were immersed after the time of John and of the apostles; and why should that time be selected as the only time during which their secluded and retiring habits should make them think immersion to be indecorous? The fact, doubtless, is, that John and the apostles, when they did superintend the immersion of female converts, took care that it was so done as to secure all the solemnity and devotion of feeling which that profession of repentance and faith ought to inspire.

"Whatever obstacles may be supposed to exist to the immersion of multitudes

* We are not so decided as Mr. N. respecting the early commencement of immersion in Jewish proselytism; but that bathing, on ceremonial and other accounts, was not confined to the men, we have no doubt.

in Palestine, must be supposed to exist in Hindostan. There the men are not more robust; there the women are not less timid and secluded; multitudes, nevertheless, are immersed there at their sacred festivals. 'There are a great many springs and pools consecrated by superstition, and much renowned for the spiritual effects which they communicate to those who bathe in them. When the year and the day arrive for bathing in those sacred waters, a crowd of people, almost without number . . . arrange themselves all round the water at the happy time. They wait for the favourable hour and moment of the day; and on the instant of the astrologers announcing it, all—men, women, and children—plunge into the water at once' (Dubois, p. 125). 'But of all festivals, the most famous, at least in most countries, is that which is called Pongol; celebrated in the end of December, or the winter solstice. The second day is called Surya Pongol, or Pongol of the Sun. Married women, after purifying themselves by bathing,—which they perform by plunging into the water without taking off their clothes, and coming out all dripping with wet,—set about boiling rice in the open air, and not under any cover' (Dubois, p. 387). 'In the full moon, at Asharhu, many thousands of Hindoos assemble at Prutapu-guru, a place to the west of Lucknow, and bathe in the Godavery' (Ward, vol. iii., p. 218). 'On the last day of Choitru, a large concourse of Hindoos, some say as many as twenty thousand, principally women, assemble at Uyodhya to bathe in the Suruyoo' (*Ibid.*, p. 219). 'On the banks of the Yumooa, on the second of the moon, in Khartickhu, vast crowds of Hindoos assemble in different places to bathe' (*Ibid.*, p. 219). 'On the thirteenth of the decrease of the moon, in Choitru, the people descend into the water, and, with their hands joined, immerse themselves. The people repeat after the priest certain significant words, as the day of the month, the name of Vishnoo, &c., and then immerse themselves again. . . . On this occasion, groups of ten or twelve persons stand in the water in one spot, for whom one Bramhun reads the formulas' (*Ibid.*, p. 212). 'At sacred spots such as Benares, one hundred thousand men are often seen assembled on the banks of the Ganges, especially at the time of an eclipse; as soon as the shadow of the earth touches the moon, the whole mass, upon a certain signal given, plunge at once into the stream' (Weitbrecht, p. 116). All that can be imagined against immersions in Judea might with equal plausibility be advanced to prove that there are no immersions in India. If to bathe in their clothes would injure the disciples of John at Bethabara, so it would injure the devotees of Vishnoo at Benares. If the secluded habits of the Jewish women would forbid their immersion at baptism, so would their more secluded habits forbid the women of India from being immersed at their festivals. But as it takes place under the eye of the British government in India, notwithstanding these imaginations of its improbability, so did it take place in the Jordan, notwithstanding similar arguments to the contrary. Let the reader observe that these Hindoo baptisms are not cited to justify the practice of immersion,—it needs no justification,—but simply to obviate imaginative arguments against the historical fact derived from the supposed seclusion of Jewish women, and the supposed danger of immersion to their health."—On *Bap.*, pp. 81–84.

We think the above,—although the latitude of Benares and Bethabara are not exactly the same, and although the immersion of the more secluded women of India is by themselves, yet in the presence of men, and in connection with the reading of formulas by the priests,—an abundantly sufficient reply to imaginary objections not having a particle of evidence in their favour. Besides, the immediately-subsequent immersions in the same places are admitted to be immersions by Christians. Also, we must again remind our opponents that the burden of proof that these Eastern women, from the indelicacy of immersion, were not immersed, rests upon themselves: nor will it be improper again to remind those who from imaginary difficulties would wrest the import of Scripture, and pervert an ordinance of God, that "just criticism requires that similar renderings should be given to similar phrases," unless a cogent reason to the contrary can be produced. We may also ask respecting their interpretation, in the words of one of themselves, "Does

not such an interpretation militate against the plain and natural use of terms, and bid defiance to the force of language?" (Dr. Williams, vol. i., p. 328.) The words of Mr. Baxter in regard to the word *holy* may also be here *à propos*: "This, therefore, being the proper sense and ordinary use of the word, I take myself bound to receive it as the meaning here, till I know more reason to the contrary." We will also quote the following from a lady who had recently arrived in India:—

"The other Sabbath, Mr. Buckley baptized a young woman in a tank, close to the chapel. The service was most beautiful and interesting. I should think it must have been much the same kind of scene as those witnessed on the banks of the Jordan hundreds of years ago, so *simple* and *PURE*. All the people here dress in white; and some hundreds stood on the bank to watch the ordinance. Mr. B. and a man holding the umbrella over him went in first; then the candidate and her mother followed. After she had been baptized she walked quietly out of the water; no noise or confusion. *From the simplicity of their dress the changing is no obstacle.* They have a peculiar way, and in a minute, *WITHOUT THE LEAST INDELICACY*, they can wrap their dry sheet round them, and slip their wet one off. I thought, as I stood looking on, if those individuals who make the Pentecostal baptism the insuperable objection to that beautiful ordinance, could see it as administered in Eastern countries, their objections must vanish." *

We do not regard this as unavailing testimony, although it comes from a Baptist; but we will add the testimony of a Pædobaptist doctor, on having witnessed the administration of baptism in a small river in England: "I confess that, before I saw this baptismal act, I had no great expectation of its exciting much devotion; but I found the contrary. Never could any act of baptism have a nearer resemblance to those performed in the river Jordan, nor consequently better assist the imagination of those who had read the account of baptizings in the Bible with any veneration, than this imitation; indeed, I observed some of those who were present shedding tears." †

Finally, we are necessitated to conclude that our Pædobaptist friends, who admit immersion to be an import of the word Divinely chosen to express the ordinance of baptism; who write mainly or wholly that they may maintain that sprinkling or pouring, as well as immersion, is valid baptism; whose "plea is general rather than particular, founded not on any criticism designed to give a preference to one mode over another"; who, on sprinkling and plunging, teach that "the mode of administering the sign is of very little consequence, and which is the best mode is exceedingly dubious;" and who yet, as the writers whom we have quoted, insinuate respecting the indelicacy of immersion—and especially that of women; and of Eastern and Grecian women—do really, however unintentionally, scandalize themselves and revile the Lord of glory. Whatever they may plead respecting their own choice, their reasoning maintains that the spotless Immanuel has left to the option of every individual that which is "indelicate." Shame! Shame! Shame on every man countenancing the above charge! Such a charge against ourselves is of little consequence in comparison of the same against our only Mediator and Redeemer. If our friends, blinded by prejudice,

* *G. B. May*, 1856, p. 362. The italics and capitals here and in some other places are ours.

† Dr. Wendeborn's *View of Eng.*, &c., vol. ii., pp. 402, 403.

maintained in defiance of evidence of every kind and every age, that the Greek word chosen by the Spirit of inspiration does not mean to immerse—that immersion is not included in the import of this word—they would not be thus guilty of defaming the character of the Holy One of Israel. May the Lord, who knows that this is not their intention, “lay not this sin to their charge”; and may meditation on the following declaration of a learned Pædobaptist be blessed to the benefit of some: “I must needs say that nothing in the world doth (and I think I may say, *ought*) more to prejudice me against any religion, than to find it constrained in its defence to say *indecent* things of that which it grants to be the Word of God.”—Ellys’s *Preservative against Popery*, p. 203.

§ 26.—FUTILITY OF THE OBJECTION THAT IMMERSION IS INCONVENIENT AND INEXPEDIENT, AND THAT SCRIPTURE IS SILENT IN REGARD TO A CHANGE OF DRESS.

JESUS CHRIST.—“Not my will, but thine be done.”—Luke xxii. 42.

PAUL, THE APOSTLE.—“Holding the mystery of the faith in a pure conscience.”—1 Tim. iii. 9.

DR. WARDLAW.—“We truly honour either His authority, His wisdom, or His love, when we go forward in the way He marks out for us, in the undoubting assurance that implicit obedience to His will can never ultimately be injurious, but must in all cases prove beneficial in promoting the glory of His name, the prosperity of His cause, the effectuation of His purposes, and the happiness of His creatures. I know no principle of greater importance; and I urge it anew,—though at the risk of being charged with vain repetition,—that in every instance in which the Lord of the conscience lays down a rule for us, we have nothing to do but to follow it. The stronger our faith, the more prompt, and fearless, and uncompromising, will be our obedience.”—*On Ch. Est.*, pp. 7, 8.

DR. R. W. HAMILTON.—“The infinite excellence must have an infinitely excellent will.” “For every Divine determination there must be a congruous and worthy reason.” “A virtuous act or disposition is, then, inherently virtuous by its resemblance to the essential, indefectible, inprescriptible rule of rectitude,—not to allow which were more unreasonable and more profane than not to allow a first cause of all that we prove by sense and attest by experience. If the hypothesis—that the Divine will is the true foundation of every difference between right and wrong—cannot be maintained without an insult, even to blasphemy, against the Divine character, much less can we favour opinions which place the very truth of virtue in the perceptive faculty of the creature.”—*Cong. Lec.*, pp. 32, 35.

DR. S. DAVIDSON.—“The nearer its substantial assimilation to the Divine model, the more does it commend itself to our judgment and conscience.” “We believe, then, that the scripturality of our system is its chief recommendation. It rests on the immovable basis of the Divine Word. It challenges inquiry because of its sacred foundation.”—*Cong. Lec.*, p. 301.

DR. GUTHRIE.—“How happy, how holy should we be, were our hearts, our minds, our bodies, as obedient to the laws of His Word and to the influences of His Spirit, as that hand and this tongue are to the head that rules them. Brethren, what else but this is needed; not only to preserve the purity and peace of our souls, but to restore purity and peace to distracted churches? My body knows and owns no authority whatever but its own head. Why should Christ’s church do otherwise? How many divisions would be healed, would she repudiate all government but His in things belonging to His kingdom; would she take His Word as her only rule, and read it with the docile faith of a child!”—*Christ and the Inher.*, p. 302.

As inexpediency is associated with several objections to immersion, our immediate reply to this idea will be partial and incomplete. The inconvenience of immersion constitutes a formidable difficulty to the supposition of its injunction. To this our Independent, Presbyterian, and Wesleyan brethren frequently refer. Mr. Stacey doubts the fact of those frequent immersions which the superstitious Pharisees are said to have performed, because it would be such “an irksome service,” such “a yoke of bondage,” involving “immense labour and time” (p. 195). The immersion of the multitudes by John would be “tedious, toilsome” (p. 211). The immersion of the three thousand would involve “protracted and painful labour” (p. 212); but “let sprinkling take the place of immersion,” the baptism would be “perfectly easy” (p. 214). Sprinkling can be administered by the Christian teacher “in his ordinary dress;” but

immersion "lacks all the elements of convenience" and "facility" (p. 219). And in regard to St. Paul "in a state of great feebleness and exhaustion," in addition to harshness, "we can scarcely suppose that in such circumstances dipping would have been safe" (p. 219); whilst the language respecting the baptism of the centurion and those that were with him "directly implies" that the water was "in some *convenient* manner employed in their baptism" (p. 221). We cannot but think that there would have been much greater plausibility and weight in these assertions, if the magnitude of the supposed difficulty had been proved, and if our Saviour, instead of saying to all, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke ix. 23); and instead of saying to John at his baptism, "It becometh us to fulfil all righteousness," had said, Nothing can be an ordinance of God which lacks the element of CONVENIENCE.

Mr. Thorn mentions "the Herculean labour" of dipping multitudes "into a river or cistern." And he mentions as "a curious and striking circumstance," "that there is not the slightest intimation afforded us in the New Testament history, that the baptizer ever laid hold of, or even touched a single candidate for baptism—which he must certainly have done, had immersion been the mode adopted" (p. 23). This unaccountable omission is surely "a curious and striking" proof that *baptizo* means to sprinkle or to pour! Is it not also "a curious and striking circumstance" that there is not in any New Testament record of baptism the slightest intimation that water was brought to the candidate, and that *basins* were used?

Some have said, We do not read of their being plunged into water, as if the record of their immersion was not sufficient; and more have said, We do not read that they changed their dresses, as if it was of moment to us to know whether the climate rendered this at all necessary or not; which we have shown in certain climates and at certain times of the year to be altogether unnecessary; and which we have shown can, if necessary, be accomplished by an Eastern mode of dressing, "without the least indelicacy"; or, as if those who immerse in England or America at the present day neglected, or were forbid, to use their reason in regard to the necessity or the manner of changing their dresses. Because Baptists in thousands of records of immersions do not mention the changing of dresses, does it follow that they do not immerse? Do the Old Testament commands and examples of bathing particularize the undressing and the dressing? Because these are not mentioned, was the bathing of the person undoubtedly a sprinkling of water on the face? On the plea adduced by Dr. Foote, that Christ was "baptized, probably by having water poured on his head or face—for there is no mention of his undressing or dressing, as we think there would have been, had the form been that of complete immersion"—we only remark that it shows the nakedness of the land, or the ignorance of the author. We do not deem it necessary to maintain with Abp. Tillotson, Bp. Burnet, and others, that where we read in Scripture of putting on Christ, there is an allusion to the change of raiment that was accustomed to follow immersion.

It is not necessary for us to prove either that John the Baptist and the apostles found garments for the baptized; or that the baptized took

garments with them; or that they were baptized in their ordinary garments; or that they threw off without inconvenience and without indelicacy an outer garment, and were then immersed. It belongs to our opponents to prove that they were not immersed. It has been said that "among the myriads of baptisms of which we read in the Acts of the Apostles, with the single exception of that of the eunuch, there is not a hint about going to or from any pool or river." To this it has been replied, "Does any rational man expect that every account of baptism will record every circumstance in the transaction? One example is perfectly sufficient." It has also been said, "If baptism must be administered by immersion, why did not Christ or the apostles ordain the construction of baptismal cisterns?" To which it has been replied, "What an argument! We might as well ask, if sprinkling had been appointed, why was not the construction of basins ordained by the apostles? Why ordain the construction of baptisteries, when all means of immersion are equal? What must be the degree of prejudice and blindness in the mind that sees an argument in this!"

But immersion is *inconvenient* and *inexpedient*! And Dr. Halley says: "In a country where the climate is *unpropitious*, and bathing cannot *always* be performed without danger, and many persons are *not accustomed* to such an ablution, and from the feelings of *delicacy* which happily distinguish a high state of civilization, and must on no account be violated, the *inconvenience* of bathing-dresses and of various decorous and *troublesome* arrangements, *must be admitted*; these exceptions, we think, accumulate over the letter of the law; and in Britain WE CLAIM THE RIGHT of not immersing, because baptism was made for man, and not man for baptism" (p. 256). Cannot our good brother, who says, "I attack no other baptism"; "I avoid expressing a preference for any mode" (p. 384), nevertheless be veritably claimed by those who believe that the church has power to decree rites and ceremonies? Even the Anglican Established Church does not profess power "to ordain anything that is contrary to God's Word written; neither may it expound one place of Scripture that it be repugnant to another." Might not Dr. H., if the patriarch had been privileged with his company, have put into the mouth of Abraham several suggestions by way of reply—yea, several *undeniable* objections—to God's precept of circumcision? That Dr. H. intends here a bill of indictment against the only wise God and our Saviour Jesus Christ, we do not suppose. That he deems himself sitting on the seven-hilled city, crowned with a tiara, and, as the successor of Peter and the vicar of God, dispensing at pleasure with a Divine ordinance, we do not believe. The alteration of the "law of the Sabbath," he conceives, would enable him to go "a great deal further." When we, however, have the same encouragement from God's Word to adopt sprinkling or pouring instead of immersion, that we have to sanctify the first instead of the seventh day, we will cease to adhere to immersion. The encouragement, though not by express precept, to meet together on the first day of the week, the Lord's day, is not an encouragement to alter any Divine institution at pleasure.

In the spirit of the above quotation he elsewhere modestly demands: "Christian baptism, we have a right to conclude, was something easily

performed upon great multitudes of people, in a short time, at all seasons; in towns whose whole supply of water was obtained by women, who brought it in pitchers and bottles from a neighbouring fountain or well" (pp. 322, 323). By what authority does any Pædobaptist demand that Christian baptism be of this character? The reply, we presume, will be, that the Scriptural commands of baptism, and records of the many that were baptized, require this. But if we have already proved the sufficiency, the abundance of water for immersion, we have done enough, yea, more than enough; for it devolves on our opponents to prove the impossibility of their being immersed, or the fact that they were not immersed; otherwise the record of their immersion must remain in all its force. But further, must no regard in the institution of baptism be paid by the Lord of glory to what is most significant of repentance, of a death to sin, and being cleansed from sin; to what will most appropriately represent, or bring to remembrance, Christ's burial and resurrection, the believer's rising to newness of life, being born again and putting on Christ, and his own final resurrection from the dead? Does Dissenting piety, ignoring these facts, dare to oppose them by such assertions as, "In Britain we claim the right," &c.; "Christian baptism, we have a right to conclude," &c.? Is this demand of convenience and ease put forth in England, and not in Rome; in the nineteenth, and not in the twelfth century; and amongst those who repudiate not only Parliamentary enactments in religion, but interference with the independence of churches by Synods or Conferences, Unions or aught else? But these towns, supposed by Dr. H., through which not only no river passed, and in which no well was dug, but also on which it never rained, or whose inhabitants made no use of rain from heaven; yea, into which no water entered but what was brought by women in pitchers and bottles, are nevertheless supposed to have a "neighbouring" supply. Is Dr. H. quite sure that there was not neighbouring convenience for immersion? The determination to have always and everywhere the utmost convenience for immersion, if Divinely enjoined, may lead us—if it is fully carried out and applied—to the conclusion that the good God, the author of our rational faculties, never made some of the inconvenient and dangerous parts of this our world.

That sprinkling or pouring is with us not necessary, in lieu of immersion, is evident from the existence and practice of the Baptist denomination, as well as from other incontrovertible facts. Suppose that we admit the assertions of Dr. H., that the climate of Britain is unpropitious; that bathing cannot always be performed without danger; that many people are not accustomed to such an ablution; that feelings of delicacy happily distinguish a high state of civilization; and that immersion involves the inconvenience of bathing-dresses, and of various decorous and troublesome arrangements—is it not a fact that in Britain itself tens of thousands annually practise immersion; some from expected physical advantages, arising from personal conviction; some by the recommendation of medical friends, in order to the removal of disease or the enjoyment of augmented bodily vigour; and some for the pleasure of bathing? All this is done in Britain, and is going on increasingly in our "high state of civilization." The inconvenience of these more than

annual, of these oft-repeated immersions, instead of being an insuperable obstacle, or a formidable difficulty, is no hindrance whatever; is not even mentioned. In addition to the fact that this magnified difficulty of immersion once in a person's lifetime is pronounced by other Pædobaptists most contemptible and worthless—and who can think differently?—we have the express declaration of Christ: “And whosoever doth not bear his cross, and come after me, cannot be my disciple” (Luke xiv. 27). In the face of this, and for the paltry or imaginary reasons assigned, it is proposed, not as of old, in case of affliction to adopt pouring or sprinkling, and designate it clinic baptism, but to justify pouring or sprinkling as, in this country, the substitute for immersion! It accords with this advocacy of convenience to say, “If it could be shown that John generally dipped in the Jordan, he might have dipped for precisely the same reason as we sprinkle—the *convenience* of that mode of administering the rite”! (p. 310.) Immediately preceding are these words: “In a warm climate, where the people were accustomed to bathing, and water was not plentiful in the towns, it might have been *more convenient* to immerse in a river than to sprinkle in a city a considerable number of persons.” The inconvenience of sprinkling in towns on account of the scarcity of water might lead to immersion in the river, in a warm climate, among persons accustomed to bathing! Does this look like a drowning man catching at straws, or like a delirious man imagining their existence? Where in the world is the city in which, or near to which, it is very difficult to obtain an immersion; or at least, in which there would be any difficulty in obtaining sufficient water for *sprinkling* many more than all its inhabitants? The doctor's quotation respecting the women who fetched water, washed linen, &c., is no proof that facilities for immersion did not exist *at that very time, in those very cities*. But if sprinkling is lawful baptism, the doctor's argument in the assertions above-quoted requires that immersion in the Jordan be more convenient than sprinkling at the Jordan, or in the Jordan, would have been. What unprejudiced man will not inquire, if sprinkling was lawful, why did not John sprinkle them at the river? and he receives the satisfactory answer that he immersed in preference to sprinkling for the sake of *convenience*! We are aware of the important fact communicated by another earnest Pædobaptist, that by going down into the water the administrator would have less bending of his back than if he stood by the side and reached up a few drops; but this, we trow, does not meet the whole case. And even if it were a fact that John could more conveniently immerse multitudes in the Jordan than sprinkle the same multitudes in Jerusalem, it would not follow that we, for the sake of convenience, might sprinkle. What is the import of the words describing Christ's command and apostolic practice? To what extremities in advocacy of sprinkling are the most intelligent Pædobaptists reduced! Elsewhere Dr. H. says, “I feel bound in candour to admit that the Jewish baptism of proselytes was by immersion.” He also says, “The apostles might have baptized their Jewish proselytes according to the previous usage of their nation, because that mode was the most expedient, and usually the most *convenient*. In our age and climate, however, *expediency* would rather be a reason for sprinkling or pouring” (p. 309). What is the use of inference, however

correct, from premises unproved? Against the doctor's premise we record our solemn protest and strong objection. That John the Baptist and the apostles either practised immersion, or, deviating from immersion, practised pouring or sprinkling, *from motives of convenience*, we maintain to be utterly destitute of proof; to be in opposition to the facts which are recorded; and to be derogatory to their holy, devoted, self-denying character, and entire public career. We do not say that our opponents wish to insinuate this; but in their earnest and unavailing endeavours to convince that *baptizo* means to pour or sprinkle, as well as to immerse, there are many assertions respecting *convenience* and *expediency*, which, if true, would reflect on the honoured forerunner of our Redeemer, and on the "holy apostles"; but which, being false in their character and unscriptural in their principle, reflect only on those from whom they emanate and by whom they are adopted. The reasoning of Dr. H. is that we have a right, for convenience's sake, to transgress "the letter of the law," which enjoins *immersing into the name*, &c., and to conclude that the apostles might render literal obedience only for the sake of convenience!

Inconvenience of immersion, and *consequent expediency* of pouring or sprinkling! Let Christians blush at the very idea. And one and the same word describes this convenient and expedient immersion, and at other times convenient and expedient sprinkling! That which was convenient and expedient for proselytes to Judaism, and the Jews that were early converted to Christianity, is still "one baptism,"—the same baptism,—although sprinkling is adopted as the most convenient and most expedient in the present age, and in Britain especially, where it *may now be demanded!* Is this intelligible on the part of sincere, intelligent, and devoted followers of Christ, except in remembrance of the power of prejudice to blind and bewilder? And yet this same brother can elsewhere lecture the Baptists on their *delay* in immersing the professing believer, instead of imitating the promptitude of apostolic times in baptizing; and can say when he subsequently takes up his pen, "But we are content with 'the standing regulation of primitive times.' On *no consideration of EXPEDIENCY* would we innovate upon this apostolic practice" (vol. xv., p. 111). And on the following page he says, "We deny the authority of *any subsequent teachers*, UNDER WHATEVER PRETEXT OF EXPEDIENCY, to innovate upon the primitive practice, by interposing a course of preparatory instruction between the application of the inquirer and his baptism" (p. 112). When Dr. H. has proved that nothing more than to be "an inquirer," or to solicit baptism, was in apostolic times necessary to baptism, we will, to the fullest extent, unite with him in opposing pretexts of expediency for delay, and thus for innovating "upon the primitive practice." But how inconsistent is this condemnation of *pretexts of expediency*, when everything that is written by himself and by other Pædobaptists in favour of sprinkling, amounts to little more than *pretexts of expediency*. What are pretexts of "ease," "convenience," "facility," "propriety," "customs of the age," "refinement," "climate," but miserable pretexts of expediency? And from no one do these come with a worse grace than from Dr. H., whose pen so eloquently denounces these pretexts; and whose understanding and

conscience will not allow him to deny that our great Redeemer and Exemplar was immersed into the Jordan, and that the apostles, after the example of John the Baptist, and in accordance with the command of Jesus to immerse into the name of the Father, and of the Son, and of the Holy Ghost, immersed Jewish proselytes to Christianity. Is innovation upon primitive practice, and are considerations and pretexts of expediency by Pædobaptist Dissenters to be winked at and allowed, when the attempt is simply, in opposition to immersion, to enforce any application of water accordant with the "election" of the candidate or of the administrator? We do not admit that Pædobaptist writers are always, on the subject of expediency, consistent either with one another or with themselves. For the same pen which speaks of the apostles as immersing according to the previous usage of their nation, because that mode was the most expedient, and usually the most convenient, conjures up a vast multitude of imaginary difficulties to immersion—yea, to the immersion of Jewish proselytes; for the Gospel was not in the beginning preached to the Gentiles—to the full weight of which, for the proving of apostolic sprinkling or pouring in opposition to apostolic immersion, our serious attention is invoked. Also the same pen which condemns every "consideration of expediency"; which says, "We are content with the standing regulation of primitive times"; and which says, "We do not plead for any one specific mode; we do not contend for sprinkling in preference to immersion, except as a question of right" (p. 233); whose argumentation "is not in opposition to immersion as a proper mode of baptism" (p. 341); this same pen advocates the practice of sprinkling alone, because the Baptists do not admit its validity as well as that of immersion! Is this being content with the standing regulation of primitive times? Is there in this nothing of *expediency*? Is not rather all previous advocacy of expediency complete when supplemented by the fact of clinging to sprinkling alone as the rule, BECAUSE Baptists only immerse, and maintain that immersion alone is baptism! We are aware that our friends may not designate this expediency, but our conviction is that, by those who denominate immersion, pouring, and sprinkling equally scriptural, nothing but the blinding influence of prepossessions can cause a disapproval of the term or an approval of the fact.

The words of Dr. Harris on human legislation in matters of religion deserve the serious consideration of Pædobaptist advocates of convenience and expediency. Christ, says he, "authoritatively silences the lowest tone, the first syllable of human legislation in his worship, by proclaiming, 'One is your Master, even Christ; and all ye are brethren.' On conducting the Gentile world into his church, his disciples were to inculcate the observance of His commands, and His alone,—'teaching them to observe all things whatsoever I have commanded.' This is at once the ample extent and the well-defined limits of the evangelical commission. Drawing around His church a line of spiritual interdiction, He requires that before it be crossed every badge of authority be laid aside; that every high thing which exalteth itself be left out; and allows nothing to obtain currency and devotion within, which does not bear the mintage and impress of His image, the superscription of His name" (*Great Tea.*, pp. 276, 277). Is it not wrong to set the example and give

the advice of departing from Christ's commands, as well as to enjoin it on others?

In opposition to the principle, or the want of principle involved in the exaltation of "convenience," "expediency," and "propriety," in opposition to Divine command, we adduce the praise bestowed by the apostle of the Gentiles on those who kept the ordinances as he had delivered these unto them (1 Cor. xi. 2); the reproofs given by our Saviour to those who made void God's commandment by human traditions (Matt. xvi. 3-9); the threatenings denounced in Isaiah xxiv. 5, on a transgressing of the laws and a changing of the ordinance of God; and the consequences of disobedience in Nadab and Abihu, who offered "strange fire before the Lord," and in Saul, who spared for sacrifice what he had been commanded to destroy. We do not in referring to these cases maintain that they are parallel to those of our opponents; because we believe them to approve of sprinkling and to practise it through the blinding influence of prepossessions. Nevertheless, the desirableness and the importance of obedience, and the reprobation of exalted convenience and expedience instead of obedience, are taught in these passages, and, indeed, in many others. The difficulties which constitute the supposed right to transgress the letter of God's law, we regard as an imagined cobweb. The safety of immersion is demonstrated by facts, the strongest of all evidence. The indelicacy of immersion, unless persons carelessly or deliberately will make it so, is denied by the practice of the most civilized and refined; whilst alleged and trifling inconveniences only clothe with shame those who adduce these as a reason for innovating upon primitive practice, and transgressing the letter of the Divine law. We are taught in Scripture to obey God rather than man; not to fear the power of man even to take away life itself; and to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. Is the advocacy of convenience and expediency on the subject of baptism in happy accordance with this? What might our brethren have said, if they had lived under the Mosaic economy of sacrifices, &c.? When St. Paul came under the influence of Christianity, in perfect accordance with our Saviour's previous teaching respecting the absolute necessity of taking up the cross and denying self, he *immediately* "conferred not with flesh and blood" (Gal. i. 16).

The objection to immersion as suitable only to a remote and barbarous, not to this refined and enlightened age; and the maintaining that the church is justified in making—yea, is called upon to make—such changes in the administration of Christ's ordinances as are deemed accordant with *our* ideas of delicacy, modesty, and propriety; and as shall consult the ease, comfort, health, and convenience of the parties concerned; we deem a gross impeachment of the wisdom, goodness, pre-science, and legislative province of the only Head of the church, "who is over all, God blessed for ever, Amen."* We allow that if sprinkling

* Dr. CARSON.—"If all modes are included in the meaning of the word, no mode can be more Scriptural than any other. If sprinkling is decisively more suitable and edifying than any other mode, does he [Dr. Miller] not bring a charge against the Institutor for not restricting the observance to this mode?" (p. 365).

was advocated only from the belief that the Greek word for baptism has various meanings, our friends would not be thus chargeable; although such an error we should feel bound to expose, believing the sentiment to be entirely destitute of proof. Regarding our opponents as sincere in love to God, while grievously erring in sentiment and practice, we fear being deemed harsh and unjustly severe if we remind them that, under the Old Testament, God did not allow man's *right* to alter His institutions; and that "every transgression and disobedience received a just recompense of reward." We shall, however, dare to conclude on this with a short quotation from two or three eminent Pædobaptists:—

Dr. S. CLARKE.—"In things of external appointment and mere positive institution, where we cannot, as in matters of natural and moral duty, argue concerning the natural reason and ground of the obligation, and the original necessity of the thing itself, we have nothing to do but to obey the positive command. God is infinitely better able than we to judge of the *propriety* and *usefulness* of the things He institutes; and it becomes us to *obey* with humility and reverence."—*Expo. of Ch. Cate.*, pp. 305, 306.

Dr. R. HALLEY.—"The symbols of our faith," "if not of Divine authority, are profane inventions of men."—*Cong. Lec.*, p. 58.

Dr. WARDLAW.—"The following reflections must be felt by every student of his own heart to have their foundation in its natural feelings and tendencies; and every observer of the conduct of others must, in many instances, have seen them exemplified:—'The adoption of a new opinion involves a departure from previous habits of thinking, and a change, more or less determinate, in the associations of ideas, which is sometimes attended with a difficulty; even in cases in which there exists the most ingenuous readiness to submit to the laws of evidence. The first impulse, upon such an occasion, is to look round in search of reasons that may authorize the contentedly resting in preconceived opinions; among which reasons the real or imaginary consequences of the opposite opinion will not fail to have considerable influence. Examine the objections raised against any proposition with which the opponent is not already familiar; or against any project on its being first started; and they will appear to be founded almost entirely upon the apprehension of some contingent danger or inconvenience as its result. Let this idea be once connected with a system of opinions, and there is scarcely any degree of moral evidence, addressing itself purely to the understanding, which shall be strong enough to procure the admission of its truth.'"—*Ser. on John xviii.* 36, pp. 2, 3.

§ 27.—FUTILITY OF THE OBJECTION TO IMMERSION THAT SPRINKLING ANSWERS ALL THE MORAL ENDS OF BAPTISM.

PAUL, THE APOSTLE.—"Hath not God made foolish the wisdom of this world?"—1 Cor. i. 20.

Dr. R. S. CANDLISH.—"It is true here, as in everything, that whosoever humbleth himself shall be exalted. Refusing to submit yourselves to the Divine Word, you may affect a superiority over the slaves of mere authority; and you may work yourselves into a state of ideal absorption into Christ little different in reality from the pantheistic dream of a rapturous absorption into the great mundane intelligence. But yield implicit deference to the word. Let it absolutely and unreservedly rule you, as a real objective communication of His mind." "In point of fact, no tendency towards the recognition of an infallible human authority can be more direct and strong than that which the denial of an infallible objective standard of Divine truth implies."—*Er. Hall Lec.*, 1851, p. 555.

Dr. WARDLAW.—"As a general and primary principle, it is to my mind axiomatically evident that the rule or law of the subject's conduct can be nothing else than a declaration, in what way soever imparted, of the will of the Sovereign Ruler. The two propositions, indeed, that man is a subject of the Divine government, and that the will of the Divine Governor is His law, I cannot but regard as of identically the same import. . . . If there be a God, He must rule; and if He rules, His will must be His law." "It is not only our safest ground,—it is our only legitimate and reasonable ground,—that the virtue or moral rectitude of a subject of God's moral government consists in conformity of principle and conduct, of heart and life, to the will of the Governor,—a Governor who is necessarily supreme, and whose will, to all His intelligent creatures, is infallible and unimpeachable law."—*Cong. Lec.*, pp. 116, 118.

Dr. E. HENDERSON.—"Taught from above, he confesses his ignorance and imbecility, clings to the volume which contains a perfect revelation of the character, will, and government of God; and discovering in it a light sufficient to conduct him in safety through all the labyrinths of the present state, and introduce him with joyful hope into a better, he is jealous for its honour, and

frowns on every attempt to improve upon its contents." "It claims our most profound reverence and submission." "A spirit of genuine humility, child-like simplicity, and deep attention, must ever characterize the man who gives it a suitable reception." "Where such a spirit is found, unreserved submission, both of intellect and heart, will be its certain concomitant. Instead of proudly opposing the statements of Scripture, because they may not accord with preconceived notions or favourite hypotheses, there will be a cheerful relinquishment of everything that is inconsistent with the will of God."—*Cong. Lec.*, pp. 2, 382, 383.

Dr. R. W. HAMILTON.—"There is a rule before them which they understand, or, which is the same thing for our argument, might understand." "Are they absolved from obligation to that law which they thus slight and supersede?" "It is to conflict with all fact and all evidence to represent the moral standard among our species as variable and fluctuating."

THOMAS AQUINAS.—"It belongs to the signifier to determine what sign is to be used for the signification: but God it is who by things sensible signifies spiritual things in the sacraments."—*In Du Veil*, on Acts ii. 38.

J. STACEY.—"The authority of men, though learned and pious, is worthless when set against the authority of God: and tradition, valuable in its own subordinate sphere, becomes unmixedly pernicious when employed to propound a doctrine or establish an ordinance."—*The Sac.*, p. 17.

ON this objection to immersion we adopt the words of an opponent: "We dispute the premises, and for this reason disown the objection." Also, if we were certain that sprinkling might fully answer all the moral ends of baptism, we should not be justified in substituting it, or ought else, for the Divinely-enjoined immersion. That sprinkling, equally with immersion, answers, or that it can fully answer all the moral ends of baptism, we do not admit. It answers a moral end by its emblematical significance, and by the influence which it thus exerts over the heart and life. But neither entire pollution, which is through sin, nor entire cleansing, which is through the blood of Christ, is so solemnly and significantly represented by sprinkling as by immersion. Is sprinkling with water as significant an emblem of the washing away of sin as immersion? Sprinkling is inferior to immersion as a test of love and obedience to the Lord Jesus, otherwise the repeated declarations of "difficulty," as attendant on one, and of "convenience" and "ease," as attendant on the other, are a gross fabrication. If sprinkling can at all represent a change of heart, a new birth, coming into a new condition and relationship, and, as it were, into a new world, it is certainly very inferior to immersion in the symbolizing of these facts, and constituting, as the initiatory ordinance, the boundary line betwixt the world and the professing church of Christ. What is there in sprinkling, as in immersion, to remind us of Christ's overwhelming sufferings, and of His death, burial, and resurrection, or to represent any of these facts? We are aware that the idea of Christ's burial and resurrection being represented in immersion is treated by Dr. Halley as a *profanity*, and that Mr. Stacey has copied his remarks on this *awful* circumstance. We admit, inasmuch as blood, and blood mixed with water, or with water and the ashes of a red heifer, was sprinkled under the former dispensation, that sprinkling, if it had been ordained, would not have been without its significance. But to the inferiority of sprinkling, were we "permitted to make the substitution," some of the most eminent Pædobaptists have borne explicit and ample testimony in quotations previously given. (See Wesley, Doddridge, Whitby, and many others, quoted on Rom. vi. 2-4.) But especially dwell on the words of inspiration: "How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together

in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin," &c. Are we buried equally by sprinkling as by immersion? Or can a man sprinkled, with the same propriety be said to be buried by it, as the man who is immersed can be said to be buried by immersion? Is sprinkling, equally with immersion, a practical declaration of faith in the death, burial, and resurrection of the Lord? or equally with immersion a practical declaration of putting off the old man and putting on the new man, of dying unto sin, and rising unto newness of life? Is one equally with the other appropriate as the sign of a separation from the world, of faith in the resurrection of the body, and the enjoyment of eternal life? If the last should not be implied in baptism, there is more than enough to prove the futility of the present objection. Besides, if the word used by Christ cannot be proved to mean anything else than to immerse, and if the apostolic practice undoubtedly was immersion, they are wise above what is written, wiser than the great and blessed God himself, who can find a substitute for what God has appointed, that shall fully answer all the moral ends of baptism, and without doubt shall have additional advantage from its greater "ease," "propriety," and "convenience." To Dr. Halley's assertion on this subject, that "signs are not of the slightest value any further than they symbolize the evangelical truth," we give a reply in his own words to *the Friends*, that "the symbols of our faith which" are "not of Divine authority, are profane inventions of men." The following from Pædobaptists are conceived also to accord with the reply of the doctor to himself:—

Dr. OWEN.—"*Divine institution* ALONE is that which renders anything acceptable to God." "A worship not ordained of God is not accepted of God."

ARCHIBALD HALL, the predecessor of Dr. Waugh: "All our worship must be regulated by Gospel *institution*, that it may be performed according to the appointment of Christ, as King of the church." "When Divine authority is interposed to point out the will of God concerning any service which is enjoined for standing use among the saints, such service ought to be observed without any regard to the manners and usages of mankind; because both the substance and the *manner* of it are the institution of Christ."

M. DE LA ROQUE, speaking of Protestants in regard to sprinkling, ingenuously confesses: "The greatest part of them hitherto baptize only by sprinkling: but it is certainly an abuse; and this practice which they have retained from the Romish church, without a due examination of it, as well as many other things which they still retain, renders their baptism very defective. It corrupts both the institution and ancient usage of it, and the relation it ought to have to faith, repentance, and regeneration. Monsieur Bossuet's remark, that dipping was in use for thirteen hundred years, deserves our serious consideration, and our acknowledgment thereupon, that we have not sufficiently examined all that we have retained from the Romish church; that seeing her most learned prelates now inform us that it was *she* who first abolished a usage authorized by so many strong reasons, and by so many ages, that she has done very ill on this occasion, and that we are obliged to return to the ancient practice, and to the institution of Jesus Christ. I do not say that baptism by aspersion is null; that is not my opinion: but it must be confessed, if sprinkling destroys not the substance of baptism, yet it alters it, and in some sort corrupts it: it is a defect which spoils its lawful form."—In Stennett's *Answer to Russen*, pp. 185, 186.

Dr. BELFRAGE, in his *Practical Exposition of the Shorter Catechism*, teaches that no one, whatever his station in the church, should "fancy himself entitled to prescribe the use of any symbols in worship" (p. 410). Are we entitled to alter

for ourselves any more than to prescribe to others? In perfect consistency with the preceding, and in rightful application thereof, is the following from a Baptist:—

J. STENNETT.—“If the ordinance of baptism receives its virtue from the law of Christ, then it must be performed according to that law, if we would receive a blessing in it. If the law of any country appoints a great quantity of pepper-corns to be paid as homage for a certain manor, one pepper-corn will not suffice; and if Christ has ordained that a great quantity of water should be used in baptism, a few drops are not sufficient. The will of our great Lawgiver must strictly govern us in this and all other matters relating to His worship. And as bread in the Lord's Supper is not sufficient for the administration of that ordinance without the addition of wine according to Christ's institution, nor will a less quantity of either suffice than is necessary to the acts of eating and drinking; so a less quantity of water will not suffice for baptism than what is enough for the immersion of the person to be baptized.” “The things designed to be represented by baptism, viz., Christ's death, burial, and resurrection, and our dying to sin and rising to a new life, cannot be fitly represented by “sprinkling,” “nor our Saviour's institution answered by it; nor can there properly be baptism where there is no immersion, these being words of the same sense, and differing only in the sound, as one is Latin and the other Greek.”—*Answer to Russen*, p. 136.*

§ 28.—FUTILITY OF THE OBJECTION TO IMMERSION THAT SCRIPTURE SAITH,

“I WILL HAVE MERCY, AND NOT SACRIFICE.”

DR. WARDLAW.—“It is quite possible to argue on exceedingly plausible grounds; . . . but let the case be ever so plausible which human sagacity may reason out, it is still but a hazardous ground on which to place the determination of anything that relates to God's institutions and designs. The infinitely Wise might say, in regard to all the devices of our wisdom, ‘My thoughts are not your thoughts, nor are your ways my ways.’ He might say so here. . . . What saith the Scripture? This is the decision to which we must bow.”—*On Ch. Est.*, p. 9.

DR. PALEY.—“The difference between natural and positive duties is often more in the name than in the thing.” “There is the same reason to each of us for bearing our part in these observances that there is for discharging the most acknowledged duties of natural religion. When I say the reason is the same, I mean that it is the same in kind.” “When men accustom themselves to look upon positive duties as universally and necessarily inferior to moral ones, as of a subordinate species, as placed upon a different foundation, or as unworthy of being made a part of their plan of life, or of entering into their sense of obligation, they appear to be egregiously misled by names.”—*In Prim. Church Mag.*, 1854, p. 311.

DR. N. MACLEOD.—“If creeds be, as they ought to be, but expressions of an inner life, ‘forms of sound words’ draping the living truth; and if denominations, careful to preserve that charity which is the ‘bond of perfectness,’ are but, as they ought to be, towers of strength for combined resistance and aggression, then in proportion as we value our Christianity, these, its expressions and habitations, will be regarded and sustained.”—*Good Words*, vol. i., pp. 87, 88.

DR. S. DAVIDSON.—“It is superfluous to remark that such as are solicitous to preserve and defend, are also solicitous to diffuse the truth, so that others may be brought to adopt it. Those who *hold fast* are the very persons who *hold forth* the word of life.”—*Cong. Lec.*, p. 303.

DR. RYLAND.—

“Thou, Lord, art my sun and my shield;

Thy beams are the source of my day;

Thou only canst give me the field;

Thou only canst prosper my way.

* Mr. Macallan, a Baptist, having spoken of immerse as the acknowledged meaning of *baptizo*, and of Christ's command to *immerse*, says: “If He did intend immersion, and intended by immersion to represent not merely purification, but also fellowship in His sufferings, death, and resurrection (Rom. vi. 3–6), what Christian, who is convinced that this is the case, will decline compliance with that intention? If it be said, a *drop of water is as good as the ocean for ceremonial purification*, we grant it, *if God appoint it for that purpose*; but if God commands an *immersion*, it is not for us to say a *drop will do*, any more than if He were to command *sprinkling*, it would be lawful for us to have recourse, as an improvement, to *immersion*. On the same principle it might be urged, that to look at a crucifix would be as good a memorial of Christ's death as to eat the bread and drink the wine of the communion, according to His command; but few, we presume, would feel at liberty to substitute the one for the other” (*On Bap.*, pp. 18, 19). Mr. M. is not so strong as was the Presbyterian “First Book of Discipline,” from the last sentence of which we, along with the present Presbyterians, shall beg leave to differ: “Whosoever presumeth in baptism to use oyle, salt, waxe, spittle, conjuration, and crossing, accuseth the perfect institution of Christ Jesus of imperfection; for it was void of all such inventions devised by men. And such as would presume to alter Christ's perfect ordinance you ought severely to punish.”—*In Dr. Hetherington's His. of the Ch. of Scot.*, vol. i., p. 408.

"The wayfaring man, though a fool,
Thy light shall conduct to his home;
And all that *submit to Thy rule*,
Through Thee shall in war overcome."

Dr. E. HENDERSON.—"Against conjectural emendations we ought to be specially on our guard."
—*Cong. Lec.*, p. 386.

Dr. J. BURNS.—"We should also remember that Christ's instructions are all binding and authoritative; we cannot refuse any of His truths without incurring His displeasure. We must, therefore, receive the whole truth as it is in Jesus. And we must buy it, and sell it not. And the great end of all is that we may embody Christ's instructions in our lives. We must learn, that we may practise. If we know these things, happy are we if we do them."—*Gol. Pot of Manna*, p. 542.

Dr. W. H. STOWELL.—"Instead of appealing to the most ancient documents, and the only authoritative standards of Christian truth, the advocates for church notions are evermore appealing to the Fathers." "They may admit that the writers styled Fathers are competent witnesses of facts coming under their own observation." "Immediate reasons are ever at hand to press on Christians the important truth that no doctrine is religious, if it be not taught by the Holy Spirit; and that this teaching is to be sought in the writings of the New Covenant." "The errors of mankind have been the natural consequence of departure from the Scriptures; there is no remedy but in returning to the Scriptures."—*Cong. Lec.*, pp. 178, 190, 191.

Dr. R. W. HAMILTON.—"We deny not ingenuity to some methods of reasoning." "Let us honour law as the crowning blessing of blessings."—*Cong. Lec.*, pp. 55, 75.

BISHOP WILSON says: "Our own church authorizes baptism by immersion, except where parents can plead the inability of the infant by reason of health. But baptism by affusion, except in the coldest regions of Christendom, where necessity dictates it, seems quite agreeable to the general goodness of God, who 'will have mercy, and not sacrifice.'" —*Lec. on Col.*, p. 245.

Poole, on Matt. xxviii. 18-20, says: "It is true the first baptisms of which we read in Holy Writ were by dippings of the persons baptized. It was in a hot country, where it might be at any time without the danger of persons' lives; where it may be, we judge it reasonable, and most resembling our *burial with Christ by baptism into death*: but we cannot think it necessary, for God loveth mercy rather than sacrifice; and the thing signified by baptism, namely, the washing away the soul's sins with the blood of Christ, is in Scripture expressed to us by pouring and sprinkling (Eze. xxxvi. 25; Heb. xii. 24; 1 Peter i. 2)." * In the passages referred to we find no mention of pouring. On supposition that the washing away of sin by the blood of Christ was expressed by sprinkling and pouring, this would not authorize us to substitute sprinkling or pouring for the immersion which is enjoined in the Christian institute. That sprinkling is not equally significant of the truths professed and symbolically represented in baptism, we have just stated, and briefly endeavoured to prove, in accordance with the admission of the quotation on Matt. xxviii. 18-20. And that God, in instituting the Christian ordinance, intended it to be local or temporary, we have not read in any part of His own oracles. That He has given a command, to the obedience of which, *as a rule*, He mercifully excepts, is preposterous. If the command is of such a character as to require this, its Author is necessarily austere or unwise, or both, in enjoining it; and if the command does not require such exceptions, a granting of them is by the Judge of all the

* "In hot countries this was usual, to baptize by dipping the body in the water; and to this the apostle alludes when he tells the Corinthians (1 Cor. vi. 11) that they are washed; but God will have mercy, and not sacrifice. . . . It is not the more or the less of the outward element which makes the sacraments effectual, but they are effectual only as they are God's appointment, and attended upon according to His will" (Poole's *Com.*, on Acts viii. 38). If the word of command is to immerse, in accordance with which apostolic baptism was immersion, can sprinkling or pouring possibly be "according to His will"?

earth an encouragement of trifling with His own institutions, of disobedience to His own enactments. If sprinkling is pleaded for as an exception, in cases where immersion is deemed impracticable or unsafe, as in the instance of a person afflicted and probably dying, as was the case with Novatus, in the time of Cyprian, when the first recorded instance of a departure from immersion took place, it becomes a question whether a substitute for what God has enjoined can be acceptable to God, or whether the thing enjoined being regarded as impracticable, the obligation to attend to the ordinance does not in the circumstances cease. Is it not more likely that the obligation ceases than that God should approve of what He has not in any supposable emergency directed or suggested as a substitute? Do we in case of impracticable obedience to other commands adopt a substitute, and pass off the same with a borrowed or stolen name? But our friends claim the right of sprinkling or pouring in ANY case, because the Lord "loveth mercy rather than sacrifice." The words of Lord Lyttleton may here be applied: "True philosophy, as well as true Christianity, would teach us a wiser and modester spirit. It would teach us to be content within those bounds which God has assigned to us" (On *The Conv. of St. Paul*, p. 67). Suppose that the persons who plead for defensive war as being justifiable, were in practice continually urging aggressive war, who would not regard their defence as inapplicable, and their practice under such circumstances as monstrous? "A false position," says Bishop Watson, "must end in an absurd conclusion" (*Apol.*, p. 10). For our own "convenience," further replies to this interesting but perverted passage shall be, first, in the language of Mr. Booth, then in that of Pædobaptists, and, lastly, in that of inspiration. Mr. Booth, having referred to excuses for deviating from Divine directions, says:—

"From the preceding reflections it appears, I think, with superior evidence, that the sacred maxim, 'I will have mercy, and not sacrifice,' must be misapplied when urged against us. For if it will apply so as to justify sprinkling in a cold country, when immersion was intended by our Lord, submitted to by Him, commanded by Him, and practised by the apostles, it would certainly have applied much more strongly in many cases under the former economy; for the maxim is founded in moral truth, which is the same in all ages and in every nation. That God loves mercy better than sacrifice, was always a fact, since man transgressed and ceremonial obedience was required: nor did our Lord give the least intimation, by His application of that important saying, of anything contained in it being peculiar to Gospel times. The Christian dispensation is indeed much superior to that of the ancient Hebrews: but that superiority is far from consisting in our having more liberty to neglect, alter, or transgress the Divine appointments than they had. For as Mr. Reeves observes, 'When God says that He "will have mercy, and not sacrifice," it is not to be understood as if God would have any of His laws broken' (*Apologies*, vol. ii., p. 217). Bellarmine, when vindicating a mutilated administration of the holy supper, argues upon a supposition of the Gospel 'church having a greater liberty than the church under the law; though she have no power to alter things of a moral, but only such as are of a positive nature' (In *Morning Exercise Against Popery*, p. 777). How lamentable and how shameful to think of eminent Protestants adopting the principle, and arguing upon it, in favour of pouring and sprinkling! For I am persuaded that none of them ever considered the Jewish church as authorized by these words, 'I will have mercy, and not sacrifice,' to alter any Divine appointment. Shall Christians, then, make more free with Divine authority than Jews? Far be it! That would represent the Holy One of God the minister of sin, would be contrary to Scripture and reason, to conscience and common sense. The disciples of Christ are as much

obliged to regard the positive laws of the New Testament with strict punctuality, as the Jews were to observe their Divine ritual contained in the books of Moses. Nay, our superior privileges are so many additional motives to perpetual obedience. Whenever any one, therefore, is inclined to substitute aspersion for plunging, on a supposition of the latter being burdensome or indelicate, upon the foundation of those condescending words, 'I will have mercy, and not sacrifice,' he should recollect that command of God to Abraham, 'Ye shall circumcise the flesh of your foreskin,' and see how far the gracious declaration would have applied there, before he ventures to alter a positive appointment of Christ on that ground.

"Here, also, the argument used by Protestant Pædobaptists in opposition to immersion is like that of the Papist against communion in both kinds. For thus we find Salmero argues: 'If it had not been lawful from the beginning of the church to communicate under one species, either very many must have been entirely deprived of communion, or obliged to that which they could not perform; as is manifest with regard to those who have not plenty of wine, which is the case with many in the northern parts of the world; in respect to those who are abstemious, and of those that are not able to drink wine without a nausea being excited. . . . Seeing, therefore, that the yoke of our Lord is easy, and His burden light, it should not be believed that He requires what is impossible, or that He obliges to communicate under both kinds' (Apu'd Chamierum, *Pausrat.*, tom. iv., l. ix., c. iv., § 25). That Mr. Horsey took the hint from Salmero I dare not assert, nor do I believe; but be that as it may, he has learned to argue against plunging as a grievous hardship, and that from the same text which is pleaded by the Papal veteran for communion in one kind. For he says: 'Christ's yoke is easy, and His burden light. His commandments are not grievous' (*Inf. Bap. Def.*, p. 20): and hence, among other things, he infers that immersion is not the proper mode of proceeding. This brings to remembrance a good-natured rule which Popish casuists have given for the interpretation of Divine laws, with a view to relieve scrupulous consciences. The rule to which I advert, as produced by Mr. Clarkson, is this: Persons 'must persuade themselves that they sin not, though they break the law in a strict sense, if they observe it according to some *complaisant* interpretation. A benign sense is rather to be put upon any precept than that which is strict; for the precepts of God and the church are not against that *pleasantness* which a scrupulous interpretation takes away.' On which Mr. Clarkson makes the following remark: 'That a person may be the better pleased, he may make the interpretation himself, and so make it as benign as he desires, and as favourable as his inclination and interest would have it. For though in other courts the interpretation belongs to him who makes the law, yet according to their St. Antonius, in the court of conscience it belongs to every one to do it for his own sake.'—*Prac. Dir. of Papists*, pp. 384, 385.

"Were it allowable to prosecute the hint which some of these learned authors give, that is, for charity and necessity to erect a court of chancery, to sit in judgment on the equity of God's commands, and either mitigate their severity or dispense with them as we think proper, something indeed might then be done that would effectually obviate those shivering apprehensions, and that painful, modest feeling, which the word *baptize* might otherwise excite in the breasts of some. Nor would the relief afforded by such a court be confined to the frightful idea of plunging; for it would extend its benign influence to every other case in which our sovereign wills happen to clash with positive laws; because the uniform language of its decrees would be that of Peter to Christ, SPARE THYSELF. While, however, the validity of such a court of equity remains doubtful, it will be our wisdom when the Most High speaks, not to reason and object, but to adore and obey.

"How strange that Protestant authors should ever talk of dispensing with Divine laws, or of mitigating their severity! Not much more detestable, though a little more blunt, is the well-known saying ascribed to Alphonso: '*Si ego adfuissem, melius ordinassem.*' (If I had been present, I would have ordered it better). But let the learned Vossius assert, if he please, 'That we are compelled —.' By what? Not the appointment of Christ; not the design of the ordinance; nor yet by apostolic practice; but by something which he calls the law of *charity*, and of *necessity* to retain sprinkling in our churches' (*Dispu. de Bap.* Disp. i., § 9): we had much rather adhere to that excellent maxim of Turretine, 'The appointment of God is to us the highest law, the supreme necessity' (*Inst. Theol.*, loc. xix., quæ.

xiv., § 14). With sincerity and zeal may we adopt the language of Dr. Cotton Mather, and say: 'Let a precept be never so difficult to obey, or never so distasteful to flesh and blood, yet if I see it is God's command, my soul says, *It is good; let me obey it till I die*' (*Life*, by Dr. Jennings, p. 118). Dr. Witherspoon has remarked that, 'when men will not conform their practice to the principles of pure and undefiled religion, they scarce ever fail to endeavour to accommodate religion to their own practice' (*Treatise on Regen.*, p. 178). Matt. Henry also has justly observed that, 'in sacraments, where there is appointed something of an outward sign, the inventions of men have been too fruitful of additions [and of alterations too], for which they have pleaded a great deal of decency and significancy; while the ordinance itself hath been thereby miserably obscured and corrupted' (*Treatise on Bap.*, p. 153).—Vol. i., pp. 292-296.

The celebrated MONTESQUIEU thus reasons on the unalterable nature of Divine laws: "It is in the nature of human laws to be subject to all the accidents which can happen, and to vary in proportion as the will of man changes; on the contrary, by the nature of the laws of religion, they are never to vary. Human laws appoint for some good; those of religion for the best: good may have another object, because there are many kinds of good; but the best is but one: it cannot, therefore, change. We may change laws because they are reputed no more than good; but the institutions of religion are always supposed to be THE BEST."—*Spirit of Laws*, b. xxvi., c. ii.

The famed CHARNOCK says: "The wisdom of God is affronted and invaded by introducing new rules and modes of worship, different from Divine institutions. Is not this a manifest reflection on this perfection of God, as though He had not been wise enough to provide for His own honour, and model His own service; but stood in need of our directions, and the capricious of our brains? Some have observed that it is a greater sin, in worship, to *do* what we should not, than to *omit* what we should perform. The one seems to be out of *weakness*, because of the high exactness of the law; and the other out of *impudence*, accusing the wisdom of God of imperfection, and controlling it in its institutions. Whence should this proceed but from a partial atheism and a mean conceit of the Divine wisdom? As though God had not understanding enough to prescribe the form of His own worship; and not wisdom enough to support it without the crutches of human prudence. . . . The laws of God, who is *summa ratio* (the chief reason), are purely founded upon the truest reason, though every one of them may not be so clear to us. Therefore they that make alteration in His precepts, either dogmatically or practically, control His wisdom and charge Him with folly. . . . It is certainly inexcusable folly to contradict undeniable and infallible wisdom. If infinite prudence hath framed the law, why is not every part of it observed? If it were not made with the best wisdom, why is anything of it observed?"—*On Man's Enmity to God*, pp. 112, 113.

ARCHIBALD HALL says: "All that concerns the glory of God is unerringly and unalterably settled in the Word of God, which is 'not yea and nay.' It does not accommodate its doctrines to succeeding periods of time, nor to the changing tempers, humours, or fashions of place; like its Divine Author, it is 'the same yesterday, to-day, and for ever.'"—*Gospel Church*, p. 52.

The Rev. W. E. BOARDMAN, in illustrating the importance of obedience, makes a supposition respecting Daniel: "Now, for the sake of illustration, suppose the faith of this noble servant of God had been reversed; suppose, when the commands of the king and of God came into collision, he had done as, alas! too many do, obeyed man rather than God, and yet trusted to the clemency of God that He would not be angry with him, even though he did disobey,—made the goodness of God a presumption that all would be well at the last, though the Word of God was set at nought. Would God, think you, have left such a testimony on record as the exclamation of the angel, 'O Daniel, a man greatly beloved' of the Lord!" Subsequently we read: "'Verily I say unto you, except ye be *converted*, and become as little children,' says our Saviour, 'ye shall not enter into the kingdom of heaven.' The child is both obedient and docile. His father commands, and he knows it is right to obey, and trusts entirely in his father's judgment and integrity, doing at once what his father bids, even when he knows nothing at all of the reasons for the command."—*Higher Christian Life*, pp. 81, 82, 89.

Many of our opponents zealously endeavour to convince us that

immersion is no part of Christianity because it is not so easy as sprinkling! and that if immersion was the apostolic "mode of baptism," we may for the sake of convenience and mercy shirk this great hardship, and practise affusion or aspersion! More correctly Dr. Barnes, on *The Right Religion*:—

"There are four kinds of religion upon the earth, assuming the power to effect great objects: that of sentiment, that of form, that of feeling, and that of principle. The religion of principle consists in the intelligent adoption of a rule of right, and adhering to it. The rule is adopted, not from whim, or caprice, or custom, or civil authority, but because it is *the will of God*. It is adopted, not because it is beautiful, not because it will contribute to popular favour, but because it is *true*. It may appear rough and rugged, harsh and severe; it may infringe on many customs in society, or even the laws of the land; it may require that our strong natural feelings should be suppressed, and the tender ties which bind to country and home should be sundered; but the will of God is regarded final in the case. It is not whether the matter at stake is of greater or less value, or whether what is done will be blazoned abroad or will be unknown. What is done is done because it is right, not because it is beautiful or grand; what is resisted is opposed because it is wrong, not because it is an evil of vast magnitude, and the resistance will immortalize the man. In matters indifferent, and not enjoined by the high authority of God, it is as gentle as the breathings of an infant, and yielding as an osier or an aspen leaf. But in all that is matter of duty, it is like the oak on the hills. There it stands, its root fixed deep in the earth, and perchance clasping some vast rocks below the surface, its long arms stretched out, and its upright trunk defying. There it stands, the same whether the sun shines calmly upon it, or the heavens gather anger, or pour upon it the fury of a storm."

He who spake as never man spake, said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. v. 17-20). "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (Luke xvi. 10). The Spirit of inspiration, through James, has left it on record: "But be ye doers of the word, and not hearers only, deceiving your own selves" (James i. 22). "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James ii. 10.

§ 29.—FUTILITY OF THE OBJECTION TO IMMERSION, THAT IN SPRINKLING, POURING, OR ANY APPLICATION OF WATER, THE COMMAND OF GOD IS SUBSTANTIALLY OBEYED.

JESUS CHRIST.—"Thus have ye made the commandment of God of none effect by your tradition."—Matt. xv. 6.

LUKE, THE EVANGELIST.—"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Acts xvii. 11.

PAUL, THE APOSTLE.—"Prove all things; hold fast that which is good."—1 Thess. v. 21.

DR. J. MORISON.—"We argue the all-sufficiency of the Bible as a rule of faith, from its avowed object as a revelation from God." "We assert respecting the Bible, that its avowed object proclaims it to be the only and all-sufficient rule of faith. What, we may confidently ask, was the design of God at any time in revealing himself to His creatures, but that they might thereby be enabled to know and do His will?"—*Hom. for the Times*, pp. 43, 45.

J. GILBERT.—“So fascinating are the productions of great minds, that it is not easy to suspect them of mistake.”—*Cong. Lec.*, p. 6.

Dr. WARDLAW.—“The first lecture will sufficiently show the light in which I regard all trimming on such subjects between the wisdom of God and the wisdom of men.” “Instead of any abstract fitnesses being the standard or measure of the Divine nature, the Divine nature must itself be the origin and the standard of all fitnesses.” *Cong. Lec.*, pp. viii. 154. “The alteration of an old constitution, or the setting aside of an old law, as was formerly hinted, requires an express precept as much as the appointment of a constitution or law entirely new.”—*Inf. Bap.*, p. 36.

ROBT. LEE.—“Now all reason requires that he who walks forth to detect false weights and measures, should be furnished with others which are true; a standard must be fixed before we pronounce this or that a deviation.”—*Lec. on Est.*, p. 3.

Dr. OWEN.—“All things concerning the worship of God, and the whole church or house now under the Gospel, are no less perfectly and completely ordered and ordained by the Lord Jesus Christ than they were by Moses under the law.”—In *Stovel's Rec.*, p. 8.

Dr. J. WADDINGTON.—“He trained them, therefore, on all subjects interesting to their minds as His disciples, to inquire, ‘What saith the Scripture?’” “It is said of Robert Hall, that ‘he constantly referred with an increasing explicitness in the more advanced periods of his ministry to revelation, as the supreme and final authority. No preacher or writer on subjects of divinity was ever more faithful to the principle that all doctrines professing to be Christian must, both in their statement and proof, be founded on the Scriptures; whatever further light or corroboration they may admit from independent reason, or from matter of fact. It is understood that it cost him, at an early season of his life, a great effort, with respect to some particular opinions, to subdue his speculative disposition to such an uncompromising submission to that authority as to renounce, not only the presumptions which place themselves in contravention to the Scriptures, but all the expedients of a forced or evasive interpretation of them. But the submission became absolute and perpetual.”—*Emmaus*, pp. 224; 227, 228.

Ep. BUTLER.—“Now, if God has given a revelation to mankind, and commanded those things which are commanded in Christianity, it is evident at first sight that it cannot in any wise be an indifferent matter whether we obey or disobey those commands; unless we are certainly assured that we know all the reasons for them, and that all those reasons are now ceased with regard to mankind in general, or to ourselves in particular; and it is absolutely impossible we can be assured of this.”—*Anal.*, p. 195, Bohn's edition.

Dr. PALEY.—“If it be commanded,—and we have sufficient reason to believe that it is so,—it matters nothing whether the obligation be moral or natural, positive or instituted. He who places before him the will of God as the rule of his life, will not refine or even dwell much upon this distinction. The ordinances of Christianity, it is true, are all of them significant. Their meaning, and even their use, is not obscure. But were it otherwise,—was the design of any positive institution inexplicable; did it appear to have been proposed only as an exercise of obedience,—it is not for us to hesitate in our compliance.”—In *Prim. Church Mag.*, 1854, p. 311.

Dr. R. W. HAMILTON.—“The Divine law is good, is ordained to life, is full of blessing. What had been apostate angel, what lapsed man, had law been their monitor and defence?” “Error is insidious in its approaches. It flatters by liberality, and betrays by sophism.”—*Cong. Lec.*, pp. 197, 405.

Dr. J. BENNETT.—“We are men of one book; trembling at the curse denounced on him that shall add to the Word of God.”—*Cong. Lec.*, p. 271.

Dr. R. VAUGHAN.—“The mission of the Saviour was to found His church, and to institute that order for her benefit best adapted to her need; and to attempt to supplement or amend what He had thus completed, was to reflect on Him as a defective instructor who had not attained to our standard of wisdom and goodness.”—*Revo. in Eng. His.*, vol. i., pp. 566, 567.

Dr. CUMMING teaches that “Christianity is not a religion of rigid, external, unbending forms;” and that “the ceremony must always give way to the substance” (*Sab. Eve. Rea.*, on Matt., p. 20). If we were to admit these premises, we should oppose the inference that though God has commanded to immerse into the name, &c., man is at liberty to commute this immersion, for the sake of convenience and comfort, into sprinkling. Mr. Horton says that sprinkling or pouring will do; that “it is simply a matter of private taste, or at best of public opinion.”—In *Tes. of Em. Pæd.*, p. 63.

It is also asserted by our opponents “that the whole question at issue is one of form and not of substance; of ceremony and not of truth” (Stacey, p. 173); that “the ordinance itself being only a sign of evangelical truth, the recognition of the truth signified in obedience to the command of Christ comprehends all that is essential or important” (Dr. Halley, p. 242); and “that we have full liberty, according to the principles of interpretation stated in the New Testament, in construing the words which relate to a positive institution, to consider its nature and design, and preserving the integrity of the emblem, to adopt in exhibiting it any mode which is in accordance with its nature, and by

which its design may be carried into effect" (Do.). Where these principles of interpretation are, to which Dr. Halley refers, we know not; unless his thoughts revert to "I will have mercy, and not sacrifice," to which we have already adverted. He says that "the signs are not of the slightest value any further than they symbolize the evangelical truth" (Do.). We have already maintained that neither pouring nor sprinkling does symbolize all the evangelical truths taught in Christian baptism; that neither of them equally with immersion symbolizes any of the truths therein set forth; and that the sign itself,—namely, immersion,—instead of being "ordained by an uninspired church," is ordained by the very highest authority. We have also quoted Dr. Halley as asserting that "the symbols of our faith," "if not of Divine authority, are profane inventions of men." We do not disbelieve the sincerity of our Pædobaptist brother when he says, "We interpret the command of Christ in the spirit which, as we believe, He himself has recommended" (p. 242); but we believe him to be thoroughly mistaken, and to be subverting a Divine ordinance. If Christ has commanded immersion, it certainly cannot be altered without being deteriorated, however sincere men may be in their mistakes; although it is infinitely worse when men knowingly dare to pervert the right ways of the Lord. Let it not be supposed that we regard ourselves as intellectually equal to all on whom we animadvert: we maintain that on this subject our opponents are grievously blinded by prejudice. We cannot say respecting all Pædobaptists what we can say respecting some. Some are convicted, to use the words of Dr. H., of observing "forms because they are enacted by that notorious usurper called ecclesiastical authority" (pp. 242, 243). If Baptists are mistaken—which we believe is not the case—in regard to the import of Christian baptism, they are rendering obedience to what they believe Christ has enjoined. We do not talk about what an uninspired church has ordained, nor about this and the other licence, and the sufficiency of a congruity of the sign with the thing signified, as if it was our province to judge what is proper, instead of its being our province to obey what God has enjoined. We do not in baptism adopt what we designate *a form more expedient in this age, and more accordant with modern feelings*; nor do we say, "In baptism we retain the sign,—the use of water,—if we change the mode." Nor do we, after we have admitted that Christ has commanded "immersing into the name of the Father," &c., recommend and practise what we ourselves can designate "a pretence to immersion, a shadow of a washing" (see Dr. H., p. 249). Our practice rests, we believe, not on doubtful inferences and unproved analogies, but on positive precepts, clear examples, and the meanings of words, not merely established as meanings by every admitted canon of interpretation, but admitted even by our opponents themselves to be the primary meanings. To the advocates of "any application of water," our reply is, "We are not permitted to make the substitution;" nor will we designate the adoption of a human substitute substantial obedience to a Divine command. In the words of a Baptist, we say that the whole inquiry "relates to the import of the Saviour's law. The thing that He commands His people to perform, it is their duty to do; and not some other thing, which men may think will do as well, in its place. It is the duty of subjects acting

under Divine authority, not to legislate, but to obey ; and in order that they may be obedient, the utmost care should be taken to learn the meaning of the Saviour's words" (Stovel's *Dis.*, p. 479). Hence, says a Pædobaptist already quoted, "If sprinkling destroys not the substance of baptism, yet it alters it, and in some sort corrupts it ; it is a defect which spoils its lawful form."

Dr. OWEN, on altering Christ's appointments, speaks thus strongly : "That principle, that the church hath power to institute and appoint any thing or ceremony belonging to the worship of God, either as to matter or to *manner*, beyond the orderly observance of such circumstances as necessarily attend such ordinances as Christ himself hath instituted, lies at the bottom of all the horrible superstition and idolatry, of all the confusion, blood, persecution, and wars, that have for so long a season spread themselves over the face of the Christian world."

The Rev. A. THOMSON says : "But while we receive the whole Bible, and every part of it, as the Word of God, shall we read it backwards or in a straightforward and common-sense way? Shall we subordinate the final and perfect economy to that which was avowedly introductory and imperfect? Shall the greater and more perfect tabernacle be brought down, for our purposes, to the level and within the limits of the worldly sanctuary? Shall we subject the substance to the shadow, and merge the rule of the Spirit, with its glorious freedom, in the law of a carnal commandment and the bondage of the letter? Again, if I wish to take the prescriptions of the Mosaic economy, my chief source of information must be the law of Moses; but if I wish honestly to ascertain the commands of Christ, why should I go there? What should I consult but the records of his own teaching and that of his apostles? To act otherwise, and to insist on putting the spiritual institutions of the New Dispensation within the legal and earthly restraints of the Old, is a very ancient error, but a very fatal one; the same in principle *now*, though altered in form, as that against which the apostle had to war in his admonitions to the Galatians. To read the Bible thus is literally preposterous; it is scanning the heavens through a telescope reversed.

"When we insist, then, on making our appeal in this matter to the New Testament, it is simply because the question refers to Christian institutions and the duties of Christians, and not to the national institutions and duties of the Israelites. We should feel that we were trifling with God's Word, and inverting its contents, if we pursued a different course. We believe that it is our duty to study the Old Testament Scriptures, and to search them faithfully; but then only do we search them faithfully when we read the Old in the light of the New Covenant; not when the shadows of Mount Sinai are suffered to obscure the splendours of Pentecost."

—*Lec. on Nat. Est.*, p. 38. 1861.

Would that Dr. CUMMING spoke with the same force and propriety, instead of saying, "There is a magnificent latitude in the language of Scripture, which never so describes a ceremony that rigid conformity in jots and tittles shall be our duty. On the contrary, it leaves the ceremony so largely and widely delineated, that this custom may prevail in the north and that custom in the south, provided the substance be observed. The special ritual peculiarities are left to the habits and customs, the taste and convenience, of the people" (*Sab. Eve. Rec.*, on Mark, p. 5). To what purpose is this, unless sprinkling is in substance immersion? We believe that whilst immersion is enjoined, "The Sacred Scripture meets all ages, and circumstances, and developments of social and natural life" (*Sab. Eve. Rec.*, on Cor., p. 2). To record *all* that our Pædobaptist friends assert in maintaining that nothing is lost in sprinkling, although Christ has enjoined immersion, would involve ourselves as well as them in deserved contempt. Our unwavering conviction is that God's command to baptize is only substantially obeyed when immersion takes place.

Mr. A. HALL says : "The signs, and even every circumstance relative to the use of them, must be appointed by Christ, and not contrived by men; for here, as in every other duty, we must observe all things that Christ hath commanded us. . . . The signs that are used in the sacraments have a natural fitness to bring the things they represent to our mind."

§ 30.—FUTILITY OF THE OBJECTION TO IMMERSION, THAT SPRINKLING OR POURING MIGHT SOMETIMES BE PRACTISED IN APOSTOLIC TIMES.

JESUS CHRIST.—“The Scripture cannot be broken.”—John x. 35.

JOHN, THE APOSTLE.—“If our heart condemn us not, then have we confidence toward God.”—1 Epis. iii. 21.

DR. G. REDFORD.—“The Bible” “is not written for any particular nation or age; but for mankind in all ages.” “Food does not more certainly nourish the animal system, and poison injure and destroy it, than the observance of these moral laws tends to man’s well-being and happiness” [positive laws have the same wise and gracious Author]. “The Bible alone founds it [virtue] upon an eternal and immutable law, originating in the Divine will.” “The will of the Creator must be the rule of His creature.” “Well, indeed, did the philosopher observe, if conscience had the strength, as it has the right, it would govern the world.”—*Cong. Lec.*, pp. vii., 188, 199, 196, 205.

DR. R. W. HAMILTON.—“We must now, then, represent to ourselves this world, this dwelling-place of our species, as a Divine monarchy: ruled by allowed, definite, self-interpreting law; every man accountable to that law: that law placed before every man; moral obligation being immutable in all times and regions, its substance one, its force eternal.”—*Cong. Lec.*, p. 72.

JOHN FOSTER.—“There is among us a great deal of an accommodating way of thinking of the Divine law: an unsound and treacherous casuistry; a sort of middle principles, by which those of Divine authority are altered, and qualified, and shaped to suit better to the habits of the world, and the temper of the times; a defective faith in our Lord’s declaration,—No man can serve two masters.” “How can a Holy God (can, morally speaking), so set aside His law? Why did He appoint it? Is it not absolutely just and good?”—*Lec.*, pp. 367, 368, 372.

J. A. JAMES.—“Christianity has nothing local in its institutions.” “We have arrived at a latitudinarian age.” “If a man may renounce one truth of revelation, and yet be sinless, he may renounce two; if two, four; if four, eight; if eight, half the Bible; if half, the whole; and yet be innocent.”—*Church in Ear.*, p. 12.

R. WALKER.—“The laws of the Gospel extend to the heart as well as to the life; and speak to all men without exception, at all times, and in every situation. They utter their voice with such precision and perspicuity, that none can be at a loss to discover their meaning. They do not bend to the humour of men, nor accommodate themselves to those flexible maxims and customs which by turns prevail in this or the other age and country;” nor “do they grow obsolete, as human statutes do, which, by long disuse, lose their force and become void. Like their great Master, what they were yesterday, they are the same to-day; and in every succeeding period their efficacy will continue, till time shall be no more. And, therefore, when I repeat the words of this sacred book, you are to consider them as spoken to yourselves in particular, and no less binding upon you in their most simple and obvious meaning than they formerly were upon those to whom they were primarily addressed.”—In *Haldane’s Soc. Wor.*, p. 59.

JESUS CHRIST.—“Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”—Rev. xxii. 14, 18, 19.

MANY Pædobaptists repeat the substance of Dr. Mant’s words: “I do not come before you to deny the lawfulness of baptizing by immersion, nor to oppose the lawfulness of dipping in some cases; but I cannot assert the absolute and indispensable necessity of it in all cases.” It is believed that immersion was not practicable in all cases. It is believed that the thief on the cross, of whose baptism Scripture says nothing, could not be immersed, therefore sprinkling is baptism; and in sickness and extraordinary occasions is lawful. To this it may be replied, first, that no one can be justified in making an exception into a rule; and, secondly, that the practice of pouring or sprinkling as baptism in apostolic times is destitute of proof and probability. Comparing Scripture with Scripture, and finding in every instance no word used but the one which means to immerse; and finding that this import is corroborated by the connection, wherever the connection throws any light on the import of the word; and ascertaining from history that the first record of a substitute for immersion is the case of Novatian, which took place about A.D. 250, we conclude that our friends as rashly suppose the existence in apostolic times of one baptism for the healthful and another for the afflicted, as one baptism for barbarous countries and past ages, and another for countries enlightened and refined, and for the present age. The justification of Novatian’s affusion is pleaded by Cyprian,

not on the ground of any previous exceptional case, not on the ground of licence from the ambiguous or comprehensive import of the word designating the Christian ordinance when its injunction or its practice is recorded in inspired Writ, but on the ground of special circumstances, the importance of the ordinance, the mercy of God, and Old Testament passages which by him are misapplied. If a single exceptional case, even of pouring instead of immersion, could be proved to have taken place in a certain emergency in apostolic times, that would not justify the adoption of pouring as a rule. "David's eating the show-bread, which it was not lawful but for the priests ordinarily to eat, is approved by our Saviour, not upon the account of tradition, or the judgment of the high-priest, but the extreme hunger which he and his companions were then pressed with, and which made it lawful for them to eat of the hallowed bread when there was no other to be procured. But did this make it lawful afterwards for the high-priest or the Sanhedrim to have made the holy bread always common to others when there was no such necessity?" (Payne's *Pres. against Popery*, title vii., pp. 124, 149.) Is it remembered that the climate of Palestine was very different in different parts? The difference of climate at the same places was very different in different times of the year. The difference between the coldest part in the coldest season, and the warmest part in the warmest season, was equal at least to the difference between the tropical and the temperate zone. But the sacred writers give not the least hint of anything else than immersion as the initiatory ordinance of Christianity at any place, at any time; any more than a hint that at some future time, and in certain places, a change might be lawful. Dr. King, of the United Presbyterian Church, says of apostolic churches, "Some were in towns, others in the country; some in barbarous regions, others in states highly-civilized. The churches of different localities presented, in fact, as much diversity of external condition as can well pertain to churches of different ages. In vain, then, should we argue that *we may institute other rites and ceremonies under other circumstances*, since the plea of *dissimilar circumstances existed from the first, and was overruled by apostolic authority*" (On *Pres. Ch. Gov.*, p. 20). Even if exceptional cases in apostolic times were possible or probable, it would surely be honourable in every one who loves the Saviour to desire conformity to the letter of His law in all practicable cases, and, instead of making an exception the rule, greatly to prefer that mode which is after his Saviour's example.

"Didst Thou the great example lead,
In Jordan's swelling flood?
And shall my pride disdain the deed
That's worthy of my God?"

Could it be discovered that sprinkling or pouring was ever adopted in apostolic times in any exceptional case, as a substitute for immersion, it would not sanction a deviation without the evidence of apostolic approval.

* See Dr. Kitto's *Scrip. Lands*, p. 146.

§ 31.—FUTILITY OF THE OBJECTION TO IMMERSION, THAT SPRINKLING IS NOT FORBIDDEN.

DAVID.—“The law of the Lord is perfect.”—Psalm xix. 7.

PAUL, THE APOSTLE.—“But if any man seem to be contentious, we have no such custom, neither the churches of God.”—1 Cor. xi. 16.

DR. A. REED.—“Whatever is new in religion is false.” “We are not to seek an additional revelation.”—In Dr. Burns’s *Cy.*, vol. iii., p. 246.

DR. CARSON.—“Our business is not to account for God’s reasons for not saying what he has not said, but to discover what he has said.”—In *Tes. of Em. Pæd.*, p. 6.

J. GILBERT.—“Abandoning every pretended guide, my conscientious demand has been that which Chalmers so perpetually reiterates, ‘What saith the Scripture?’ I did not therefore feel it to be my duty to sit in judgment on the Document presented to me, but at once to take it for my guide. . . . Satisfied that I have attained to its meaning, I sought no further.” “We learn . . . the essential importance and immense dignity of Divine law.”—*Cong. Lec.*, pp. viii., 274.

DR. WARDLAW.—“Finding in the precepts of the Sacred Volume the only safe rule by which moral beings can in this world direct their conduct.”—*Cong. Lec.*, p. 164.

It has been objected to believers’ immersion that, *if the sprinkling of infants be not commanded, it is not forbidden*. To this it might be added by the Papist, that milk, honey, and salt in baptism are not forbidden, therefore—being significant—they should be, or may be used; or by the Mohammedan, that a pilgrimage to Mecca is not forbidden; &c. If, however, immersion is enjoined in God’s Word,—which we have endeavoured to prove; and to which fact we have adduced many Pædobaptist concessions,—the adoption of sprinkling or pouring in the place of it is making void God’s command. Is it not sinful to add unto, or take from, or alter God’s Word? We maintain that if Christ’s words command us to immerse, they by necessary implication forbid us to sprinkle; just as the command of God which taught to circumcise the male child on the eighth day, forbade its circumcision on the first or second day; and just as the command under the law to bathe, forbade to sprinkle. If sprinkling or pouring had been adopted from a pretended right of election, or because not forbidden when God had commanded to bathe, there would as certainly have been guilt as when the sons of Aaron offered strange fire. The command to immerse is in itself a prohibition of sprinkling. Apply to this objection to immersion the following from Baptists and Pædobaptists:—

J. BRUCE.—“I could easily show how that silence of Christ and His apostles is indeed a most powerful argument for our side of the controversy.”—*Lec. on Est.*, p. 29.

DR. ANGUS.—“Institutions professedly of Divine origin must not only not be forbidden in Scripture, they must be expressly commanded.”—*Bi. Hand-Book*, p. 321.

DR. J. B. MELSON.—“A hundred tribunals have usurped jurisdiction, and set up their laws to the disparagement of the sole autonomy which God recognizes,—the revelation and development of his own will.”—*Er. Hall Lec.*, p. 480. 1851.

DR. J. CUMMING.—“The Bible,—the best authority it is possible to have.”—*Sab. Eve. Lec.*, on Luke, p. 461.

DR. OWEN.—“Let the messengers of God take heed that they neither act nor speak anything but what they have sufficient warrant for. It is an impious and daring thing to affix God’s name to our own imagination; God will not put His seal of approbation unless we stand in His counsels, and be found in the ways of His will.”

JOHN FOSTER.—“No right so absolute to give laws can be conceived, as that of the Creator.” “An intelligent creature in a right state, that is, a holy state, in harmony with God, would be pleased—deeply pleased—that all things should be thus marked with a signification of His will.”—*Lec.*, pp. 360, 362.

A. WALLACE.—“The Bible is designed to furnish man with an infallible rule of life.”—*The Bible and the Working Classes*, p. 161.

CHRIS. ANDERSON.—“The FIRST great conflict in England and Scotland was simply for the *possession and perusal* of the Scriptures in our native tongue.” “The LAST and far more important contest, for the *all-sufficiency* and *exclusive supremacy* of Sacred Writ, has yet to be fought and won. Demanding even greater energy, it hastens on apace.”—*Annals of the Eng. Bible*, vol. ii., p. xliii.

DR. J. FOOTE.—“Religion does not, indeed, exist in a state of perfection as to degree, in any one particular; but it extends to every particular in the character which it influences; so that the true Christian is not wilfully and habitually negligent of anything he sees to be incumbent. It includes the least, while it is peculiarly concerned about the weightier matters of the law. The believer is not partial in the law; he is not like Herod, who ‘heard John gladly,’ and did many things, but yet continued a slave to presumptuous and reigning sins. His language is, without exception, ‘Lord, what wilt Thou have me to do?’ Let us think well of this; and let us see that we be able to say from the heart, with David, ‘I esteem all thy precepts concerning all things to be right; and I hate every false way.’ ‘Thou hast commanded to keep thy precepts diligently; O that my ways were directed to keep thy statutes. Then shall I not be ashamed, when I have respect unto all thy commandments.’”—*Lec. on Luke*, xi. 37–44.

M. HENRY.—“Not being holy fire, it is called strange fire; and though not expressly forbidden, it was crime enough that God commanded it not. For (as Bp. Hall well observes here) ‘It is a dangerous thing in the service of God, to decline from His own institution; we have to do with a God who is wise to prescribe His own worship, just to require what He has prescribed, and powerful to avenge what He has not prescribed.’ . . . Now that the laws concerning sacrifices were newly made, lest any should be tempted to think lightly of them because they descended to many circumstances that seemed very minute, these that were the first transgressors were thus punished for a warning to others, and to show how jealous God is in the matters of His worship. . . . Being a holy God and sovereign Lord, He must always be worshipped . . . exactly according to His own appointment; and if any jest with Him, it is at their peril.”—*Com.*, on Lev. x. 1–7.

§ 32.—FUTILITY OF THE OBJECTION TO IMMERSION, THAT BAPTISTS ADHERE WITH UNNECESSARY STRINGENCY TO THE PRIMARY MEANING OF THE WORD.

DAVID.—“The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times.”—Psalm xii. 6.

PAUL, THE APOSTLE.—“For we are not as many, which corrupted the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ” (2 Cor. ii. 17). “Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God.”—2 Cor. iv. 1, 2.

DR. J. WADDINGTON.—“Forgotten, it seems to be, in their conference with flesh and blood, that want of faithfulness to one truth, professed in theory, involves treachery to all the rest.” “Let us not deceive ourselves. The day for mere human expediency is past.”—*Emmaus*, p. 261.

J. A. JAMES.—“In the temple of truth, not only the foundation is to be valued and defended, but every point and every pinnacle.”—*Chris. Fel.*, p. 14.

MILTON.—“WE SHALL ADHERE CLOSE TO THE SCRIPTURES OF GOD, which He has left us as a just and adequate measure of truth, fitted and proportioned to the diligent study, memory, and use of every faithful man, whose every part consenting, and making up the harmonious symmetry of complete instruction, is able to set out to us a perfect man of God.”—In Dr. Wad.’s *Emmaus*, p. 245.

C. LESLIE.—“False religion is but a corruption of the true.” “Our blessed Saviour has instructed us, that he who will be His disciple must resolve beforehand to take up his cross daily, to forsake father and mother, wife and children, and lands, and life itself, when he cannot keep them with the truth and sincerity of the Gospel.”—*Meth. with the Deist*, p. 39; and *Let.*, p. 54.

H. CRAIK.—“The question among true Protestants is not—Shall the Scriptures be allowed to decide our differences? but rather—What deliverance do these Scriptures give; what is the decision they announce? The day is come when ancient traditions, time-honoured observances, venerated creeds, accredited doctrines, must all be upheld or rejected, just so far as they are found to be in accordance, or otherwise, with the one standard from which there is no appeal.”—In *Tes. of Em. Ped.*, p. 2.

J. A. HALDANE.—“He is the most faithful pastor who has the least desire for undue personal influence, and who strives most earnestly to promote implicit subjection to the laws of Christ.” “It is unworthy your character as believers to treat anything connected with religion with indifference. We ought ever to tremble at the Word of God, and to remember that it is our duty

to listen with the most serious attention to whatever our great Lawgiver has condescended to teach."—*Soc. Wor.*, p. 436.

SCOTUS.—"Where there is a possibility, the safest way is to be chosen."—In Du Veil, on Acts ii. 38.

Bp. BUTLER.—"In questions of difficulty, or such as are thought so, where more satisfactory evidence cannot be had, or is not seen, if the result of examination be that there appears upon the whole, any the lowest presumption on the one side, and none on the other,—or a greater presumption on one side, though in the lowest degree greater,—this determines the question, even in matters of speculation; and in matters of precept will lay us under an absolute and formal obligation in point of prudence and of interest, to act upon that presumption or low probability, though it be so low as to leave the mind in very great doubt which is the truth."—Pref. to *Anal.*, p. xxv., Tegg's edition.*

Dr. J. PARKER.—"The man of high conviction, definite creed, and forcible expression, has to sit down under the dishonour of many a harsh designation; while men of elastic conscience, accommodating belief, and feeble utterance, are courted and flattered and exalted. Away with such exaltation! Its pedestal is ashes; its capital is smoke."—*Ch. Ques.*, p. 138, 139.

THE objection to our adhering too stringently to the primary meaning of *baptizo*, if expressed without qualification, includes an admission which the enlightened and candid among our opponents unhesitatingly and unexceptionably grant. Were we to admit, for argument's sake, that *baptizo* has additional meanings besides to immerse, we should not regard it as insignificant and unimportant that to immerse is the *primary* meaning of the word. If occasionally the word could be found used with a lax meaning, it would not follow that our Lord had so used it in His solemn commission. His own example, and the conduct of His inspired servants, might forbid the supposition of its being lawful so to understand Him. A Pædobaptist has told us that our Lord's "body was bathed in its own blood."† Who would from such a use of the English word *bathe* insist that it is a generic, and not a specific term? We believe the Pædobaptist to have less *philological* ground for the practice of sprinkling or pouring, than the Socinian and others have for denying the eternity of future punishments. Is not an adoption of the primary and common sense of a word to be expected in the principal enacting terms of a law, as well as in pronouncing a solemn and final sentence? Yet Mr. S. Johnson, on the latter, says:—

"There is something indelicate, incongruous, and absurd, in criticising the words of a capital sentence to set aside the spirit and energy of it; because, from the nature of the thing, they are always supposed to be the most *plain, clear, and determinate*. Suppose one of the carpers of this world should criticise the word *death*, in a capital sentence pronounced on a murderer. He addresses the criminal, You must note the word *death* is ambiguous, and certainly used in a variety of different constructions in Scripture, and in common language; and therefore is doubtful, as connected in the sentence passed upon you. Sometimes it means *natural death*; sometimes, though seldom, a *violent death*; at other times, *moral death*. Sometimes, neither of these, but only the *fear and danger* of death; in *deaths oft*, says Paul. Not that he often died, but was oft in fear and danger of it. So the sentence may put you in fear and danger, and not be literally executed. Or it may mean *death in law*; that you shall be an outlaw, and suffer loss and damage by it.—Would not every man of common sense reprobate such an unnatural, barbarous kind of criticism, as a shocking, abusive imposition upon the prisoner, and the highest indignity offered to the judge?"—*Everl. Pun. of the Ungodly Evinc'd*, p. 138.

On supposition that *baptizo* has other meanings in addition to its primary meaning, and that the primary meaning is rejected, we main-

* Let the reader judge whether the evidence in favour of immersion, if it is not of an exclusive character, does not abundantly preponderate over all that can be said in favour of sprinkling or pouring.

† Dr. Williams, vol. i., p. 193.

tain that neither the illiterate nor the learned can *determine* what Christ has enjoined in an ordinance which, along with repentance and faith, is binding on all classes of persons throughout the whole world, in all ages. Is this characteristic of the great commission from Him who spake as never man spake, whom the common people heard gladly, and through whom was verified the saying: "To the poor the Gospel is preached"? It has been remarked by one who was reluctantly converted to Baptist sentiments:—

"We must believe that the writers of the New Testament used words according to their usual acceptation in the Greek language, unless the connection required some other interpretation. If we suppose that they used words in a manner different from common, established use, without giving sufficient intimation, either expressly, or by the obvious scope of the passage, we must give up our only guide to the meaning of any word, or charge them with a design of misleading. They certainly knew that their readers would naturally and necessarily interpret every word in the usual way, unless taught differently by the connection."—Dr. Judson, on *Bap.*, p. 11.

And perhaps more to the point, another, when describing his adoption of the sentiments and practice of the Baptists, says:—

"Now, when I considered the unbounded benefits said to be consequent upon children's baptism, and the good office of sponsors, and the solemn manner in which I was required to repeat these things at school, as if they were the plainest subjects in Scripture, the reader may judge of my surprise in finding them entirely destitute of that sacred authority! In the end I was brought to believe that the institution was *altered*—that it was not *now* observed as originally appointed of Christ. Yet to alter Christ's institutions appeared to me a VERY PRESUMING act; it was derogatory to the authority of Christ, and a reflection on His wisdom; and as I remembered how God manifested His displeasure against any alteration of what He had appointed under the Old Testament, so I inferred He must be *equally displeased* with any alteration of the New Testament ordinances. A passage I met with in MATTHEW HENRY'S *Exposition*, respecting the conduct and awful fate of Aaron's sons in taking common fire, instead of fire from the altar, to burn incense, I deemed very impressive, and quite appropriate to this subject: 'Not being holy fire, it is called *strange fire*; and though not expressly forbidden, it was crime enough that God "commanded it not." For (as Bp. Hall well observes here), "It is a dangerous thing in the service of God to decline from His own institutions; we have to do with a God who is WISE to *prescribe* his own worship, JUST to *require* what he has prescribed, and POWERFUL to *revenge* what he has not prescribed."—Now that the laws concerning sacrifices were newly made, lest any should be tempted to think lightly of them, because they descended to many circumstances which seemed very minute, these that were the *first transgressors* were thus punished for a WARNING to others, and to show how jealous God is in the matters of his worship. Being a holy God and sovereign Lord, He must always be worshipped exactly according to His own appointment; and if any jest with Him, it is at their peril' (on Lev. x.). My mind was considerably exercised upon this subject. 'Not willingly,' I was constrained to say, 'would I jest with Christ's ordinances, or would I support any alteration of His institution. If I knew His will, I would observe and keep it; for the time was coming when I must stand at His bar to give an account of the deeds done in the body; and if I was one of those who altered His ordinances, or countenanced such a daring presumption, I should have cause to anticipate His Divine displeasure.' At length I was thoroughly convinced that, *according to Christ's appointment*, BELIEVERS ONLY were proper subjects of baptism, and that IMMERSION was the scriptural mode."—Pengilly, on *Bap.*, pp. vi., vii.

After what has been adduced from Greek lexicons, Greek authors, translators of the Greek Testament, and respecting the unvarying sentiment and practice of the Greeks, &c., we maintain that in adhering

to immersion alone we are not adhering with unnecessary stringency to the primary meaning of the word. For—

1. We regard it as unproved that *baptizo*, when used by the sacred writers,—when used previously, and when used for hundreds of subsequent years,—had a secondary meaning; unless the figurative sense of overwhelming be improperly thus designated.

2. It devolves on our opponents to prove any secondary meaning for which they contend.

3. We maintain that sprinkling and pouring are not secondary meanings of a word signifying to immerse. They are meanings belonging to another class of words, or to words having another derivation. The English reader will be able to understand and apply the following:—

“Suppose a man should affirm with all the assurance and confidence imaginable, that creeping and jumping are two different modes of leaping; yea, that they are distinctly and separately, truly and properly leaping itself; would anybody believe him? What would such a man be called? Or suppose a man ever so dogmatically to assert that he is as rightly and truly buried, who lies upon the surface with a little earth upon his face, as he is who is put into it and covered all over with it; would not everybody laugh at him, and say, The man is either touched in his senses, or knows not what a burial is, or cares not what he says? Again, what would that mistress say to her maid, who having commanded her to wash the linen, should, instead of washing it, only sprinkle a few drops of water on it? Or, it being rightly washed, should bid her sprinkle it in order for folding it up, and she should, instead of that, go and dip it into the water? Once more, suppose you were to send a piece of cloth to be dyed, and the dyer was only to sprinkle a few drops of the colour upon it, and send it you back again; what would you say to it? Would you say it was really and properly dyed? Or would you not rather say, The dyer never dipt the cloth in his vat; he only sprinkled, spotted, and stained it; and thereby has done it more harm than good.”—Gilbert Boyce’s *Reply to Mr. Wesley*, p. 28.

Our opponents loudly complain of us that we do not regard sprinkling or pouring as valid baptism, that we consider the ordinance as void without immersion. Our reply, amongst other things, is, that without immersion we do not regard it as the ordinance at all. It may be a solemn ceremony, but one of human invention. Its being sincerely believed to be an ordinance of Christ, does not make it an ordinance of Christ. We believe that our Saviour has used words which command immersion. Dr. Carson appropriately says: “Whatever is the meaning of the word at the time of its first application to the ordinance, must be essential to the ordinance; for the ordinance is expressed by the word. If a specific mode was contained in the word when first applied to the ordinance, a specific mode must for ever remain in it; for whatever change may take place *afterwards* in the meaning of the word, it can have no change with respect to Christ’s ordinance. What He enjoined must remain as He enjoined it” (p. 243). He afterwards maintains that the change contended for by our opponents did not take place even *after* the application of the word to Christ’s ordinance. It is admitted by a writer in *The Congregational Magazine*: “If to dip, a dipper, a dipping, be the signification of these words (*baptizo*, &c.), then, unquestionably, baptism was performed in this manner.” This is a valid inference; and we maintain that the supposition from which the writer infers, has been proved as a fact. We do not deny that, “if these words have some other signification, then it

remains to be considered whether, from any other source, we can learn how this ordinance was originally administered:" but we deny that "it has been thought enough by the advocates of dipping to show that there is nothing in the Bible to make this sense of the disputed term *impossible*." In the words of Dr. Carson, it may be replied: "We do not allege that it is the true meaning, simply because it is not in any case *impossible*, but on the ground that no secondary meaning is in proof. A meaning may be not only not impossible from connection, but may be entirely suitable to connection, yet may not be the true meaning; nay, may be the very opposite of the true meaning. In the expression, 'He rode a black horse,' *white* is as suitable to the connection as *black*. *Suitableness to the connection is a condition of the true meaning of a word, but it is not a criterion*. We are, therefore, infinitely far from saying what this writer represents us as saying. What we say is, that WHEN THE MEANING OF A WORD IS ASCERTAINED BY AN EXAMINATION OF ITS OCCURRENCES IN THE LANGUAGE, AND WHEN NO SECONDARY MEANING IS IN PROOF FROM OTHER PLACES, THEN IN A DISPUTED PLACE NOTHING BUT AN IMPOSSIBILITY CAN FORBID US TO APPLY THE PRIMARY MEANING, OR WARRANT US TO ASSIGN A SECONDARY. In like manner as to a third reading" (p. 281). Also, our opponents represent sprinkling, pouring, and immersion as on a par, because symbolic institutions derive their value from the evangelical truths which they symbolize, overlooking the facts that sprinkling or pouring is not in this instance equally significant; that immersion, pouring, and sprinkling are *three distinct actions*; and that immersion is the action which Christ has enjoined. How can a single term equally designate three different actions? In every Greek book other words, and another class of words than those which represent immersion, are used to represent sprinkling. How can we, whilst it is unproved that *baptizo* had any secondary meaning unto the time of our Saviour, and even for hundreds of years after, be chargeable with adhering to the primary meaning of the word with unnecessary stringency? Bp. Stillingfleet says: "We cannot in any wise conceive that the wise God should, after declaring His own will, leave it in the power of any corrupt, fallible being to determine or dispense with the obligation of His own laws" (*Irenicum*, b. i., c. i., p. 21). Bp. Taylor says: "Unless it be manifest that the words do not represent the intention of the Lawgiver, the conscience of the subject is to obey the words of the law. . . . For if this rule were not our measure, every witty advocate might turn laws to what purpose he please, and every subject would take liberty to serve his prince, not by the prince's law, but by his own glosses; and then our conscience could have no measure of duty, and, therefore, no ground of peace" (*Duc. Dub.*, b. iii., c. vi., p. 723). Dr. Williams says that "terms of ambiguous import" are "inauspicious to this controversy;" and having adduced many passages from the New Testament relating to baptism, says: "*Every one* of these texts, separately considered in its proper connection, must have one principal design and *determinate* meaning." To assist in ascertaining whether the word has one determinate meaning, and whether that meaning be to immerse, to pour, or to sprinkle, has been our aim in most that has been written: and if any doubt whether the Greek language could have supplied the

sacred writers with a word undoubtedly meaning to sprinkle, let the following "competent and unexceptionable witnesses," out of many others, from Pædobaptists and the Friends, be heard:—

SALMASIUS says: "Baptism is *immersion*, and was administered in ancient times according to the force and meaning of the word. Now only *rhantism* is in use with the generality in the West, not immersion."

IKENIUS.—"The Greek word *baptismos* denotes the immersion of a thing or a person into something: sprinkling, in Greek, is denominated *rhantismos*, *rhantism*."

Sir JOHN FLOYER.—"The Greeks, as well as the Jews, acknowledge three sorts of purifications by washings: the immersion was called *lousis*; the washing of the hands and feet, *nipsis*; the aspersion, *rhantismos*."

Mr. D. ROGERS.—"None of old were wont to be sprinkled; and I confess myself unconvinced by demonstration of Scripture for infants' *sprinkling*. . . . That the minister is to *dip* in water, as the meetest act, the word *baptizo* notes it; for the Greeks wanted not other words to express any other act besides dipping, if the institution could bear it."

GEORGE WHITEHEAD.—"*Sprinkling* infants I deny to be baptism, either in a proper or Scripture sense; for sprinkling is *rhantism*, and not *baptism*; coming of *rhantizo*, that is *aspergo*, to sprinkle, or to besprinkle. Heb. ix. 13, 19, compared with Heb. x. 22; *rhantismos*, a besprinkling, Heb. xii. 24, and 1 Peter i. 2."

THOS. LAWSON.—"As for sprinkling, the Greeks call it *rhantismos*, which I render *rhantism*."

Thus we believe that to practise sprinkling or pouring as baptism is to disobey the explicit and solemn command of Christ, and set up a human invention in lieu thereof. Yet this is adhering with bigoted and unnecessary stringency to the primary meaning of the word! Does not the unvarying absence of words signifying to sprinkle or to pour, when this ordinance is mentioned in Holy Writ, and the unvarying presence of a word signifying immerse, teach in the clearest and most emphatic manner the duty of one exclusive and unvarying practice? If lexicons, use, translations, Greek practice, and historic evidence, corroborated by unexceptionable and abundant testimony from varied sources, do not prove the meaning of the word to be to immerse, how can the meaning of any word be proved? But we adhere with bigoted stringency to one meaning of the word! We know of no other. And are we not taught to "observe all things whatsoever" Christ has commanded us? Does not Dr. Halley teach that the symbols of our faith which are not of Divine authority, are the profane inventions of men? If other Pædobaptists do not express themselves so strongly, their language is sufficiently stringent to justify our practice against the condemnation which by some is passed upon us, even if immerse is not the only, but simply the primary meaning of the word. Dr. Sherlock not only says, "When the words of the law are capable of different senses, and reason is for one sense, and the other sense against reason, there it is fit that a plain and necessary reason should expound the law;"—he adds: "But when the law is not capable of such different senses, or there is no such reason as makes one sense absurd and the other necessary, the law must be expounded according to the *most plain* and *obvious* signification of the words, though it should condemn that which we think there may be some reason for, or at least no reason against; for otherwise it is an easy matter to expound away all the laws of God" (*Preser. against Popery*, vol. ii., Appen. p. 11). Dr. Doddridge, and others who have spoken similarly, have been previously quoted. Mr. Alsop, arguing against

Socinianism, says: "No cogent reason can be assigned why we should depart from the plain, ordinary, primary acceptation of the word Christ, for a figurative, improper, and *secondary* acceptation" (*Antisozzo*, p. 35). So argue Mr. Mellor, and others, previously quoted. Dr. W. Sherlock, arguing on the same subject, says: "In expounding Scripture, we must confine ourselves to the *plain* and *natural* signification of the words. . . . They [the Socinians] take and challenge to themselves a liberty of putting any sense upon the words of Scripture which they can possibly bear, or are ever used in. . . . If we believe nothing but what the Scripture does plainly and expressly teach, according to the most proper and usual acceptation of the words; if we believe amiss, *it is none of our fault, unless just reverence to Scripture be a fault.* . . . When the words are plain, and the sense plain and obvious, nothing can tempt any man to reject the plain sense of the words, for some obscure, laboured, and artificial interpretations, but a dislike of the doctrine which the plain and obvious sense of the words teaches" (*Scrip. Proofs of our Sa.'s Div.*, pp. 64, 65, 130-132). Yet we are very uncharitable in not believing that sprinkling and pouring are baptism as well as immersion, when our Christian friends conscientiously believe them to be such! We are uncharitable in believing that to baptize is only to immerse, and are bigotedly stringent in adhering to a practice accordant with our faith! Yet Dr. Halley says: "I cannot conceive how the Greek Testament is to be translated, if its words are not to be understood in their classical import, unless there are reasons to believe that a new signification has been adopted." "If we assert that the verb in question is found in the New Testament, varying from its classical signification, our Baptist friends may reasonably require us to produce the evidence of our assertion" (p. 271). Yea, and with equal propriety and force Wesley says: "Let our Lord's submitting to baptism teach us a holy exactness in the observance of those institutions which owe their obligation merely to a Divine command. Surely, thus it becometh all His followers to fulfil all righteousness" (Note on Matt. iii. 16). This is worthy of that ordinance, than which none was ever more honoured when Jesus himself submitted to it, and a voice from the Father proclaimed Him his Son, and the Holy Spirit in a visible appearance descended upon Him. Other Pædobaptist commentators express themselves like Wesley on the baptism of Christ.

Dr. OWEN says: "All worship is obedience; obedience respects authority; and authority exerts itself in commands. And if this authority be not the authority of God, the worship performed in obedience unto it is not the worship of God, but of him or them whose commands and authority are the reason and cause of it. It is the authority of God alone that can make any worship to be religious, or the performance of it to be an act of obedience to Him." "God would never allow that the will and wisdom of any of His creatures should be the rise, rule, or measure of His worship, or any part of it, or anything that belongs unto it. This honour He hath reserved unto himself; neither will He part with it unto any other. He alone knows what becomes His own greatness and holiness, and what tends to the advancement of His glory. Hence the Scripture abounds with severe interdictions and comminations against them who shall presume to do or appoint anything in His worship besides or beyond His own institution. . . . Divine institution alone is that which renders anything acceptable to God. . . . All Divine service or worship must be resolved into Divine ordination or institution. A worship not ordained of God is not accepted of God. . . . It is a hard and rare

thing to have the minds of men kept upright with God in the observation of the institutions of Divine worship. Adam lost himself and us all by his failure therein. The Old Church seldom attained unto it. . . . And at this day there are very few in the world who judge a diligent observation of Divine institutions to be a thing of any great importance. By some they are neglected; by some corrupted with additions of their own; and by some they are exalted above their proper place and use, and turned into an occasion of neglecting more important duties. . . . Our utmost care and diligence in the consideration of the mind of God are required in all that we do about His worship. There is nothing wherein men, for the most part, are more careless. Some suppose it belongs unto their own wisdom to order things in the worship of God as it seems most meet unto them; some think they are no further concerned in these things than only to follow the traditions of their fathers. This, unto the community of Christians, is the only rule of Divine worship. To suppose that it is their duty to inquire into the way and manner of the worship of God, the grounds and reasons of what they practise therein, is most remote from them. . . . It were no hard thing to demonstrate that the principal way and means whereby God expects that we should give glory unto Him in this world is by a due observation of the Divine worship that He hath appointed. For herein do we in an especial manner ascribe unto Him the glory of His sovereignty, of His grace and holiness; when in His worship we bow to His sovereignty alone; when we see such an impress of Divine wisdom in all His institutions as to judge all other ways folly in comparison of them; when we have experience of the grace represented and exhibited in them: then do we glorify God aright. And without these things, whatever we pretend, we honour Him not in the solemnities of our worship."—On Heb. i. 6, &c.

Mr. A. HALL says: "As we live under the Gospel dispensation, all our worship must be regulated by Gospel institution, that it may be performed according to the appointment of Christ, as King of the church." Also, when speaking of baptism, he says: "This ordinance should be observed with an honest simplicity, and kept pure and entire, as Christ hath appointed it. The rule given us in the Word of God is our directory, and we do well to take heed to it in this duty as much as in every other. How grand and awful is that weighty preface to the institution of Christian baptism! (Matt. xxviii. 18, 19.) Who is the daring, insolent worm that will presume to dispute the authority or change the ordinances of Him who is given to be Head over all things to the church? . . . The solemnity of this ordinance is complete, and all the great purposes of its institution are secured by the authority and blessing of Christ, who is a rock, whose work is perfect, and all His commandments are sure. His laws are not subject to any of those imperfections which are attendants of the best-contrived systems among men, and frequently need explanations, amendments, and corrections. It is most dangerous and presumptuous to add any ceremony, or to join any service, on any pretence, unto Heaven's appointment. This is the most criminal rashness; and if it is not disputing the authority of Christ directly, it is mingling the authority of men with the authority of Him who has a name above every name. . . . When Divine authority is interposed to point out the will of God concerning any service which is enjoined for standing use among the saints, such a service ought to be observed without any regard to the manners and usages of mankind; because both the substance and the manner of it are the institution of Christ."—*Gospel Worship*, vol. i., pp. 32, 325, 326; vol. ii., p. 434.

So solemnly and appropriately do Pædobaptists reason; and yet where among them is the young man or maiden, the old man or matron, who has not an idea of unnecessary stringency and consequent bigotry in the adherence of Baptists to immersion alone, and in their regarding nothing else as baptism? Sometimes in the same breath are given our applause and condemnation, if contradictions proved no departure from the Oracles of God. Hence say Poole's Continuator: "In hot countries this was usual, to baptize by dipping the body in the water; and to this the apostle alludes when he tells the Corinthians (1 Cor. vi. 11), that they are washed: but God will have mercy, and not sacrifice; sprinkling being as effectual as washing, and as significant also, representing the

sprinkling of the blood of the paschal lamb, of which we read Exodus xii. 3; which presignified the sprinkling of the blood of Jesus, that Lamb of God which taketh away the sin of the world; and our hearts must by it be sprinkled from an evil conscience, Heb. x. 22. It is not the more or the less of the outward element which makes the sacraments effectual, but they are effectual only as they are God's appointment, and attended upon according to His will" (On Acts viii. 38). Here we have a plea for sprinkling. But on what ground? Is it because God has commanded it? By no means. Is it on the ground of apostolic practice? Nothing of the kind. And yet nothing is effectual but what has "God's appointment," and "is attended upon according to His will." Yes, a Divine precept or an apostolic precedent is absolutely necessary to authorize the performance of any branch of ritual worship. Again, it might be supposed that the Baptists are unwilling to immerse except in the sea or some enormous collection of water. But when do the Baptists demand more water than is required to immerse? The command of our Saviour is to immerse, nothing being said of the places where. We immerse in a river, or a baptistery, a tank, or the sea.

We are more lengthened in reply to the objection of unnecessary stringency than we should be, but for the gross injustice that is done to the Baptists by the insinuated and often-expressed bigotry that is conceived to be evidenced in this. We do not believe that our friends are intentionally unjust in maligning us, but we desire an application of what we quote from the writings of themselves, in the hope that it may be more effectual than if it came from the pen of Baptists.

Mr. ARCHIBALD HALL, previously quoted, says: "We cannot think God will honour the inventions of men, however they may be dignified by the specious names of useful, decent, agreeable, or prudent contrivances; yet, if they are an addition to His system, will He not say, *Who hath required these things at your hands*?"—*View of Gospel Church*, p. 82.

Dr. OWEN says: "What men have a right to do in the church, by God's institution, that they have a command to do."—On Heb. vii. 4-6.

Mr. J. WHITE, speaking of the ancient ceremonial law, says: "To slight any of its services was to insult the authority which enjoined it."—*Ser. Bef. the Uni. of Oxf.*, p. 130.

Mr. WADSWORTH, speaking of the Lord's Supper, says: "Some may say, *Surely God will not be so much concerned with a failure in so small a punctilio as a ceremony!* True, it is a ceremony; but it is such a one that beareth the stamp of the authority of the Lord Jesus. If He appoints it, will you slight it, and say, *It is but a ceremony?* It is but a ceremony, but you are greatly mistaken if you think that, therefore, there is no danger to neglect it. What was the tree of knowledge of good and evil but a ceremony? Yet, for disobedience in eating thereof, do you not know and feel what wrath it hath brought on the whole race of mankind? And tell me, was circumcision any more than a ceremony? Yet it had almost cost Moses his life for neglecting to circumcise his son; for the angel stood ready with his sword to slay him, if he had not prevented it by his obedience (Ex. iv. 24-26). So, for the Lord's Supper, as much a ceremony as it is, yet for the abuse of it some of the church were sick and weak, others fell asleep, that is, died: and if God did so severely punish the abuse, how think you to escape, that *presumptuously neglect* the use thereof? *But I am regenerate, and become a new creature; I do not fear that God will cast me away for the disuse of a ceremony.* Is this the reasoning of one regenerate? Surely thou dost not understand what regeneration meaneth. Is it not the same thing with being *born of God*? And what is it to be obedient to the Father, but to do as He commandeth? And hath He not commanded you by His Son to remember your Saviour in this Supper? When you have considered this,

then tell me what you think of this kind of reasoning: '*I am a child of God, therefore I will presume to disobey Him. He bids me remember Jesus in this Supper, and I will not.*' Methinks thou blushest at the very mentioning of it. And what, if He should not cast thee quite off for this neglect? Yet thou hast no reason to think but that either outwardly or inwardly, or both, He will scourge thee for this sin before thou diest."—*Sup. to Mor. Ex. at Crip.*, pp. 243, 244.

Dr. OWEN, in the same strain, says: "Slaves take liberty *from* duty; children have liberty *in* duty. There is not a greater mistake in the world than that the liberty of sons in the house of God consists in this: they can *perform* duties, or take the freedom to *omit* them: they can *serve* in the family of God, that is, they think they may if they *will*, and they can choose whether they will or no. This is a liberty *stolen* by slaves; not a liberty *given* by the Spirit unto sons."—*Com. with God*, p. ii., c. x.

If truth and force are in these declarations, are Baptists too stringent in adhering solely to what they believe to be alone Divinely enjoined and apostolically practised? Even acting conscientiously in unnecessary ignorance is unjustifiable, or Paul would have thought differently respecting his persecuting conduct pursued under the conviction that he was doing God service. Hence it has been said: "He who follows an erroneous conscience sins on this very account, that he follows it rather than the will of the Legislator. Though he be more excusable than one who acts directly against conscience, yet he is guilty."

Dr. GERARD, speaking of "the positive and external duties of religion," says: "To neglect them is no longer to forbear an indifferent action, or to do a thing in one way rather than another, which has naturally no great propriety: it is very different; it is to disobey God; it is to despise His authority; it is to resist His will. Can any man believe a God, and not acknowledge that disobedience to Him, and contempt of His authority, is *immoral*, and far from the least heinous species of immorality?" &c. Also: "Even particular positive precepts, as soon as they are given by God, have something *moral* in their nature. Suppose the rites which are enjoined by them, perfectly indifferent before they were enjoined; yet from that moment they cease to be indifferent. The Divine authority is interposed for the observance of them. . . . All positive institutions of Divine appointment are means of cultivating moral virtue. Be the rites themselves what they will, their being enjoined by God renders them proper trials of our obedience to Him, and renders our observance of them the means of cherishing a sense of His authority, and of improving a principle of subjection to it. A principle of subjection to the authority of God is one of the firmest supports of all goodness and virtue; and positive institutions are the most direct means of cultivating it, for the observance of them proceeds solely from the principle of obedience; but in every moral virtue other principles are conjoined with this. All the rites appointed by God are likewise direct and very powerful means of improving many particular and virtuous affections, all the affections which are naturally exercised in performing them. . . . It is not they who reckon a regard to positive institutions essential to a good and unblemished character that judge weakly, but they who reckon that regard of no importance. Vain are their pretensions to enlargement of sentiment, and elevation above prejudice; their minds are so contracted that they can admit only a partial idea of the nature of positive duties; they consider but the mere matter of them; they comprehend not their moral principles, their sublime end, or their important signification."—Dr. Gerard's *Sermons*, vol. i., pp. 312, 316, 317.

When Pædobaptists are reasoning with Papists and others on "positive institutions," they inform us, to use the words of Mr. A. Booth, that they "originate entirely in the sovereign will of God; that positive laws must be plain and express; that the obligation to observe them arises not from the goodness of the things required, but from the authority of God; that they are determined by Divine institution as to their matter, manner, and signification; that they admit of no commutation, mutilation, or alteration by human authority; that they depend entirely on Divine institution, and are to be regulated by it; that we ought not to conclude God has appointed such a rite for such a purpose, because we imagine

ourselves to stand in need of it, and that there are sufficient reasons for it; that an obligation to observe them does not result from our seeing the reasons of them, but from the command of God, and that His positive command is enforced by the moral law; that there are no accidental parts of a positive institution; that it is unlawful to conform to any part of a religious rite without a Divine warrant; that it is at our peril to continue ignorant of the will of God relating to His positive appointments; that it is great presumption to make light of them; that a disposition to obey God in His positive institutes is part of that holiness without which none shall see the Lord; and external rites are of little use detached from virtuous tempers."—Vol. iii., pp. 103, 104.

Let not the want of honest application verify in this instance Bp. Taylor's assertion: "Men are easy enough to consent to a general rule; but they will not suffer their *own case* to be concerned in it." If prepossessions are laid aside we shall not find good men saying in substance that immersion is undoubtedly warranted by Divine law and apostolic practice; but having been laid aside, and being troublesome and indelicate, we feel it our duty to hold it up to contempt, and to encourage its universal disuse. No, nor will Baptists in the most Christian spirit be censured for adhering with unnecessary stringency to the primary meaning of the Greek word. We shall not be told that all disputes about immersion, pouring, and sprinkling, are disputes simply about "the paper and packthread of the parcel." We who are deemed stringent and bigoted in our adherence to immersion, have not hastily or in the negligent use of reason, come to our conclusions. We believe that the Divine words, when tested by lexicons, use, and in every legitimate manner, require an unswerving course. We reject only deductions from what is foreign, or those that we deem fallacious; and we refuse to have the obvious import of Christ's words frittered away by pretended and unsupported analogies, and thus have an ordinance of Divine appointment altered and perverted.

But we are unnecessarily stringent, and we seem to reflect on our opponents, either as to their intellects or hearts! If this is the case, it is what we cannot avoid. What inducement has any man or woman in this world to desire immersion rather than sprinkling, except for conscience sake? At all events, what inducements have Baptist ministers to adhere to immersion but their solemn convictions of Divine teaching on this subject? We do not say that our Wesleyan and Independent, or Presbyterian and Episcopalian brethren are dishonest; but we believe them to be mistaken. In many instances, with the Baptists, every worldly consideration has pleaded in favour of sprinkling; but the renewed heart and the record of inspiration have said: "We ought to obey God rather than men" (Acts v. 29). The exaltation of Christ by the apostles was very offensive to the unbelieving Jews, and led to the persecution of the apostles. We can bear, whilst honouring, as we believe, a Divine ordinance, the complaint of being stringent and bigoted; and if in a few instances it occasions coolness or distance, our hope is that we shall be supported by Divine grace, by the testimony of our consciences, and by a conviction that Christ's yoke is easy, and His burden light. We are far from denying that Calvin was a good man or a great man, although he said: "It is of no consequence at all whether the person baptized is totally immersed, or whether he is merely sprinkled

by an affusion of water. This should be a matter of choice to the churches in different regions, although the word *baptize* signifies to *immerse*, and the rite of immersion was practised by the ancient church." We believe the American Professor, and now sainted Stuart, to have been under the influence of the same blinding prepossessions when he said: "To this opinion I do most heartily subscribe." Yea, we would not say that every man is wicked, who does not fully see the iniquity of that monstrous abomination, American Slavery: but we would deplore in these, and wherever they exist, the blinding influence of prepossessions. With Dr. Stuart the word *wash*, which improperly is twice out of about eighty times given as the rendering of *baptizo* in the English Authorized Version, seems to have greatly aided in awarding this generous condescension to human predilections and caprices. (See Mark vii. 4; Luke xi.; and previous pages, 355-390.)

We believe the motto, "Whichever pleases us, pleases God," is not here applicable; and that we are not deserving of contempt whilst we are not attempting to exercise lordship over the consciences of others, and are practically saying, That which pleases God, pleases us.

It is believed, however, that we are needlessly stringent! We certainly are not "blindly to aim at some secret intention of the Law-giver; for the intention of a man is to be judged by his words, and not the words by his intention." So it is in regard to the intentions and words of the Lord. Dr. Jon. Edwards says: "In words which are capable of two senses, the natural and proper is the primary; and, therefore, *ought* in the first place and chiefly to be regarded." Dr. Owen, on the adopting of an unusual sense, says: "On supposition that some such instance might be produced, yet being contrary to the constant use of the word, some cogent reason from the text wherein it is used, or the thing treated of, must be urged, to give that sense admittance; and nothing of that nature is or can be here pleaded" (*Expos. of Heb.*, vol. i., p. 41). Turretine says: "It is acknowledged by all that we should never depart from the *proper* and *native* signification of words, except for the weightiest and most urgent reasons" (*De Satisf. Christi*, pars i., § 23). Dr. Cumming says: "When God condescends to give us a revelation, it becomes us to submit to it. Nor can they be freed from the guilt of sacrilege who wrest His words from their *most natural*, *most obvious*, and *most common* sense, to a meaning more agreeable to their own prejudicate opinions" (*Grounds of Present Dif. among London Ministers*, p. 79). And Mr. Pirie says: "*Law* requires words and phrases of the *most ascertained* and *unequivocal* sense." Do we exceed in our strictness the sentiments of the divines which have been quoted? Or does bigotry belong to these sentiments? Do we deviate from Sir Wm. Blackstone when he says, "The words of a law are generally to be understood in their *USUAL* and *MOST KNOWN* SIGNIFICATION; not so much regarding the propriety of grammar, as their general and popular use; but when words bear either none or a very absurd signification, if literally understood, we must a little deviate from the received use of them" (*Com.*, vol. i., § 2). Again: "Laws being directed to the unlearned as well as the learned, *ought* to be construed in their *most obvious* meaning, and not explained away by subtle distinctions; and no law is

to suffer a figurative interpretation when the proper sense of the words is as commodious, and equally fitted to the subject of the statute."—*Ency. Brit.* Art. *Law*.

"The true meaning of Scripture is not every sense the words will bear, and perhaps may excite in the reader's mind; nor yet every sense that is true in itself, but that which was really intended by the holy writer."—Werenfelsü *Opuscula*, p. 372.

Thoroughly tired of referring to the opinions of our opponents, some of whom charge us with bigotry, and yet many of whom concede that immersion is the radical, obvious, and established meaning of baptism, that our Lord has used a word which, in its classical, primary, natural, and common acceptation, cannot agree to any action besides that for which we plead, our next quotation from them in reply to the charge of unnecessary stringency shall be from Dr. Halley. He admits "that *baptizein*, construed with the preposition *eis*, is to immerse into" (p. 324). And when speaking (p. 66) of the perpetuity of the sacraments, he says: "If there be nothing in the context to induce us to assign a figurative rather than a literal sense to a word, we are bound to prefer its literal signification. To baptize, although used sometimes figuratively in reference to the mind, *ought* to be understood, unless there be some reason to the contrary, *like every other word*, in its *ordinary* acceptation. If it be said, the words literally are, baptizing into the name of God, and not into water or with water, we reply, in other passages, where it is said any were baptized into Christ, or into the name of a person, water was emblematically employed." If we are commanded by the only Head of the church, as Dr. H. admits, and as we consider to have been proved, to immerse into the name of the Father, and of the Son, and of the Holy Ghost; and if from other places it is clear that water is the emblematic element to be employed, can we be chargeable with unnecessary stringency whilst we are simply and only adhering to immersion? Are not we, according to the established rules of all criticism, adhering to the obvious import of inspired teaching? Have we not noticed the presumed difficulties in the way of immersion which have been grouped together by the highest talents in a manner most calculated to give them importance and impression, thus smoothing the way for the ingenious (if not ingenuous) deduction that aspersion or affusion was in some cases the probable or possible baptism? And have we not seen that these assumed *formidable difficulties*, after being indefinitely magnified by imagination, talent, and prejudice, neither singly nor unitedly prove one instance of sprinkling or pouring? Have we not seen that if the premises are wrested to warrant apostolic sprinkling or pouring, every doctrine and fact of sacred or profane history, in the belief of which difficulties are involved, may, by the same licence, be denied, or represented as doubtful? Also, the reasoning of our opponents has the *appearance*, whatever may be the reality, of regarding error on this Divine and practical theme as unimportant. If we declaim against error in science, if the closest investigation of scientific truth is applauded, and every new discovery is hailed, shall we be indifferent respecting any part of our obedience to the King of kings and Lord of lords, respecting any portion of conduct which is inseparably associated with our present and

everlasting interests? "If ye know these things, happy are ye if ye do them." "These ought ye to have done, and not to leave the other undone."

"Thy will is good and just,
Shall I Thy will withstand?
If Jesus bids me lick the dust,
I bow at His command."—WESLEY.

Our obedience to what we regard as Divinely-enjoined is most uncharitably viewed, and most unjustly described, if it is conceived and spoken of as manifesting harshness or unkindness to those who differ from us in sentiment and practice. That we are too stringent in our exclusive adherence to immersion is impossible, whilst we believe that the ordinance of baptism enjoined by Christ, and practised by the apostles, is nothing else than immersion. Our justifiable deviation from immersion, or our admission that anything else is scriptural baptism, would require a revolution in our sentiments, or a new revelation from Heaven. We believe the Christian dispensation to be the last and best dispensation, and that the Scriptures are our only rule in every religious matter. We believe that a deliberate changing of Divine institutions is an impeachment of the Divine wisdom or goodness, is invariably a change for the worse, and is the assumption of authority belonging to God alone. We do not desire our opponents to act in opposition to their own convictions, although we regard those convictions as erroneous. Our endeavour is to convince them of their errors. And demanding no more from them than we claim for ourselves, we say, "Let every man be fully persuaded in his own mind." But, alas! some of our opponents seem to think that *their* convictions should regulate not their own practice only, but ours also! And, forsooth, because we refuse to regulate our practice by their convictions, we are the too stringent, the uncharitable, the bigoted people! "I have already shown above," says Dr. Dwight, "and sufficiently, that God has absolutely prohibited all men, under severe denunciations, and with terrible expressions of His anger, either to form religious institutions, or to substitute their own institutions for His." We say that the Scriptures have instituted the immersion of believers, without the least intimation that a change might afterwards be approved, and that no Divine sanction, therefore, for sprinkling or pouring, as Christ's ordinance, is in existence; that the same authority being required to change as to establish a Divine institution, no man has a right to neglect immersion or to adopt a substitute; that the change advocated and practised by our opponents is a distinct action, and a subversion of the "one baptism" Divinely ordained; that an admission of the lawfulness of sprinkling, which we hold in this light, would involve an admission of the lawfulness of every man doing that which is "right in his own eyes," independently of Divine precepts and scriptural precedents Divinely sanctioned; and that our adherence to immersion is encouraged by all the glorious perfections of Jehovah, by all the dispensations of His providence, by all the wonders of redemption, by all the plenitude and faithfulness of Divine promises, by all the experience of God's obedient people, by all the commendation bestowed in Scripture on those who keep the ordinances as delivered to them, by all the denunciations of the

Man of sorrows against those who laid aside God's commandments, and in lieu thereof held the traditions of men, by the judgment denounced against any who "add unto," or "take away from," the Word of God, and by the consequent and infinite desirableness of every one knowing by experience that "blessed are they that do" God's "commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

§ 33.—FUTILITY OF THE OBJECTION THAT WE BIGOTEDLY ATTACH MOMENT TO WHAT IS CIRCUMSTANTIAL AND UNIMPORTANT.

LUKE, THE EVANGELIST.—"And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly."—Acts xviii. 24-26.

W. CHILLINGWORTH.—"The Bible, I say—the Bible only—is the religion of Protestants."

Dr. L. WOODS.—"The Bible is infallible; and the only infallible rule of our faith." "Neither the church at large, nor any portion of it is infallible; and we are never to consider its doctrines as the foundation of our faith. If, after long and impartial examination, we find that any of the doctrines, held by ministers and Christians of past ages, are not conformed to the Word of God, we not only have a right, but are obliged in duty to withhold our assent."—*Works*, vol. i., pp. 9, 6.

W. WILBERFORCE.—"If what shall be stated should to any appear needlessly austere and rigid, the writer must lay in his claim not to be condemned without a fair inquiry whether his statements do or do not accord with the language of the Sacred Writings." "It may not be improper here to touch on two kindred opinions. . . . The one is, that it signifies little what a man believes; look to his practice. The other (of the same family), that sincerity is all in all. . . . Of the former of these maxims, we may remark, that it proceeds on the monstrous supposition already noticed—that although accountable creatures, we shall not be called to account for the exercise of our intellectual and mental powers. Moreover, it is founded on that grossly fallacious assumption, that a man's opinions will not influence his practice. . . . The latter of the foregoing maxims, that sincerity is all in all, proceeds on this groundless supposition, that the Supreme Being has not afforded us sufficient means of discriminating truth from falsehood, right from wrong; and it implies that, be a man's opinions and conduct ever so wild and extravagant, we are to presume that they are as much the result of impartial inquiry and honest conviction, as if his sentiments and actions had been strictly conformable to the rules of reason and sobriety."—*Prac. Chris.*, pp. 20, 28-30.

S. W. PARTRIDGE.—

"No pet truths
Thou mayst allow thyself: have reverence
For all thy Father's laws."—*Upw. and Onw.*, p. 8.

Dr. WARDLAW.—"It [the Bible] differs from other mines in this: that while, in other mines, you have not only to dig and search, and wash and test, but—after all your toil—must leave a far larger amount of refuse and rubbish than you can collect of precious ore or virgin gold; in this mine there is no refuse. All is precious; precious in various degrees, and for various reasons, but still precious."—*Sys. Theol.*, vol. iii., p. 12.

J. A. HALDANE.—"External matters . . . are a part of that Scripture which cannot be broken." "If Christians entertained the same confidence that whatever God has seen fit to record in the lively oracles is designed for our instruction, and that obedience to every precept is calculated to promote holiness, they would reap much advantage and edification from it." "It is undoubtedly inconsistent with the spirit of a Christian, to be indifferent about any part of the will of God." "A supposed latitude in Scripture, respecting what were called circumstantial, led the way to all the abominations of Popery; and we ought not to neglect the admonition to prove all things, and to hold fast that which is good, especially as we have such an example before our eyes." "We are also assured that whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein (Luke xviii. 17). When we receive with reverence the whole of the Word of God, applying each part of it to the use for which it was designed, considering it all to be highly important, we resemble a little child sitting at the feet of its father; but when we take upon us to decide what we shall admit as binding, and what we shall neglect as unsuitable to our circumstances, we discover a very opposite temper."—*Soc. Wor.*, pp. 6-10.

F. CLOWES.—"Every effort to choose a right course strengthens the general habit of obedience, while every indulgence of indolence or prejudice weakens it; if you even allow a suspicion of being wrong to remain without examination, it will be like the 'fly in the apothecary's ointment,' causing it to send forth a stinking savour."—On the *Imp. of Right Views*, p. 6.

THOMAS BOSTON.—"The saints have no confidence in man's externals. I call those things so which God never made duty, but men make them so. These are not only vain confidences, but vain worship and service that is loathsome to God" (Matt. xv. 9). Men are apt to cut the law short enough as it is found in the Word, but men's nature has a wonderful itching after making additions of their own to it. Hence a cloud of superstition has darkened some churches, and the simplicity of Gospel-worship is despised. Men's inventions are brought in upon—yea, instead of—Divine institutions! But though they should be bound with the tie of ANTIQUITY, as Matt. v. 21; with the tie of CHURCH AUTHORITY, as Matt. xxiii. 4; or with the tie of CIVIL AUTHORITY, as Hosea

v. 11; seeing it cannot be set home on the conscience with, *Thus saith the Lord*, it is to be rejected and by no means complied with, be the hazard what it will. Deut. iv. 2—"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it."—*Ser. and Disc.*, p. 341.

Dr. CARSON—"Is it not a fearful thing to do in the name of the Father, and of the Son, and of the Holy Spirit, that which the Father, and the Son, and the Holy Spirit have not enjoined?" (p. 244).

E. R. CONDER.—"We claim neither infallibility nor perfection for Congregational churches. We simply claim for them a nearer approximation to the apostolic model than we find elsewhere; and a more hearty, unfettered acknowledgment of apostolic authority. . . . Prove any of their doctrines or practices to be inconsistent with Scripture, and it is *ipso facto* found contrary to their own fundamental principles, the very corner-stone of which is, that THE WORD OF CHRIST IS THE ONLY LAW OF HIS CHURCH."—*Why are we Diss.*, pp. 4, 5.

Dr. J. PARKER.—"Too often, I am afraid, the unthinking are apt to confound bigotry with firmness."—*Ch. Ques.*, p. 138.

THE *word* bigotry, with which Baptists in time past have been so plentifully charged by their opponents, is not remembered to have been seen among the charges adduced by some of the most recent and respectable writers. We hope that a partial abandonment of the word is the immediate precursor of a rejection of the idea. We are speaking only of bigotry as necessarily involved in the sentiments on baptism entertained by the Baptists, irrespective of the views they may have adopted from the supposed teaching of inspiration respecting the extent of the atonement, or of communion, &c. We are quite aware that there may be bigoted Baptists or Pædobaptists, Churchmen or Dissenters. The sentiments of none preclude its possibility; nor do we now assume the seat of judgment, that we may inform the Christian world where it most extensively prevails.

Baptists are said to attach importance to what is circumstantial and unimportant. The importance of the Christian ordinance, and the importance of observing it scripturally, are two distinct things. Some of our opponents, as Mr. Stacey and others, are not chargeable with holding the ordinance in low estimation. The idea entertained by Episcopalians and Papists of its power to bless, and of its consequent importance, is well known. And amongst Protestant Pædobaptist Dissenters, expressions and actions have not been wanting to prove the efficacy and importance of baptism in their estimation. We might astonish some, and we should be extremely sorry to wound any, if we were to say that no charge ever came with a worse grace from the lips of opponents, no charge involving greater ignorance, or want of modesty, than the oft-repeated charge that we who confine the Christian ordinance to the immersion of professing believers, "make too much of baptism." But we would not, in vindicating ourselves, accuse our opponents of deliberately encouraging any known departure from God's Word, although some of their expressions, being very unguarded and censurable, may appear to encourage indifference to truth, and disobedience to the Divine legislator. We believe that the fallacy included in that frequent expression, "mode of baptism," is not observed. But to the subject. Mr. Jerram says, "Who can see, without grief, the importance which is now attached to the circumstantials relating to baptism?" (p. 144). A modest complaint this from a State-church clergyman, who, along with all others in similar bonds, has been required to give his cordial assent to *everything* contained in the book of Common Prayer! Dr. Cumming believes that "the mode, except so far as defined by Christ, is left to latitude, to convenience, to the taste, fancy, and preference of all," and he can deem

it "bigotry and intolerance" were he "to say that immersion is wrong." And from us who believe it to be immersion as "defined by Christ," he demands that we are guilty of "bigotry and intolerance" if we "say that sprinkling is wrong" (*Sab. Eve. Rea.*, on Matt., p. 458). So it will be, when it involves bigotry and intolerance to teach "them to observe all things whatsoever" Christ has commanded. Mr. Stacey, on the "mode of baptism," says, "The whole question at issue is one of form, not of substance; of ceremony, and not of truth" (p. 173). Thus, on the part of our friend, is there at the outset a gross begging of the whole question, and a blinding of the eyes of his readers who do not observe this, or whom prejudice has not previously blinded; otherwise, if God commands us to immerse,—which the Baptists maintain,—we may substantially obey the command in sprinkling. He may well, on such assumption, say, "It must therefore be a question of very subordinate interest;" and, "our first remark, then, is a plea for liberty." Assuredly we allow to our opponents the right of judging what is the meaning of Christ's command; but the right of election in regard to immersion, pouring, or sprinkling, we deny that any person possesses, until it is proved that, in the time of Christ, *baptizo* had the above meanings. We allow that the Gospel, in regard to carnal ordinances, is very different from the Mosaic economy; but we deny that it grants liberty to man to depart from what God has ordained, or to change what God has fixed. If God has commanded immersion, then immersion is no accident of the rite. Thus, whilst our brethren regard it as inconceivable that Christ should have enjoined immersion, we feel necessitated to believe that the Divinely-appointed baptism is immersion, and nothing else than immersion. Our brethren can believe that God under the law commanded immersion, pouring, and sprinkling; but it is inconceivable that under the Gospel he has commanded immersion! It *must* be that under the Gospel we are left to our own election! In a manner similar to this, the Serpent reasoned with Eve respecting not eating "of every tree of the garden," and respecting the threatening of death. Whilst asserting that baptism is immersion, and that the initiatory ordinance is thus "defined by Christ," we are far from advocating its administration otherwise than "decently and in order," and—so far as can be known—to persons in a right state of heart.

We have no contention with our opponents about *mode* of baptism, but about baptism itself. They may immerse backwards, forwards, or sideways; they may immerse in garments black or white, and in any collection of water, huge or small, providing that "all things be done decently and in order." Yet our principles are charged by Dr. Williams with being nearly "allied to the interest of genuine bigotry," having "a direct tendency to make the *unprescribed* CIRCUMSTANCES of a positive rite essential to the rite itself." Dr. Halley maintains "that in a symbolic service only the symbol is imposed on the church, and the *MODE of exhibiting it* is of no importance; and further, that in the baptismal service only the use of water, and not the immersion, is symbolical of Christian truth" (p. 268). We do not deny that only the symbol is imposed on the church; and there would have been no begging of the question, and no "perfectly gratuitous assumption" on the part of Dr.

H. and Mr. S., if they had referred to chapter and verse in God's Word where, instead of a specific action being enjoined by Christ, He had simply taught "*the use of water.*" The Word of God is as clear in its revelation of a *purgatory* as it is in revealing "**ONLY THE USE OF WATER**" in the baptismal service. Yet on such a dishonourable but unperceived *assumption* are the Baptists, by not a few of their Pædobaptist brethren, held up to contempt for that which is deemed harsh, uncharitable, and bigoted adherence to what is *circumstantial* and unimportant. That Dr. H. and Mr. S. believe "only the use of water" to be required, we do not doubt; but this is simply an *inference*, arising principally, if not exclusively, from supposed difficulties in the performance of immersion, which we have already noticed; whilst Dr. H. admits *immerse* to be the invariable import of *baptizo* unto the time of its adoption by the inspired writers. He has before said: "In our administration of baptism we contend that we change no symbol, for, as we believe, *the use of water* is the only symbol; but our variation, if we do vary, is in a part of the service which is not symbolic, but *circumstantial*, like the evening hour of the supper" (p. 251). Our opponents would have had ground for their sentiments, practice, and complaints, if the commission and other records had run thus:—"Go ye, therefore, make disciples of all nations, *using water* in the name of the Father," &c. "He that believeth and *receiveth the application of water*, shall be saved." "Repent ye, and *submit to the application of water*, every one of you." "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus, *they received the use of water*, men and women." We do not thus read in the original, although the Holy Spirit could have left such a record; nor have we as yet thus read in any translation; and yet our friend Dr. H. attributes our exclusive adherence to *circumstantial* immersion to "the sectarian bias with which," alas! we "are heavily encumbered" (p. 248). Our reading is so limited that it would pass for little to say that we have not read another author exhibiting the same mixture of truth and error, intelligence and prejudice, candour and uncharitableness, as our learned and Christian brother, Dr. H. Our feelings necessarily oscillate between pleasure and pain, admiration and contempt. He has before told us that "the whole question is resolved into the meaning of a Greek word" (p. 236); an affirmation, the truthfulness of which we admit, without approving of the spirit or reasoning with which it is associated. If the whole question is resolved into *the meaning of a Greek word*, how can we be chargeable with a bigoted adherence to what is *circumstantial*, when adhering simply to what we maintain to be the only import of the word, and to what they admit to be its primary and general meaning? If there is bigotry in adhering to what is *circumstantial*, where can it be but *in adhering exclusively to sprinkling or pouring, whilst believing that immersion is baptism EQUALLY WITH THESE?*

Baptism, which we are discussing, is a Divine appointment. If the action to be performed is a mere *circumstance*, what is baptism itself? Is it saying the words, "into the name of the Father," &c.? Some of us are strangely ignorant, if the ordinance is not called baptism from the very act of baptizing. Can the action, without which baptism neither

does nor can exist, be a mere *circumstance*? We might as well say that there can be a baptizing without a baptism. And yet we who believe that *baptizo* signifies to immerse, and not to pour or to sprinkle, and consequently that pouring and sprinkling, because they are not immersion, are not baptism, and who practise only immersion, are represented as bigotedly attaching importance to a mere circumstance. Yes, and we are earnestly invoked by our Pædobaptist brethren, in the name of charity and Christianity, to acknowledge sprinkling or pouring to be baptism, *because* they honestly think it to be so! As ridiculous and unreasonable is the conduct of some of our brethren towards us as if two persons were disputing respecting the colour of cloth, one maintaining that it is green, and the other that it is partly green and partly brown; and the latter should appeal to his fellow, imploring him to admit that it is green and brown, because he honestly believed it to be so. Our Pædobaptist friends are so kind as to write volumes on the subject of baptism without having "the slightest wish to make a single convert to sprinkling. Having no preference for any mode," they will only attempt to vindicate their "right to be regarded as baptized Christians." That they have a perfect right to bring forwards every thing that can be brought forwards in vindication of their sentiments and practice, we freely admit; but on the failure of their endeavours to alter our convictions respecting what necessarily belongs to the action of baptism, we maintain that their demands are somewhat like the demands of the papal hierarchy, that a thing should be believed because the holy and infallible church says so, but utterly unbecoming Protestants, and especially Protestant Dissenters; and that their insinuations or assertions respecting our bigotry are in accordance with demands so flagrantly inconsistent.

Suppose that a master were to command his servant in plain English to immerse his dog in water, and the servant were to sprinkle the same; and in explanation were to say that he had applied water, which was all that the command required; that the entire covering or surrounding of the dog with water was a mere circumstance; would every one coincide with the sentiment of this servant, excepting such as are *heavily encumbered with sectarian bias*, or such as through "*the trammels of a theory*" (S., p. 193), or some other cause, manifest "*a most obstinate adherence to the supposed inflexibility of a term?*" (p. 206). We believe that the word of Christ explicitly requires immersion.*

Or, suppose that Christ had lived in England, and had commanded His apostles to immerse disciples into the name of the Father, &c., and Grecians should shortly be divided in opinion respecting the action enjoined by Christ, whilst the English were quite unanimous in the sentiment and practice of immersing; that one Greek believes it means to encompass with the element, and another believes that the sprinkling or pouring of water on the face, or on any part of the body, or indeed "any application of water," *any use of the symbolic element*, fulfils the com-

* "Either the Word of God binds us, or we are unbound altogether. From this dilemma we can see no escape. Does any one say that this is a narrow view; a bondage to outward forms? But remember who binds you—man or God?"—*Baptist Reporter*, pp. 367, 368. 1857.

mand to immerse; and that the entire covering with water which takes place in dipping is a mere circumstance of the command, which nothing but bigotry itself would denominate either essential or important, should not we English think respecting the latter supposed Greeks as the Greeks think respecting those who practise pouring or sprinkling as baptism?

Yet our Pædobaptist friends are sorely wounded, and they grievously complain, that we insist on immersion, not as the favourite badge of our party, but as the essence of the sacrament. It is the maintaining of its necessity to baptism that is to them so trying, and which also proves us to be so obstinate. We do not say that this involves no trial to ourselves; but we cannot blame ourselves for this; nor would we complain of the cross involved whilst we can remember Him who for us endured a very different cross. But some of our opposing brethren are kind enough to inform us that, if we simply preferred immersion, the controversy with us would be at an end. We presume from this that, if we simply preferred immersion instead of adhering exclusively to it, they too would prefer immersion without adhering exclusively to it, which on their part is certainly very complaisant. It would seem, however, that if we adhere to immersion alone, they—free from obstinacy and unencumbered with sectarian bias—will practise only sprinkling or pouring! We can inform our brethren that we have not such reasons for our sole adherence to immersion, nor are we afraid of impartial judgment declaring to which conduct bigotry attaches. It would be less offensive to Roman Catholics to say respecting their alterations and omissions in the Lord's Supper, that yet the Lord's Supper with them is not essentially defective or wrong, than to say that it is invalid. If we allowed the State domination, the coercion, the baptismal regeneration, the sponsors, &c., of the Established Church of England, to be not essentially wrong, not to justify a separation, we should be preserved in some instances from appellations and from a conduct which we do not covet. It will, however, be admitted by many of our opponents that submission to the highest authority justifies our dissent, whatever obloquy or inconvenience may ensue. It might, to some, have been attended with advantages of a certain kind, if they could have been Episcopalians in England, Papists in Italy, and Mohammedans in Turkey; but we believe that all our opponents would, equally with ourselves, condemn such unprincipled yielding. It is, however, with sorrow that we find learned and Christian men teaching that if baptism was immersion in the time of Christ and His apostles, yet if that method of administering the ordinance was not significant of some truth which the other modes cannot represent, we are at liberty to regard it as a non-essential circumstance, from which we may depart when expediency requires it. We believe that our brethren deceive and are deceived by the expression, "modes of baptism." What should we think of a man who said in plain English that if the Lord has enjoined immersion and the apostles did practise it, yet if we in the present day have found out that sprinkling or pouring will do as well, or better, we are quite at liberty to discontinue immersion, and to substitute sprinkling or pouring? Should we deem it wise to reason with one who would take such liberties with Christ and the Bible, except on the sinfulness and danger of such a proceeding? We think with Mr. Thorn

respecting sprinkling and immersion,—only that we object to their being designated two modes of baptism,—that, “as these two [modes] are directly opposed to each other, it is not likely that both of them should be scriptural and valid;” and we again refer our readers to the rules of interpretation which forbid a departure from the ordinary and most usual signification of words, except for the weightiest and most urgent reasons, yea, which require *proof* that a word is used in a secondary meaning in any place, from the man who makes an assertion to that effect.

The term *baptizo* being the enacting term in the institution, and meaning—as we believe—*immerse*, according to the conclusion to which we in candour, justice, and charity, necessarily come, there is not baptizing without immersing. And an exact observance of Divine laws we do not regard as superstitious, sinful, or dishonourable. If we substituted baptism, or the Lord’s Supper, for the atoning sacrifice of Christ, we should be subverting the Gospel. But we know quite as well that we have redemption through the blood of Christ, as that the apostle Paul wrote to the Corinthians, “Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you” (1 Cor. xi. 2). Should we take liberties with Divine commands, and alter or modify them at pleasure, because we are not saved by the merit of obedience? Would such a conduct bear no resemblance to a turning of the grace of God into lasciviousness? Is there no medium between baptismal regeneration and a deeming of strict obedience to Divine ordinances as mean, unnecessary, and contemptible? To avoid a legal spirit are we warranted to neglect what God has appointed? Can the Divine favour and blessing be expected to attend equally obedience and disobedience? We plead not for this or that “*mode* of baptism,” but for baptism itself. If Christ had commanded all men to go to Jerusalem, and had said nothing concerning the mode of travelling, Christ’s command would be fulfilled by every one who went to Jerusalem, whilst every one had chosen his own mode. Christ has enjoined immersion, but has said nothing respecting the mode of immersion. If the word *baptizo* meant indifferently to immerse, to pour, or to sprinkle, we might then indifferently practise immersion, pouring, or sprinkling. There must be more than one action included in the word before there can be to us a choice of actions. If there be no command from God to us to pour or to sprinkle, both are acts of will-worship. If Christ had commanded his people to be immersed in a river, in a linen or woollen garment, then the river, the linen or woollen garment, would be as essential to the ordinance as at present immersion is. Whether such are Christ’s directions we need not assert. Yet how often is it complainingly and contemptuously spoken and written concerning the Baptists: “Dipping is of such importance, according to their system, that there can be no Christian baptism unless the whole body be immersed in water.” Have we power to modify or to alter what Christ has enjoined? Shall we doubt the wisdom or the grace of Jesus? Did Old Testament saints rejoice that God’s commands were pure, and right, and perfect? And shall not we say, “Let my heart be sound in thy statutes; that I be not ashamed”? (Psalm cxix. 80.)

But these Baptists are so bigoted! They think no way right but

their own! Primitive Christians might, under tyrannical Emperors of Rome, have escaped much persecution if they would have acknowledged Jesus to be a god, *in addition to* all the idols of Rome, and deserving of adoration *along with* the rest. But do not Protestants believe both paganism and Popery to be wrong? Do not Dissenters believe that the State-establishment of religion is wrong? Do not Pædobaptists believe that we are wrong, and that they are right? If they think our sentiments and practice to be right, why do they yet find fault? But these bigoted Baptists pay no respect to the opinions of others, and their sweeping doctrine confines the visible church of Christ to the dipt! It is not easy to believe that a doctrine so *un-Christian* could ever be countenanced by Christ! Whatever the sentiments and practice of the Baptists may imply in regard to church order, they do not un-Christianize those who have like precious faith with them in the obedience of Christ unto death on the sinner's behalf, who are born again of the Spirit, and who, though, in our judgment, in error in regard to a solemn, significant, and important institution, are, in their own judgment, rendering conscientious obedience to the commands of Christ. The rendering of obedience to Christ's commands, it might be said, is surely not stigmatized as bigotry by Protestants, and especially by Protestant Dissenters! They who are so *conscientious* and *charitable* cannot thus malign their Baptist brethren! In the autumnal meeting of the Congregational Union, 1860, Dr. J. Kelly is reported to have said respecting denominational principles: "If these principles were not worth inculcating, they were not worth maintaining." He maintained that "their mouths must not be closed from an unmanly fear of giving offence to brethren whom they might esteem, but to whom such topics might be distasteful." His paper, after commendation from T. Barnes, Esq., M.P., and E. Morley, Esq., he is requested to allow to be published as one of the series of Congregational Tracts. After the reading of this paper on Congregational Principles, it was agreed, the resolution being proposed by the Rev. A. Reed, and seconded by the Rev. G. Smith, "That this meeting, . . . believing, as it does, that Christian candour consists not in ignoring religious principles through fear of giving offence, but in the avowal and maintenance of personal conviction, while conceding the same right to others, urges," &c.

We heartily wish every one to be fully persuaded in his own mind from a prayerful examination of God's Word, and to act according to the convictions to which he is thus brought. But if he and we, having thus acted, have different and opposing views, we will still maintain, let each act according to his own convictions of God's will; let neither exercise lordship or sit in judgment over the other. Each "to his own master" "standeth or falleth." Yea, we believe that each of these servants of God "shall be holden up." We will not, nevertheless, so reflect on Christ and on His truth as to say that both are right, which would involve a contradiction; or that our directory is obscure, which would be a reflection on the Author. We will rather say that one of us is mistaken and in error, either through insufficient examination, through prepossessions, or through something else. Nor will we, because of this difference, charge either party with bigotry for conscientiously obeying

what it is believed that God has enjoined; nor will we say that the precept, evidently misunderstood by one or other of the opponents, must necessarily from this circumstance be one of little importance. Surely both we and our opponents sometimes read, if we do not also preach, from Rom. xiv., as well as such passages as, "Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest" (Joshua i. 7). "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. iii. 13). "These are they which follow the Lamb whithersoever He goeth" (Rev. xiv. 4). We believe that He who has commanded us to immerse into the name of the Father, &c., had just said: "All power is given unto me in heaven and in earth;" and that the command to immerse was followed by an injunction to teach the observance of *all things whatsoever Christ had commanded*, as well as a promise of His continued presence. If we are chargeable with sectarianism and bigotry in adhering to that alone which we believe that Christ has ordained, to what other conclusion can we come than that Christ has improperly ordained, that we are insincere in our professions, or that we ought to accept the interpretation of an uninspired teacher or church, bowing to that notorious usurper called ecclesiastical authority? We differ, therefore, from the latter, as well as from the former part of the following quotation from Dr. A. Clarke: "To say that sprinkling is no Gospel baptism, is as incorrect as to say that immersion is none. Such assertions are as un-Christian as they are uncharitable."

We differ, it will be perceived, from those who deem baptism itself of insignificant moment, or who deem the application of water in any way to constitute baptism, and from those who appear to confound indifference to Divine teaching on this subject with candour, charity, and liberality; and to confound the practising, recommending, and defending of what is believed to be scriptural, with ignorance, superstition, and bigotry. But our opponents, on this subject, are either not very consistent with themselves or with one another, or some of them must be excepted. Hence the previously-quoted sentiment, that the symbols of our faith, if not of Divine authority, are profane inventions of men.

BUDDEUS does not reflect on strict obedience when he says: "God had the wisest reasons why He would have an appointment administered in this or the other manner. It is not lawful, therefore, for men to alter anything, or to mutilate the appointment. Thus the sacraments are to be used, not according to our own pleasure, but in the manner appointed by God."—*Inst. Theol. Mor.* See p. i., c. v., § 18; p. ii., c. ii., § 50.

Bp. BUTLER.—"It is highly necessary that we remind ourselves how great presumption it is to make light of positive institutions of Divine appointment; that our obligations to obey all commands whatever are absolute and indispensable; and that commands merely positive, admitted to be from Him, lay us under a moral obligation to obey them; an obligation moral in the strictest and most proper sense."—*Anal. of Rel.*, part ii., c. i.

Dr. GERHARD.—"Seeing that a sacrament depends entirely on the appointment of God, when we do not what God has appointed it certainly will not be a sacrament."—*Loc. Theol.*, tom. iv. *De Sac.*, § 52.

DR. GROSVENOR.*—"The diminutive things that have been said by some of the positive appointments in religion, and the extravagant things that have been said by others, are two extremes which true reasoning leads nobody into on either hand. It is as contrary to the nature of things to make nothing of them as to make them the whole of religion. . . . A disposition to obey Divine orders, wherever they are discerned, either positive or moral, is part of that 'holiness without which no man shall see the Lord.' I may be saved without a sacrament; but I cannot be saved without a disposition to obey God's authority wherever I see it. A sacrament is a positive rite, and not to be compared with moral virtue: but is not a disposition to obey God's order moral virtue and Christian grace? Or can there be any moral virtue or Christian grace without a disposition to obey the authority of Christ, wherever I discern it? Surely obedience to God's command is a moral excellence, though the instances of that obedience may lie in positive rites. The command to Abraham to sacrifice his son was a positive order, and a very strange one too; seemingly opposite to some moral orders given out before: and yet his disposition to obey, when he was sure of a Divine warrant in the case, has set him as the head of all the believing world; as the hero of faith, the father of the faithful, and the friend of God. The command of sprinkling the blood of the Passover upon the door-posts of the Israelites was an external positive rite: if there had not been a disposition to obey that order, it would have cost some lives; as it had like to have done to Moses the neglect of circumcising his child, as good a man as he was in other respects.

"The sincerity and truth of such a disposition is best known by its being uniform and universal (Psalm cxix. 6; Col. iv. 3). The Author of our religion has told us, and added His example to His Word, that 'thus it becomes us to fulfil all righteousness,' and so ordered himself to be baptized. Baptism was a positive rite, an external thing; and yet he calls it *righteousness*. Such righteousness as became Him who was the Holy One of God; became Him who had intrinsically no need of any outward ceremony; whose inward purity was perfectly Divine: and if it became Him to fulfil such a sort of righteousness, it can hardly become any who pretend to be His followers to neglect it.

"As a competent evidence is supposed needful for any external rite being of Divine appointment, so, again, a wilful ignorance of that evidence, or not discerning it through criminal causes, will not excuse from guilt. The criminal causes of not seeing the evidence for such appointments are, in this case, as in many other cases, non-inquiry, laziness, prejudice, lust, pride, and passion. That an ignorance owing to these causes cannot be pleaded for a neglect of any of God's appointments, is so much the general sense of all casuists, that I shall only add here, *that it is at every man's peril how he comes not to know the will of God, as well as not to do it*. We must look to it how we come not to see the appointment, and must answer that to God and our own conscience. It is not enough to say, *Lord, I did not know it was appointed*; when the answer may justly be, *You never inquired into the matter: you never allowed yourself to think of it: or if you did, you resolved in your mind that you would not be convinced. You made the most of every cavil, but never minded the solution to any of your objections*. . . . Where there is the Divine warrant, 'Thus saith the Lord,' it is worse than trifling to cavil and say, *It is but an external rite*. . . . If there should be any reasons of these injunctions that we do not know, it is sufficient that they are known to God. Our obedience is always a *reasonable service*, whether we know God's reasons for the injunction or not. His command is always reason enough for us." In defending the positive rites which God has appointed from implying an arbitrary disposition on God's part, he says: "The idea of *arbitrary*, I think, implies a weakness incompatible to the Divine nature; whose perfection it is to do nothing but for some wise reason, and for some good end. . . . Though no positive appointments are absolutely necessary, yet the contempt of them, and of the Divine authority discerned in them, cannot consist with holiness. This contempt may be shown by *contemptuous language*, . . . a *careless attendance*, . . . a *total neglect*, . . . and by *prostituting them to persons that do condemn them, and to purposes that are unworthy*. . . .

"To conclude. External rites are nothing without the inward temper and

* This is attributed to Dr. Grosvenor.

virtue of mind; the inward temper is but pretended to, in many cases, without the external rites, and is acquired, promoted, and evidenced by the use of them. If 'I give all my goods to the poor, and have not charity,' there is the external act, without the inward moral temper, and so it is all *nothing*. If, on the other hand, I say, I have the inward temper of charity, and give nothing to the poor, but say to my brother, 'Be thou warmed; be thou clothed:' how dwelleth the love of God in that man? Therefore what God hath joined together let no man put asunder. Whatever comparative excellence there may be in the two different instances of obedience, they are both instances of obedience; and the direction of our regard is summed up in that text (Matt. xxiii. 23), 'These ought ye to have done, and not to have left the other undone.'"—*Mor. Obl. to the Pos. Appoi. in Reli.*

Bp. TAYLOR, speaking of sacramental institutions and positive laws, is sufficiently stringent in demanding adherence to what God has enjoined. He says: "They depend wholly on the will of the Lawgiver, and the will of the Supreme, being actually limited to this specification, this manner, this matter, this institution: whatsoever comes besides, it hath no foundation in the will of the Legislator, and, therefore, can have no warrant or authority. That it be obeyed, or not obeyed, is all the question and all the variety. If it can be obeyed, it must; if it cannot, it must be let alone. . . . Whatsoever depends upon a Divine law or institution, whatsoever God wills, whatsoever is appointed instrumental to the signification of a mystery, or to the collation of a grace or a power, he that does anything of his own head, either must be a despiser of God's will, or must suppose himself the author of a grace, or else to do nothing at all in what he does; because all his obedience and all the blessing of his obedience depend upon the will of God, which ought always to be obeyed when it can: and when it cannot, nothing can supply it, because the reason of it cannot be understood. . . . All positive precepts that depend upon the mere will of the Lawgiver admit no degrees, nor suppletory and commutation; because in such laws we see nothing beyond the *words of the law*, and the *first meaning*, and the named instance: and, therefore, it is that in *individuo* which God points at; it is that in which He will make the trial of our obedience; it is that in which He will so perfectly be obeyed that He will not be disputed with or inquired of, *why* and *how*, but just according to the measures there set down; *so, and no more, and no less, and no otherwise*. For when the will of the Lawgiver is *all the reason*, the first instance of the law is *all the measure*, and there can be no product but what is just set down. No parity of reason can infer anything else; because there is no reason but the will of God, to which nothing can be equal, because His will can be but one."—*Duc. Dub.*, b. ii., c. iii., § 14, 18.

Nevertheless, some of our opponents, from our practice of immersion alone, believing that this, irrespective of mode, is solemnly enjoined by Christ, regard us as bigotedly attached to *circumstantial*s and things *unimportant*! Yet, says

Dr. OWEN: "Christ marrying His church to himself, taking it to that relation, still expresseth the main of their chaste and choice affections to Him, to lie in their keeping His institutions and His worship according to His appointment. The breach of this He calls *adultery* everywhere, and *whoredom*: He is a jealous God, and He gives himself that title only in respect of His institutions. And the whole apostacy of the Christian church unto false worship is called fornication (Rev. xvii. 5), and the church that leads the others to false worship, *the mother of harlots*. On this account, those believers who really attend to communion with Jesus Christ, do labour to keep their hearts chaste to Him in His ordinances, institutions, and worship. . . . They will receive nothing, practise nothing, own nothing in His worship, but what is of His appointment. They know that from the foundation of the world He never did allow, nor ever will, that in anything the will of the creatures should be the measure of His honour, or the principle of His worship, either as to matter or manner."—*Comm. with God*, part ii., c. v.

Yet we Baptists who only *immerse*, and who believe that no word in the Greek language could more definitely have conveyed this meaning than the word used by the Spirit of inspiration, without conveying either

more or less, are regarded as exhibiting by our conduct a bigoted attachment to that which is *circumstantial* and *unimportant*! But

V. ALSOP has said: "Under the Mosaical law God commanded that they should offer to Him the daily burnt-offering; and, in this case, the *colour* of the beast (provided it was otherwise rightly qualified) was a mere *circumstance*: such as God laid no stress upon, and that man had proved himself a superstitious busy-body, that should curiously adhere to any one colour. But, for the heifer whose ashes were to make the *water of separation*, there the colour was no circumstance, but made by God's command a *substantial* part of the service. To be *red*, was as much as to be a *heifer*: for when circumstances have once passed the royal assent, and are stamped with the Divine seal, they become substantials in instituted worship. . . . We ought not to judge that God has little regard to any of His commands because the matter of them, abstracted from His authority, is little: for we must not conceive that Christ sets little by baptism because the element is plain, fair water; or little by that other sacrament because the materials thereof are common bread and wine. . . . For though the things in themselves be small, yet His authority is great. . . . Though the things be small, yet God can bless them to great purposes (2 Kings v. 11). . . . Nor are we to judge that God lays little stress upon His institutes because He does not immediately avenge the contempt and neglect of them upon the violators (Eccle. viii. 11; Matt. v. 29; 1 Cor. xi. 30). . . . As we must not think that God appreciates whatever men set a high value upon, so neither are we to judge that He disesteems anything because it is grown out of fashion, and thereby exposed to contempt by the atheistical wits of mercenary writers. . . . If any of Christ's institutions seem necessary to be broken, it will be first necessary to decry them as poor, low, inconsiderable circumstances; and then to fill the people's heads with a noise and din that Christ lays little stress on them; and in order hereto call them the *circumstantials*, the *accidentals*, the *minutes*, the *punctilios*, and, if need be, the petty Johns of religion, that conscience may not kick at the contemning of them. . . . It would be injurious to conclude that God has very little respect to His own institutions because He may suspend their exercise, *pro hic et nunc*, rather than the duties imperated by a moral precept. *Mint*, *unise*, and *cummin* are inconsiderable things, compared with the *weightier matters of the law, judgment, mercy, faith*; and yet our Saviour tells them (Matt. xxiii. 23): 'These ought ye to have done, and not to have left the other undone.' . . . God is the Sovereign and absolute Legislator, who may suspend, rescind, alter His own laws at pleasure; and yet He has laid such a stress upon the meanness of them, that no man may, nor any man but the *man of sin* dares, presume to dispense with them. . . . *Positives* may be altered, changed, or abolished, by the Legislator, when and how far He pleases; but this will never prove that He lays little stress upon them whilst they are not changed, not abolished: nor will it prove that man may chop and change, barter and truck, one of God's least circumstantials, because the Lawgiver himself may do it. He that may alter one may, for aught I know, alter them all, seeing they all bear the same image and superscription of Divine authority. . . . If God was so rigorous in His animadversions, so punctual in His prescriptions, when His institutions were so numerous, His prescriptions so multi-form, what will He be when He has prescribed us so few, and those so easy and useful to the observer? If we cannot be punctual in the observation of a very few positives of so plain signification, how should we have repined had we been charged with a numerous retinue of types and carnal rudiments! If Christ's yoke be accounted heavy, how should we have sunk under the Mosaical pedagogy!"—*Sober Inquiry*, pp. 289–304.

Whilst directly and strongly censured by some for our bigoted adherence to what is regarded as circumstantial and unimportant, we receive kindly the strong and indirect commendation of our brethren, although "the praise of men" we would ever consider as of very insignificant moment compared with "the praise of God." We do not deny the existence of bigotry in some Baptists on the subject of immersion, although we deny that this is proved by an exclusive adherence to

immersion. We believe equally in its existence in some Pædobaptists on the subject of sprinkling. It would be well if in both there was more of the mildness and sweetness of Melancthon, without that occasional yielding to Rome which neither honoured the reformer nor advanced the Reformation; more of that mind "which was also in Christ Jesus."

The amiable WATTS wrote: "As we must take heed that we do not add the fancies of men to our Divine religion, so we must take equal care that we do not curtail the appointments of Christ" (*Humble Attempt*, p. 62). More strongly, and yet with the approbation of Mr. Rowland Hill, does

Mr. WESLEY write: "A catholic spirit is not speculative latitudinarianism. It is not an indifference to all opinions. This is the spawn of hell, not the offspring of heaven. . . . A man of a true catholic spirit does not halt between two opinions, nor vainly endeavour to blend them into one. Observe this, you that know not what spirit you are of; who call yourselves of a catholic spirit only because you are of a muddy understanding; because your mind is only in a mist; because you are of no settled, consistent principles, but are for jumbling all opinions together. Be convinced that you have quite missed your way. You know not where you are. You think you are got into the very spirit of Christ; when, in truth, you are nearer the spirit of Antichrist."—In Mr. R. Hill's *Full Answer to Mr. J. Wesley's Remarks*, pp. 40, 41.

There is no commendation in these extracts of playing fast and loose with supreme authority; no encouragement given to adopt as a Divine ordinance the practice of the last five or six centuries, or to take the liberty to alter the form of ceremonies, provided the spirit is retained, or to consider the letter of the Divine law an infringement on Christian liberty.

"It is a maxim in law," says BLACKSTONE, and it holds equally good in divinity, "that it requires the same strength to *dissolve* as to *create* an obligation."—*Com.*, vol. i., b. i., c. 2.

Mr. THORN, on "modes" of baptism, says: "This is confessedly a subject of considerable IMPORTANCE, demanding the serious attention of all professors of the Gospel" (p. 2).

The Rev. GEO. GILFILLAN says: "We see abundant evidence that the support of the early ministers of the church, so far as it came from the members, was entirely free and voluntary, and that the New Testament has given no hint whatever of a day that was to arrive when it ought to be otherwise" (*Alpha and Omega*, vol. ii., p. 309). We believe it; and believe with equal confidence that God's Word has revealed as baptism only believers' immersion, and has given no hint of a day that was to arrive when it might be exchanged for infant sprinkling.

Dr. JOHN MORISON says: "We have no dispensing power here. So long as truth remains truth, we must abide by its dictates, and no false notion of what is due to him that contends with us can authorize a single concession at the expense of these living oracles which speak to all men with the authority of God."—*Kennedy's Memoirs of Dr. Morison*, p. 157.

If some who have recorded their strictures against our exclusive adherence to immersion, as an adherence to what is circumstantial and unimportant, were to hold up to scorn, and denounce as bigots, persons who intelligently are seeking to advance scientific truth, with what amazement would their readers be filled! But is it more important to buy scientific truth and sell it not, than it is to buy Divine truth and sell it not? Is it not also unaccountable or significant that persons whose starting-point is, that whether we practise immersion, pouring, or sprinkling, it is not of the least importance, and whose next effort is a

most ardent plea for sprinkling in preference to immersion, should, thirdly, be unreluctant to abandon all their philological reasoning on the ground that the entire dispute is respecting the meaning of a Greek word, as if Christ, in enjoining an action on all His disciples to the end of time, might have used a word so obscure and ambiguous that nobody can ascertain its import, or that everybody may attribute to it whatever meaning he likes? The obscurity of the term, and the insignificance of the ordinance, we believe to be equally opposed to truth. That it is unimportant to immerse, if Christ has commanded us to immerse into the name of the Father, &c., is *impossible*; unless there is no warning in the record that the Pharisees rejected the counsel of God against themselves, being not baptized of John; unless obedience and disobedience to our "heavenly Father" are unimportant. But it is only a ceremony, says our opponent. And what if it is? It is a ceremony ordained by Him who is unerring in wisdom, almighty in power, inflexible in justice, and infinite in love. And if immersion is the ceremony, sprinkling is disobedience to the command. Sincerity does not and cannot convert sprinkling into immersion. Intention to fulfil a command does not fulfil it, and may never fulfil it, if the nature of the command is mistaken. However God may pardon the mistake of the sincere and erring, His ends in ordaining the form or ceremony are not fulfilled by him who mistakes the form or ceremony. And, for aught we know, the great worth of a ceremony may vanish by a human alteration, and especially by an entire substitute. If our opponents will prove that we may sprinkle or pour when God has commanded immersion, controversy on the action of baptism may cease. Or if, instead of assuming in the outset that the Gospel being the law of liberty, the manner of applying water is too nearly allied to questions of meat and drink to be of much importance among the things pertaining to the kingdom of God, they will first prove that sprinkling is enjoined, we will admit our obligation to sprinkle, and not to immerse. We believe it to be a serious matter to alter Divine institutions. But we and all our hopeful opponents are agreed that Jesus Christ is the Governor of His church; that His revealed will is the only rule of Christian duty; and that it would be an insult to His dignity to advance the traditions of men above His authority, or even to a level with it. We can unitedly say: "Let the messengers of God take heed that they neither act nor speak anything but what they have sufficient warrant for. It is an impious and dangerous thing to affix God's name to our own imaginations" (Owen, on Heb.); and especially do we admit the importance and applicability to all, of the following: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."—Mark x. 15.

§ 34.—FUTILITY OF THE OBJECTION TO IMMERSION, THAT MARK XVI. 16, OR 1 COR. I. 14-17, PROVES THE UNIMPORTANT CHARACTER OF THIS ORDINANCE.

JESUS CHRIST.—"Ye do err, not knowing the Scriptures."—Matt. xxii. 29.

PHILIP, THE EVANGELIST.—"Understandest thou what thou readest?"—Acts viii. 30.

PAUL, THE APOSTLE.—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17.

Dr. J. MORISON.—“He would seek to rescue this ordinance of Christ from all counterfeit glosses and interpretations, that it may occupy its own dignified position among the institutions of the New Testament.”—*Hom. for the Times*, p. 347.

J. A. HALDANE.—“He is the most faithful pastor who has least desire for undue personal influence, and who strives most earnestly to promote implicit subjection to the laws of Christ.” “It is unworthy your character as believers to treat anything connected with religion with indifference. We ought ever to tremble at the Word of God, and to remember that it is our duty to listen with the most serious attention to whatever our great Lawgiver has condescended to teach. A distinction of greater and less among the commands of Christ has been admitted to a certain extent. This is supported by the Word of God; but how much has it been abused by men—how much has it been misapplied even by the disciples of Jesus! What are called His lesser commandments have been treated as matters of indifference, deserving neither attention nor serious regard. Let us remember, however, that they are all greatly important, that they all deserve our most serious consideration, and that the wilful neglect of any of them is rebellion against the Lord.” “How often are our Lord’s words misapplied! ‘Ye pay tithe,’ said He, to hypocritical professors, ‘of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.’ Had they neglected tithing these things, it would have been highly sinful. This text is often used to expose attention to what are called smaller matters in religion, as if this were the mark of a weak and superstitious mind.”—*Soc. Wor.*, pp. 244, 245, 436, 445.

Dr. S. DAVIDSON.—“Our standard” “is not early ecclesiastical tradition, however venerable or hoary.”—*Cong. Lec.*, pp. 1, 2.

Dr. WALL.—“As to the necessity, we should, methinks, account all our Saviour’s commands to be necessary.”—*Inf. Bap.*, vol. iv., p. 9.

J. C. RYLE.—“Do not attach a superstitious importance to the waters of baptism.” “Do not dishonour the sacrament of baptism” (*Expos. Th. on Matt.*). He also, on Matt. iii. 14–17, says: “We shall notice, firstly, *the honour placed upon the sacrament of baptism*. An ordinance of which the Lord Jesus Christ himself partook is not to be lightly esteemed. An ordinance to which the great Head of the church submitted ought to be ever honourable in the eyes of professing Christians.”

Dr. WARDLAW.—“If, therefore, it is our duty to ‘contend earnestly for the faith once delivered to the saints,’ surely such a subject must be entitled to a portion at least of the same earnestness. We cannot allow it to be set aside, as undeserving of serious discussion; as some, under a false pretence, or an imbecile reality, of superior spiritual-mindedness, are accustomed to deal with many other points, which go by the convenient but often mischievous designation of non-essentials.”—*On Ch. Est.*, pp. 5, 6.

THE record in Mark xvi. 16 is: “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” These words appear to us to import that when a person believes, he ought to be baptized; or that when a person becomes a believer, he will be baptized; that faith ought to precede baptism; that the unbeliever is not expected to be baptized; and that unbelief is a damning sin, &c. The words appear not to us to express or to imply in any degree the insignificance of baptism. Dr. Halley, from the connection of baptism with salvation in this verse, takes occasion to urge his indiscriminate baptism, saying: “If Jesus says, ‘He that believeth and is baptized shall be saved,’ whoever forbids water to any incurs a fearful responsibility” (vol. xv., p. 17). We judge that the *scriptural* medium betwixt the insignificant, contemptible character of this ordinance, and its administration to every applicant irrespective of character, is the solemn immersion of *professing believers* into the name of the Father, and of the Son, and of the Holy Spirit. The responsibility of forbidding water to the professed believer we conceive to rest on those who force water on such as are incapable of belief, and who tell them, when they come to years of knowledge, that they are baptized.

Dr. A. BARNES, on Mark xvi. 16, says: “It is worthy of remark that Jesus has made baptism of so much importance. He did not say, indeed, that a man could not be saved without baptism, but He has strongly implied that where this is neglected, knowing it to be a command of the Saviour, it endangers the salvation of the soul. Faith and baptism are the beginnings of a Christian life: the one the beginning of piety in the soul, the other of its manifestation before men, or of a profession of religion. And no man can tell how much he endangers his eternal interest

by being ashamed of Christ before men." It would appear strange to us if these words of Christ taught that baptism was unimportant, when the same lips, after His own example in the Jordan, and His baptizing by means of His disciples, have bid His disciples to go, and "make disciples of all nations, immersing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

In opposing the insignificant character of this ordinance, we do not forget that many Pædobaptists attribute a most unscriptural efficacy and consequent importance to this ordinance. Any formulary of the Greek Church, of the Papal hierarchy, or of the Established Church of England, proves the assumed efficacy of baptism to effect regeneration. Also, among Dissenting Pædobaptists, there are some who maintain the importance of this Divine institution, without attributing to it regenerating and saving efficacy. Further, a few among the Baptists have spoken as degradingly respecting the unimportant character of this institution as have many of the Pædobaptists; nor do we wish to shelter them from deserved animadversions. Also, because some of our opponents have repudiated the very objections on which others have most strenuously insisted, it is impossible to do justice to ourselves or our opponents without noticing objections which by some are deemed puerile. We feel, therefore, the difficulty of referring to some objections on which much stress has been laid, lest we should be charged with seeking that which is contemptible, and manifesting an unkind and unworthy disposition. We are not aware that we are adducing a single objection with unkind feelings and unworthy motives. Besides, the objections which have appeared to us most contemptible and unwarrantable have been from Pædobaptists of literary honours, which we account for only from their being warped and blinded by prejudice. (See on the baptism of the eunuch, and the baptism of Israel in the sea and in the cloud.)

Again, a distinction is made by our opposing friends betwixt baptism and the modes of baptism, and we are represented as contending for a certain and exclusive *mode* of baptism.* By Mr. S. and some others, only these pretended "modes of baptism" are held up as unimportant. We deny that we are contending for any mode of baptism. Our plea is for baptism itself in opposition to a human substitute; whilst much that has been written about "rigid and inflexible uniformity," about "no variation in the mere circumstance of applying water," we regard as a *begging of the question*, as an unfair representation of the dispute, as thoroughly fallacious.

It will, however, be generally known, that baptism is frequently spoken of by our opponents as a "non-essential," "an external rite," "a mere outward form," "water," &c.; and that the language of the apostle Paul to the church at Corinth is considered to encourage the unimportant character of this institution. The words of St. Paul

* It would be well if all Baptists would abandon and repudiate such expressions as baptism by immersion, which is strictly immersion by immersion, and would oppose the illegitimate use of mode of baptism. Fallacious and improper phraseology tends to perpetuate erroneous views and practice.

are: "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the Gospel" (1 Cor. i. 13-17). This text is not only adduced to sustain the insignificance of baptism, but to suppress all anxiety as to whether sprinkling, pouring, or immersion is Christian baptism. Even if baptism itself were proved to be an ordinance of very inferior moment, which we are far from admitting,—it being, in our judgment, as plainly commanded as prayer and a commemoration of the Lord's death by broken bread and poured-out wine, and it being beyond a doubt that in the keeping of God's commands there is great reward,—it does not follow that it is unimportant whether in our professed baptism we administer and receive the reality of what God instituted, or a substitute for the same of human invention, which has stolen and misappropriated the Divine name. It is not necessary to maintain that baptism is of the first importance, in order consistently to maintain that when we profess to obey God, whether in the immersion of a believer, or in the sprinkling of a baby, it is of importance in solemnly performing an act in God's name that we should have God's authority. Whatever may be the importance of baptism, it is an institution Divinely-enjoined, and it cannot be unimportant in rendering professed, that we render real, obedience to the Lord of glory, to our once crucified, but now exalted Saviour. Whatever may be the importance or insignificance of baptism as a Divine institution, there is more than an insignificant difference between the immersion of a believer and the sprinkling of an unconscious infant. This may surely be admitted without preferring baptism to the Gospel, or being justly chargeable with greater zeal for a positive institution than for that "holiness without which no man shall see the Lord."

But the words of the inspired apostle of the Gentiles are thought to prove the insignificance of baptism! We think that the slightest examination of the passage by a candid mind will prove that neither of the ideas of which we have been speaking is contained or encouraged therein. He expressly states for what reason he felt thankful to God that he had baptized so few at Corinth; and, instead of his reason for this being that baptism is a thing of no moment, it was "lest any should say that I had baptized in (into) my own name." If he had baptized more it might have augmented party feeling in his favour with some, and party feeling against him in others, or at least have increased the divided, distracted, and dishonourable condition of the church at Corinth. At all events, the reason of his gratitude is explicitly stated, whilst not one word is penned in contempt of the ordinance, or adapted to lower its importance. How could he, indeed, unless Paul and Christ were divided? He had personally baptized at Corinth; and where the ordinance had not been administered by him, it had not been neglected: it had been administered by others, as appears generally to have been the case. For what he next says explains the motive of his conduct at the time, and implies that this was his usual course, which accords also with Peter's conduct at the baptism of Cornelius and them that were with him. The words of Paul are: "For Christ sent me not to baptize, but to preach the

Gospel." Baptism could be administered by those that were with Paul as his assistants in his great and glorious evangelizing work, but who were not equal to him in his ability to publish the glorious Gospel of the blessed God. So Peter in reference to the centurion and them that were with him, after an appeal on behalf of their undoubted fitness, "commanded them to be baptized in the name of the Lord." Yet, judging from those with whom we have come in contact, we should suppose that there are myriads of Pædobaptists comforting themselves in their ignorance on the subject of baptism, in their surmises of error, if not in their positive convictions of a departure from apostolic practice, by the words of St. Paul. And these illegitimate inferences from Paul's words, by which the words of Paul are perverted, are encouraged by not a few preachers of the Gospel. If these, although not apostles, like Peter and Paul, were simply committing the work of baptizing to others, that they might to a greater extent be employed in the publication of redemption through the blood of Christ, the present censure they would not deserve or receive. When our Pædobaptist brethren are reasoning with Papists, Socinians, or the Friends, they do not dishonour God or themselves by speaking degradingly on the insignificance of Divine institutions, or by ridiculing a strict adherence to the Divine directory. Previous quotations satisfactorily evince this. Also Dr. Halley says:—

"Although Quakers speak with marvellous complacency of the great apostle of the Gentiles being sent, not to baptize, but to preach the Gospel, yet even St. Paul sometimes baptized; if seldom in Corinth, yet occasionally elsewhere. The Corinthian converts were unquestionably baptized, and many of them, we have no reason to doubt, by the assistants of Paul, and under his direction. The remark, therefore, which we made upon the conduct of our Lord in not baptizing, will equally apply to the practice of St. Paul. His commission was not to baptize, but to preach the Gospel; and, therefore, he generally left the baptism of the converts to others; yet its administration was sanctioned both by his practice and his authority" (p. 69).

What but prejudice or "the trammels of a system" could lead a good man to speak of Paul as if he here taught that baptism was insignificant, and might with impunity be neglected? Was he enabled to say in reference to one of the symbolic institutions of Christianity, "I have received of the Lord that which also I delivered unto you," and was he left in ignorance respecting the other? Could the same Being who instituted both with equal clearness, solemnity, and emphasis, encourage the neglect and contempt of one? But had not Paul himself been bid to "arise and be baptized," and wash away his sins calling on the name of the Lord? And have we not the fact recorded, that he "arose and was baptized"? (Acts ix. 18.) And did not he, who was "an apostle, not of men, neither by man, but by Jesus Christ, and God the Father" (Gal. i. 1, 12), and who has left it on record that there is "one baptism" (Eph. iv. 5), baptize Crispus, Gaius, and the household of Stephanas (1 Cor. i. 14–16)? And is it not evident that Lydia, the jailor, and others, were baptized, if not by the apostle personally, yet under his direction, or with his sanction? (Acts xvi., xvii., xviii., &c.) The apostle's first and chief personal work, as an apostle of Christ Jesus, was, undoubtedly, that of preaching the Gospel: but he does not, in asserting this, teach the insignificance, or encourage the neglect, of baptism by any believer on the Lord Jesus.

Yet this passage is used by our opponents with the same assiduity, efficacy, and perversion, when we speak about believers being the only proper subjects of baptism, as when we speak of immersion alone as being baptism. They do not cease to practise what they call baptism, because Paul was thankful to God that he had baptized so few at Corinth. They neither demolish their basins, nor confine their sprinkling to the males, to the first-born, or to any proportion of the dear children. The only practical instruction on baptism which many derive from these words of Paul is, Go on with the sprinkling of babies, and do not examine whether the thing is right or wrong. The whole affair is a ceremony, and of no consequence: hold in contempt the opposite sentiment; and carefully resist every *temptation* to the losing of your time by an examination of God's Word on this subject!

Are we accustomed to speak of God's arrangements in providence or grace, of God's promises, or of His precepts as a whole, as being despicable? And ought we to say or to think so respecting *any* of God's precepts? Ought we not to believe that the law of the Lord is perfect? and that imperfect obedience, as compared with that which is complete, or as compared with the neglect of obedience, should never in any way have our commendation or encouragement? Is there no danger or possibility of imitating those who rejected the counsel of God against themselves, being not baptized of John? Is it a serious matter to add unto, to take from, or to alter God's Word, except on baptism? Shall we believe in, and accept the Pope's indulgence on baptism, in other things doing that which is "right in the sight of the Lord," not turning "aside to the right hand or to the left"? Shall we henceforth laud him who proudly and indignantly responded to the directions of the prophet, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" Shall we abuse as foolish and untrue the remonstrance and advice of Naaman's servants, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then when he saith to thee, Wash, and be clean?" (2 Kings v. 11, 12.) Let us rather search the Scriptures daily, that we may know whether baptism is immersion or sprinkling, and whether the Scriptural subjects of this ordinance are infants or only professing believers. Let nothing read from this book, or from any other, hinder a candid and prayerful examination of the inspired records. If some references to the ordinance are thought to leave the subject of dispute obscure and uncertain, refer to others, in expectation that one part of Scripture will elucidate another part, and that by comparing Scripture with Scripture it will be found a lamp to the feet, a light to the path. Having pursued this course, cling theoretically and practically to your own convictions of what God has taught.

SCOTT, the commentator, says: "'It becometh us to fulfil all righteousness.' We never find that Jesus spoke of himself in the plural number; and it must therefore be allowed He meant John also, and ALL the servants of God in a subordinate sense. It became Christ, as our surety and our example, perfectly to fulfil all righteousness; it becomes us to walk in all the commandments and ordinances of God, without exception, and to attend on every Divine institution, according to the meaning and intent of it, as long as it continues in force. Thus far Christ's example is obligatory."—*Com.*, on Matt., iii. 15.

DODDRIDGE says: "Jesus had no sin to wash away, yet He was baptized; and God owned this ordinance so far as to make it the season of pouring forth the Spirit upon Him. And where can we expect this sacred effusion, but in a conscientious and humble attendance upon Divine appointments?"—*Expos.*, on Matt. iii. 13-16.

Dr. CUMMING on this, along with some truth, iterates his previously-uttered crudities. He teaches that "the chief command of the risen Lord was, 'make disciples' (*matheteusate*); and 'baptizing' and 'teaching' are the processes of making disciples." We believe with him that "the great commission is to go and preach the Gospel," and that "subordinate to this was baptism." But whilst we believe that the great work of the apostles was to preach the Gospel, and thus to make disciples, we do not believe that one thing can be subordinate to another thing, and thus be distinct from it, and yet be a part of that very thing which is the chief. Dr. C. teaches that "the mode in which you are to disciple is, first, by baptizing them, then teaching them to observe," &c. It is very convenient to say that the baptism of professing believers is proper in the case of adults, but it is also a fact that the Scriptures say nothing of discipleizing infants, or of two modes of making disciples. Dr. C. rightly teaches that baptism was "so subordinate" to a preaching of the Gospel, "that it was entrusted to others." He teaches that Paul was thankful for this; "and thus they could not say surreptitiously and untruly that he had baptized them into Paul, or into Cephas, or any other."—*Sab. Eve. Rea.*, on Cor.

Dr. A. CLARKE.—"*For Christ sent me not to baptize.* Bp. Pearce translates thus: *For Christ sent me, not so much to baptize as to preach the Gospel*; and he supports his version thus: 'The writers of the Old and New Testaments do, almost everywhere (agreeably to the Hebrew idiom), express a preference given to one thing beyond another by an affirmation of that which is preferred, and a negation of that which is contrary to it: and so it must be understood here.'"—*Com.*, on 1 Cor. i. 17.

Dr. L. WOODS.—"The administration of the rite of baptism, being of minor consequence, was committed to others, while he, the chief apostle, accomplished a higher object, making known the truths of the Gospel, the unsearchable riches of Christ. Had he looked upon baptism as that which would secure the saving influence of the Holy Spirit and the forgiveness of sins, he most surely would not have treated the subject as he did" (*Works*, vol. iii., pp. 314, 315). Let the reader consider whether those who immerse only professing believers, or those who advocate infant or indiscriminate baptism are censured by the reasoning of Dr. Woods.

Dr. D. DAVIDSON.—"Not to baptize, that is not so much to baptize, as the negation often denotes."—*Exp. Notes*, on 1 Cor. i. 17.

PENGILLY, a Baptist:—"I never, my reader, can think of the baptism of this glorious and Divine person—the Son of God—the Lord from heaven—the Righteous Judge of the last day—the Author of our salvation, and the Giver of eternal life, but with feelings of the deepest interest. We observe Him here proceeding on his long journey (for Nazareth was three days' journey from Jerusalem, and not less from Bethabara); the object expressly is, 'to be baptized.' We observe Him admitting of no argument against His submission to that rite; and we ought never to forget how He associated *His people*, His followers, with himself, 'Thus it becometh us: ' the *servant* as well as the *LORD*, the *members* as well as the *HEAD*, 'to fulfil all' practical 'righteousness'; all that God enjoins and requires. How strong is the obligation to realize what the Saviour here intended! Who will not concur in the pious decision of Mr. Polhill, 'the pattern of Christ and the apostles is more to me than all the human wisdom in the world.' Nor can any one deny me the following inference. The baptism of Jesus, as an *Example*, is fulfilled in the baptism of a *believer* by *Immersion*, and in no other case."—*On Bap.*, p. 11.

In the language of another Baptist we say: "If to any one baptism might have been unimportant, that one was Jesus of Nazareth, in whom was no sin, and to whom the demand that he should believe on another who was about to come could not apply" (S. J. Chew, on *Bap.*, p. 6). Yet we know how Christ acted in reference to John's baptism, and how He spoke of its being "from heaven," and not "of men." With the Rev. Thos. Adams, we say: "If He thought it just and right to come to John's baptism, surely it must be dangerous presumption in others to despise the baptism of Christ himself."—*Expo. of Gos.*, on Matt. iii. 15.

The Rev. W. JAY uses language respecting Divine providence, assuredly applying to Divine precepts. He says, referring to the close of earthly affairs and the light that in eternity will be thrown on them: "We shall see that nothing was defective, nothing superfluous, nothing insignificant: that everything was necessary—nothing could be added to it—nothing could be taken from it. . . . If we can ascertain that God has pursued any particular mode of action, we may immediately infer the rectitude of it from the acknowledged perfections of the Divine character; and there is no medium between this, and 'charging Him foolishly.'"—*Works*, vol. ix., p. 103.

We do not assert our infallibility in the interpretation of God's Word, but in our inflexible adherence to immersion we do not accept the companionship given us by Dr. N. Macleod when, amidst much we can applaud, he says, on Paul's words: "I thank God that I baptized none of you save Crispus and Gaius;" "Strange words from a 'High Churchman'! or we may add, an equally 'High' Baptist." We dare not oppose the sentiment of the inspired John, or of his Lord and ours. "This is love, that we walk after His commandments" (2 Epis., ver. 6). "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (ver. 9). "My sheep hear my voice, and I know them, and they follow me" (John x. 27). "Ye are my friends if ye do whatsoever I command you" (John xv. 14).

§ 35.—FUTILITY OF THE OBJECTION TO IMMERSION, THAT BAPTISTS ALLOW OF DEVIATIONS FROM GOD'S WORD IN POSITIVE INSTITUTIONS.

JOHN, THE APOSTLE.—"If our heart condemn us, God is greater than our heart, and knoweth all things."—1st Epis., iii. 20.

DR. WARDLAW.—"The case affords no ground of argument at all; and would never have been appealed to but for the want of better material."—*Ch. Lec.*, p. 17.

J. A. JAMES.—"There is no error so palpable even to common sense, but what may be defended with arguments so ingenious as to defy ordinary minds in the attempt to detect their fallacies and expose their sophistries. Truth is often with the weaker party,—I mean weaker in the use of dialectic weapons. A skilful polemic may often make error appear more plausible than truth."—*Young Man's Guide*, p. 109.

JOHN FOSTER.—"We should diligently aim at a true judgment of things, because our judgment is the rule by which conscience will proceed."—*Lec.*, p. 271.

W. ARTHUR.—"Well may we raise the standard, emblazoned with the watchword, 'The church of Christ—Christ himself the great Head of the church—expects every man, every professing member and disciple to do his duty.'"—*Ex. Hall Lec.*, p. 158. 1851.

ON the "deflections" of the Baptists "from the literality of positive institutions" Dr. Halley dwells at some length; and Mr. Stacey affirms—as if we disputed with Pædobaptists on the mode and not the reality of baptism—that "it would be quite as easy to maintain that time enters into a scriptural participation of the Lord's Supper, as that *mode* belongs inseparably and essentially to baptism" (pp. 176, 177). Mr. Jerram also speaks of his "Baptist friends" as "substituting for a supper, a small piece of bread and a mouthful of wine" (p. 136). Also by some are mentioned the phylacteries of the Pharisees, as arising out of the literal observance of a Divine precept, and yet receiving the censure of our Lord; and the enactment of Holy Writ in reference to the Sabbath, whilst by Baptists generally, as well as by others, the first day of the week is observed; and the fact of baptism in apostolic times immediately succeeding the profession of faith in Jesus as the Messiah, the Son of God. As to the "holy kiss," the "kiss of charity," the words of the apostle may be understood, first, as enjoining it. If so, we are verily guilty, along with our Pædobaptist brethren; but our inconsistency in

sinfully becoming their associates in this particular, will never constitute their justification. Or, secondly, the apostle's words may be understood as simply intending that the salutation which was in use should be affectionate and holy, not sensual in its character. Thus the Pædobaptist Mr. Alsop writes: "The *feasts of love* and the *holy kiss* were not at all *institutions* of the apostles. All that the apostle determined about them was that, supposing in their civil congresses and converses they salute each other, they should be sure to avoid all levity, wantonness, all appearance of evil: for religion teaches us not only to worship God, but to regulate our civil actions in subordination to the great ends of holiness, the adorning of the Gospel, and thereby the glorifying of our God and Saviour" (*Sober Inquiry*, p. 285). Thus in substance numerous commentators, whom we deem it unnecessary to quote.

In regard to the Lord's Supper, the example of the evening as the time of its institution, is not a parallel case to immersion as compared with pouring or sprinkling. We say that immersion is enjoined, and that sprinkling or pouring is the adoption of a human substitute in disobedience to the Divine command. Had Christ *commanded* the commemoration of His death to take place in the *evening* of the day, it would have been on the same footing with immersion. We know not that any of our opponents believe in a Divine injunction to celebrate Christ's death in the evening. The adducing of a case which is so far from being parallel, and the calling of it an *argumentum ad hominem*, shows the nakedness of the land—its extreme poverty in regard to solid arguments against immersion. But we are further told, and by Dr. Halley: "A *supper* is a *meal*, so much food as is sufficient to refresh the body. The small quantity of bread and wine usually taken by each communicant is quite as much a pretence to a supper, a shadow of a meal, as is sprinkling a pretence to immersion, a shadow of a washing. If so small a quantity of bread is yet sufficient for a ritual observance called the supper, why is not so small a quantity of water as we commonly use sufficient for a ritual observance called baptism?" (p. 249.) What logic! The Lord's Supper, except when abused, was never in the common acceptation of the word a supper at all—never a meal. It was instituted and *first* partaken of *after* a meal, after the passover. In accordance with its first observance and its commemorative design are Paul's instructions and rebukes to the Corinthians. What is taught in the indignant question, "Have ye not houses to eat and to drink in?" It may have been called a supper, from the time when it was instituted; and that name we prefer to either breakfast or dinner, sacrament or eucharist; whilst some prefer feast as the rendering of the original, deeming it more correct. But how blinding are prepossessions which can lead intelligent men to speak of the Lord's Supper being "no longer observed as a meal"!

Mr. D. WALLACE, replying to Mr. A. G., says: "Referring to the Lord's Supper you tell us (p. 49), that the Greek *deipnon* was a *substantial* repast and an *evening* feast; and with Dr. Halley, you bid the Baptist first cast the beam out of his own eye, and not celebrate a breakfast instead of a supper. If you read the account of the institution of the ordinance, you will have no difficulty in seeing the use which Christ makes of *deipnon*. He applies it to a little bread and a little wine. Show us that Christ applied *baptizo* to a little water, and your argument will be of some

use. We do not celebrate a breakfast instead of a supper. And any school-boy will let you know that the Greek *deipnon* was not our supper, but the principal meal of the day, and that Homer (*Iliad*, viii. 53) even gives it to his heroes in the forenoon. I deny that sprinkling 'expresses the thing signified' (p. 53) in baptism, and therefore think there is no parallel between it and the shaking of hands, in place of the holy kiss. We observe the institution of the supper literally, according to our Lord's example; and also, the washing of the disciples' feet, whenever it is needed. With the principle which you defend, that a man may treat with indifference what God commands, I have no sympathy, and can give it no countenance. I hold that whatever is certainly enjoined in Scripture ought to be exactly obeyed."—*Vind.*, pp. 9, 10.

Mr. D. FRASER teaches that "no one thinks it necessary" "that there should be provided for it [the Lord's Supper], or used in it, the abundance of an ordinary meal." "And so it must be with regard to the sacrament of baptism. Although called a baptism, and although it could be proved that *baptizo* signifies to dip, yet still it is not to be supposed that an actual immersion is enjoined by it." He teaches that "the reason why it [*baptizo*], and not another word, was chosen to designate the ordinance, appears to have been, because, while sufficiently indicating both the nature of the ordinance, and that it was to be administered by sprinkling, it had in it the further idea of abundance—such an abundance as might occasion even a submersion."—*On Bap.*, pp. 26–28.

In reference to the phylacteries of the Pharisees we observe, first, that the Pharisees of our Saviour's time might not have been reproached for them, if their humble disposition and holy conduct had corresponded with God's law, instead of being in flagrant opposition thereto. It is indeed expressly asserted that they did all their works TO BE SEEN OF MEN (*Matt.* xxiii. 5). If the command of the Old Testament be understood as to be literally regarded, the reproof of Christ applies to the *motives* of the Pharisees, and not to the wearing of phylacteries, or even the making of them broad. Secondly, it is not evident that the Divine law to bind the words of God for a sign upon their hands, to have them as frontlets between their eyes, and to write them upon the posts of their houses, and on their gates, was ever intended to be literally and universally observed.

Dr. R. JAMIESON, on the example Christ has left us in washing the feet of His disciples, says: "The principle which, by His amiable conduct, He intended to inculcate upon them, was evidently this, that, as in those warm regions, to wash the feet of a friend on his arrival from a tedious and fatiguing journey, was one of the most grateful offices of real kindness, so they should manifest the spirit of love to their brethren, by their readiness to stoop to any service, however humble or mean, which the customs of the age and country, or other circumstances, have established as an act of generous and substantial regard."—*East. Man.*, N. T., p. 244.

In reference to a present observance of the *first*, and not the *seventh* day of the week, we maintain that Scripture, without enjoining this, gives it encouragement and sanction. For sprinkling or pouring as a substitute for immersion, we contend that there is none in any part of Holy Writ.

That baptism in apostolic times immediately succeeded the profession of faith in the Lord Jesus, we cannot deny. And the attempted justification of delay, from the difference betwixt the present and apostolic times, appears to us unsatisfactory, and from Baptists decidedly inconsistent. It is stated that when the profession of Christianity exposed to scorn and persecution, there was less probability of insincerity than

at the present time. Suppose that this is granted to its fullest extent, the following facts still exist. 1. If the decision of a church is that the candidate shall wait three or six months after the profession of repentance towards God and faith towards our Lord Jesus Christ, a candidate, if under the influence of sinister motives, could wear the mask till beyond the expiration of either of these periods. 2. God does not, and never did require that we should search the heart. 3. It is maintained by Baptists generally that we ought to observe the order which by our Saviour is believed to be observed in His commission. It is not doubted that the first duty is to make disciples; that this precedes baptizing them; and that they are further to be instructed to observe all things whatsoever Christ has commanded. If there is no delay in teaching them to observe all things whatsoever Christ has commanded, must they not necessarily be taught their duty to be baptized? Is not the neglect of this a violation of the Divine directory? 4. If it is said that, on account of the temptations to which they are exposed, it is well to test their decision and its firmness, their regeneration and its fruits; is not the course in its own nature cruel and suicidal? To make a twig hardy, do we let it remain exposed for some days after it has been severed from the tree, before we implant it and surround it with the earth from which moisture has to be derived, or before we engraft it into another tree? Are new-born babes kept from the breast in order that life and vigour may be tested? It is by no means maintained that in all things there is a parallel betwixt animal and spiritual life. But for the adoption of delay we know of no reason better than that *expediency* which has been justly reprobated. The Word of God does not, that we are aware of, give any intimation of a delay becoming expedient at any future time. 5. Also churches by this practice pronounce an opinion, at least by implication, which we believe to be beyond what the Word of God or the spiritual welfare of the candidate demands. Baptism does not appear to us to be in Scripture the church's testimony to the belief of piety in the person baptized. It is the candidate's own declaration of faith in Jesus who died for him and rose again; it is his own profession of death unto sin, of burial with Christ, and of resurrection to newness of life. We will not say that the practice of delay is an unmixed evil; but may it not tend eternally to deceive those who are deceiving themselves, and to confirm in feebleness those who are weak? It is certain that simple delay cannot keep the designing out of the church of Christ, and that an exclusion from ordinances originating in Divine wisdom and infinite love, adapted to confirm all that is good, and wisely and graciously intended for the nourishment and invigoration of the new-born soul, and of the elder sons and daughters of the Lord Almighty, cannot in its natural tendency promote a growing up into Jesus Christ, the living Head, in all things. Instead of early baptism being inconsistent with the purity of the church, we incline to the belief that, if discipline was properly carried out, even with us such an early administration of the solemn, significant, and to some extent self-denying ordinance of immersion, would not lower the church's morality or lessen its dignity. We do not however deem it scriptural to baptize any but those who in the judgment of charity may be deemed sincere in their profession of repentance towards God and faith in our Lord Jesus Christ.

§ 36.—FUTILITY OF THE OBJECTION TO IMMERSION FROM THE ADMISSION OF WOMEN TO THE LORD'S TABLE.

J. A. JAMES.—“The equal mental power with which opposing systems are maintained, is to a mind unskilled in dialectics, and unable to detect the fallacies which lurk, and the sophistries which abound, in erroneous ratiocination, often very trying.”—*Young Man's Guide*, p. 108.

Dr. W. CUNNINGHAM.—“These are some of the means by which they prejudice the minds of well-meaning . . . people.”—*Lec. on Est.*, p. 17.

Dr. CARSON.—“I read the Word of God, not to find a sanction for the practice of any church—not to find a sanction for my own practice; but to know what God requires, that to this I may conform my practice.”—*In Tes. of Em. Pæd.*, p. 8.

Dr. R. VAUGHAN.—“There is an aversion to change, by which some others are liable to be deterred from moving in the right path.”—*Cong. Lec.*, p. 26.

It is maintained by several of our opponents that for the admission of women to the Lord's Table we have neither express command nor express precedent in Holy Writ. That an argument so “worthless” should, in the circumstances of our brethren, and amid other assertions that have been noticed, be adduced, excites within us no astonishment. It is not denied that when the Samaritans “believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women” (Acts viii. 12). It is not disbelieved that women became members of churches (1 Cor. xi., &c.); that Christians, male and female, “are all one in Christ Jesus” (Gal. iii. 28; Acts i. 14); and that men and women, members of Christ's body, were admitted to the Lord's table: but it is thought that the precedent is not *expressly* recorded in Holy Writ. We believe not only that the record of the baptism and membership of women, and of their oneness in Christ Jesus with the other sex, is evidence of their admission to the supper of the Lord; but that we have express precedent recorded. Let any one looking back to Acts i. 13, 14, say what is the antecedent to “they” and “all” in Acts ii. 42, 44, 46. “And *they* continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers.” “And *all* that believed were together.” “And *they*, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness,” &c. Will our friends dare to deny the relevancy of the noun for which the pronoun stands; or of the record, “These all continued with one accord in prayer and supplication with *the women*, and *Mary the mother of Jesus*, and with his brethren”? (Acts i. 14.) Again, we maintain that in the apostle Paul's 1st Epistle to the Corinthians there is a record of precedent, if not of precept also. The verb “show” in the twenty-sixth verse may be rendered in the indicative or the imperative mood, as the margin testifies to the English reader, the word being in Greek exactly the same for both. But that the apostle in the former part of the chapter is speaking of men and women is evident; and to us it appears that he is certainly referring to the same persons, when he says, “that ye come together” (ver. 17); “when *ye* come together in the church” (ver. 18); “I have received of the Lord that which also I delivered unto *you*” (ver. 23. For “any man,” in the sixteenth verse, the original is simply *tis*, meaning *any one*, male or female). Though none but male disciples, the apostles, were present at the institution of this ordinance, the apostle applies the words of Christ, “Do this in remembrance of me,” to the

disciples of Christ, the members of the church at Corinth, male and female. The apostle refers to the manner of observing the Lord's Supper, having just spoken of what is decorous on the part of males and females when assembled for worship and edification.

§ 37.—FUTILITY OF SUNDRY MINOR OR LESS FREQUENTLY REPEATED OBJECTIONS TO IMMERSION.

1.—*On Evidence from the Fathers in favour of Pouring or Sprinkling, the Latin being allowed to plead along with the Greek.*

Dr. L. WOODS.—“Make a proper use of all the means in your power.”—*Works*, vol. i., p. 4.

Dr. CARSON.—“Though we have no right to judge one another, we have a right, when God has given a revelation, to ascribe all ignorance of it to sin.”—*In Tes. of Em. Pced.*, p. 4.

Prof. GOLDWIN SMITH.—“A portion of truth is truth; but a fragment of a rule is no rule at all.”—*Rat. Rel. and Rat. Obj.*, p. 10.

Dr. W. L. ALEXANDER.—“Aim exclusively in studying Scripture at evolving from its words the precise meaning which the Divine Spirit has embodied in them.”—*Cong. Lec.*, p. 175.

Dr. HALLEY considers “the language of the ancient church” as giving encouragement to pouring or sprinkling as baptism. He observes that the word, having become appropriated to the Christian ordinance, might have assumed a secondary meaning in the time which intervened between the apostolic age and its appearance in the writings of the Fathers.” But he says: “I believe it exactly corresponds with the usage of the New Testament.” And he attempts to demonstrate that “the word baptism is not used as equivalent to immersion,” “by the following considerations. 1. Ecclesiastical writers admit Christian baptisms to have been valid in which there was no immersion. 2. They speak of other ablutions as baptisms in which there was no immersion. 3. They apply to Christian baptism passages of Scripture which obviously exclude immersion. 4. They speak of the lustrations of the heathen, in which there was no immersion, as their baptisms or imitations of baptism” (pp. 328, 329). And who would have expected after all this flourish and confidence that the doctor, in proving his first proposition, would proceed at once to clinical baptism, which he tells us—“however seldom it might have been practised, however much it might have been disliked—was baptism.” There is as much proof that this, at its introduction and for some time afterwards, was regarded as a fulfilment of Christ's command, a following of apostolic example, as that the present writer regards it as such because in the preceding sentence he has used the words “clinical baptism.” This affusion being used in very exceptional cases for baptism, it is not to be wondered that even by those who protested against it, it frequently received this appellation. Do not we who believe nothing but immersion to be baptism, frequently speak similarly—partly to avoid a periphrasis—respecting pouring and sprinkling? But the doctor, we say, comes at once to a practice of which we have no mention by any writer that it existed till A.D. 250. Clinical affusion, the first on record A.D. 250, though seldom practised, and also strongly condemned—yet being *colloquially* spoken of as baptism—an authority for pouring or sprinkling! And yet in the last page of his volume piety and intelligence coerce the confession: “In conclusion, candour compels me to say that the passage which I inserted from Nicephorus, on the

authority of Dr. Beecher, respecting the perfusion of Novatus, does not support either him or me. On consulting the original, I find the words, 'If it is fit to call such a thing a baptism.' Whether this clause refer to the man or to the affusion, I am sorry Dr. Beecher overlooked it; but I dare not suppress it." That this clinic baptism, if it is fit to call such a thing a baptism, called by Gregory of Nyssa, "the funeral baptism," continued, and increased, notwithstanding strong protests against it, and that it eventually became the almost universal practice even in health wherever the Pope bore sway, has been already admitted on Pædobaptist testimony. At the time referred to by Dr. H., he admits that the idea then attached to baptism was immersion, and also that *the* practice was immersion. "They did immerse," says he, and "with one immersion not content, they observed the trine immersion" (p. 340). We may also add respecting this baptism, from Dr. Bennett: "To clinical baptism, or that which was administered to those who were sick in bed, lest they should die unbaptized, it may seem useless to appeal; as the practice marks the advance of superstition" (*Cong. Lec.*, p. 200). Dr. B. means that the ordinance was then begun to be regarded as inseparably associated with a cleansing from sin and a meetness for heaven. Dr. H. in conclusion mentions "two passages in Tertullian which *are thought by some* to elucidate the controversy;" and he quotes Cyril of Jerusalem, as speaking of Simon Magus, "*to men soma ebapsen hudati*," which he is pleased to translate, "he baptized his body with water." The want of the preposition *en* has before been mentioned in relation to some passages of Scripture parallel to others where it appears, because the same event is described by both, and in relation to grammar as not proving that *with* and not *in* is the proper rendering. Further, we believe that the most violent and bigoted Pædobaptist that we have read, will admit that the proper rendering of *ebapsen*, where *hudor*, water, is the element with which it is connected, and where consequently dyeing or staining cannot be meant, is, he DIPPED.

His second proof he endeavours to substantiate by adverting to the fact that "the Fathers frequently speak of three baptisms: the baptism of water for initiation, of tears in penitence, and the baptism of blood in martyrdom." Here the word baptism is used in regard to tears and blood as we should use the English word *bathe*: and with equal force might it be maintained that the English word *bathe*, because we sometimes speak of persons being bathed in tears, in perspiration, or in blood, does not require an entering into the water, or a being covered with it. Yet Dr. H. says: "When two of these three baptisms were obviously without immersion, can it be said that the term baptism, in the current language of the ancient church, was synonymous with immersion?" And he proceeds, as if *eis* (not *en*) always occurred in Holy Writ, where there is a preposition along with the element, or as if the Baptists translated *en* into, and not in; he proceeds dishonestly to inquire, "Would any person now speak of dipping the penitent into his own tears, or of dipping the martyr into his own blood?" He might have said, Would any person be bewildered from an incompetency to understand the phraseology, if a person spoke of penitents being bathed or immersed in tears, and of martyrs being bathed or immersed in their own blood? Or he

might have inquired if it is not very usual, explicit, and well-understood phraseology, to speak of penitents being poured or sprinkled with or in tears, and of martyrs being sprinkled or poured with or in their own blood!

His third demonstration, or the third part of his demonstration, he endeavours to sustain by quotations from Theodoret, who flourished about A.D. 425, and from Cyril of Jerusalem, who died A.D. 386. He also refers to Cyril of Alexandria, who died A.D. 444, and to Gregory of Nyssa, who died A.D. 396. The strongest passage adduced is that of Theodoret, who, on Psalm li. 6, "Purge me with hyssop," says: "Thou shalt sprinkle me with hyssop, and I shall be cleansed, for the gift of baptism alone can produce this cleansing." But when this is considered along with the *known PRACTICE of immersion*, what proof is there—in applying to baptism, *which was then considered necessary to forgiveness and salvation*, either Psalm li. 6, or Eze. xxxvi. 25, or in maintaining that the sprinkling of the blood of the paschal lamb was typical baptism,—that baptism is either sprinkling or pouring? Dr. H. does not profess his belief, nor is it necessary to his argument that he should believe, that these passages refer to baptism. Might not the Fathers speak of these things as baptism on account of supposed similarity in their effects, not in the action? Also Origen, an earlier Father, who died A.D. 254, is quoted as saying, that "Elias did not baptize the wood upon the altar, but commanded the priests to do that. How then was He who did not baptize himself, but left it to others, about to baptize when he came according to the prophecy of Malachi?" When our friends begin thus to baptize the dear babes brought to them to have a good work wrought upon them, we believe that "the right of election" will lead to the choice of a single immersion as more convenient than such a trine pouring as caused the water to run "round about the altar," and "filled the trench also with water." And we rather opine, remembering how all are constituted, that such a practice would help in perceiving that the baptism enjoined in God's Word is nothing else than immersion. We might also remind our opponents that Origen appears to be very far from thinking with them that John's baptism must wholly have been administered by him personally, and not by his disciples under him. But also it is said that Irenæus, "alluding to water falling upon the dry earth, compares the baptism of our bodies to the rain which is freely shed from heaven." Neither the text nor the context being given, we know not whether this Father refers to the refreshing influence of rain, as apparent in the subsequent fruitfulness of the earth—for the great importance and advantages of baptism were early conceived—or whether he refers to the earth's surface as being saturated with the *freely-shed* rain, and to the believer as being encompassed with the water in immersion.

His fourth proposition he sustains by quotations from Justin Martyr, who flourished A.D. 164, Clement of Alexandria, who flourished A.D. 210, and Tertullian, who flourished A.D. 196, &c., which prove, says he, that "they explain the heathen ablutions as imitations of Christian baptism, although in many of them there was no immersion;" or as occupying a place in their idolatrous services like that of baptism among the Christians. But surely this is no proof that baptism is a word

synonymous in import with sprinkling and pouring, and with any or every other ablution performed by the heathen. Even Cyprian, who, speaking of the baptism of the sick or dying, says, that "perfusion is of like value with the salutary bath," does not say that baptism and its substitute, perfusion, are one and the same thing. Also the practice of these very men is a proof that they believed baptism to be immersion. And that they immersed we need not refer to historical evidence previously adduced; for Dr. H. says, "They did immerse;" and he also says, "With one immersion not content, they observed the trine immersion as the sacramental emblem of the Trinity." And he concludes his argumentation by saying: "We appeal only to their language, and our Baptist friends are quite welcome to the benefit of their example, doctrine, and practice." To "their example, doctrine, and practice," which unmistakably say that baptism is immersion, the Baptists "are quite welcome"! Certain things are designated baptism inconsistently with its action—as their writings abundantly evince from their practice what was their idea of the action of baptism—but not with their idea of the results of baptism, and these expressions, utterly worthless in the circumstances for the advocacy of pouring or sprinkling, are an unction sufficiently comforting, perfectly satisfactory to the worthy doctor! Is not this a climax in logic and ethics worthy of all by which it has been preceded? worthy of sprinkling as a pretended baptism? Let not the reader suppose that the doctor has not written with ability, and that his work is not adapted to strengthen the prepossessed in favour of sprinkling. We neither doubt his superior endowments, nor that he has put forth his best endeavours to convince us that something else than immersion may receive the name of baptism, and if honestly intended for it, may deserve the name. But a talented writer who is inferior to Dr. H., whose reading may have been wholly on one side, who is ignorant of numerous facts which prove or corroborate immersion to be the import of the Greek word, and to have been the apostolic and primitive practice, or who can ignore these stubborn things, and represent them as being beyond the flight of fancy itself, may more effectually than Dr. H. confirm an attachment to sprinkling in the ignorant, the erring, or those prejudiced in its favour.

2.—*On the washing of a small part of the body appearing, from John xiii. 10, to be, in a religious sense, equal to a washing of the whole body.*

J. A. JAMES.—"Our young people do not sufficiently store their minds with the proofs and arguments of the opinions they have adopted." "What has been adopted on impartial inquiry and sufficient evidence, is not to be lightly given up on the mere occurrence of some new objection."—*Chris. Father's Pres.*, pp. 24, 26.

THE reasoning of one opponent is, "Even a partial washing is sometimes spoken of as all that is necessary to a complete washing: 'Thou shalt never wash my feet,' said Peter to the Lord. 'If I wash thee not,' said the Lord to Peter, 'thou hast no part with me.' Peter exclaims, 'Lord, not my feet only, but my hands and my head.' Peter desired a complete washing, not a partial washing. He supposed that in order to a complete washing he should be all washed. His master corrected this error by assuring him that a partial washing was all that was necessary:

‘he that is washed needeth not save to wash his feet, but is clean every whit.’ Hence we learn that to wash a small part of the person, as the face or feet, is, in a religious sense, to wash the whole man.” The original, having different words for the two occurrences of *wash* in this verse, is free from even the partial obscurity that disfigures the English translation. The idea of the original is, that a person who had previously bathed had no need but to wash the feet. It is not in proof that there is anything whatever symbolic in this record. The disciples, having previously washed or bathed, stood in need of nothing more than a washing of the feet. The eminent Pædobaptist Professor, Dr. G. Campbell, renders the passage, “He who hath been bathing, needeth only to wash his feet.” He also adds in a note: “For the distinction between *louein* and *niptesthai*, see chap. ix. 7, N. This illustration is borrowed from the custom of the times; according to which, those who had been invited to a feast bathed themselves before they went; but as they walked commonly in sandals, and wore no stockings, it was usual to get their feet washed by the servants of the family before they laid themselves on the couches. Their feet, which would be soiled by walking, required cleaning, though the rest of their body did not. The great utility and frequent need of washing the feet in those countries, has occasioned its being so often mentioned in the New Testament as an evidence of humility, hospitality, and brotherly love.” In John ix. 7, he maintains that *niptesthai* denotes to wash or bathe a part only of the body; but that *louein* is to wash or bathe the whole body; a difference which he maintains to be uniformly observed in the New Testament, not excepting Acts xvi. 33, where he believes that the Greek phrase, not accurately rendered in our version, implies *bathing the whole body*, for the sake both of cleaning their wounds and administering some relief to their persons. On John xiii. 10, Scott, Doddridge, Hammond, and others, agree with Dr. C., whose fame, says Dr. Wilson, as a “divine and philologist has nothing to fear from the pen of detraction;” nor does “it require the aid of predatory appropriations from the republic of letters.” We believe that usually *louo*, the same as *baptizo*, when used absolutely in regard to a person, has reference to the whole body. Hence the Rev. A. A. Bonar, in his *Commentary on Leviticus*, thus writes: “Moses stood by the laver, and said, ‘This is the thing which the Lord commanded to be done.’ . . . Our Lord has been supposed to allude to this in John xiii. 10, ‘He that is washed needeth not save to wash his feet, but is clean every whit.’ A man after being in the bath, is clean; only his feet may be soiled on the floor as he steps along. So a priest after this washing of his person on the consecration-day, is clean; only he may need to wash his feet or hands again” (on Lev. viii. 5, 6). Evidently this washing of the priests is regarded as a washing of the entire person. But Dr. Dwight, on this portion of Scripture, dares to assert that “Christ has expressly taught us that immersion is unnecessary to the administration of this ordinance.” This is just as true as his assertion that “the body of learned critics and lexicographers declare that the original meaning of *baptizo* and *bapto*, is to tinge, stain, dye, or colour, and that when immersion is meant, it is only a secondary or occasional sense.” We believe that “the body of learned critics and lexicographers declare

that the original meaning of "*bapto* is to immerse; and we believe that the meaning of to tinge, to stain, or to dye, nowhere belongs to *baptizo*. Possibly, from such an import of *bapto*, he has, without examination, jumped to this conclusion. Nothing but blinding prepossessions, and these not innocently, could enable a holy and learned man to leap to conclusions so diametrically opposed to truth. Our further reply to him, which is also a reply to some others, for the sake of "convenience," shall be in the words of Dr. Cox:—

"1. Christ has not *expressly* taught us anything, in this passage, upon the subject of baptism, if by the word *expressly* we are to understand, 'in direct terms,' which is its essential signification. If anything is taught, it is obvious by *implication* only; but that the implication is that 'immersion is not essential to baptism,' cannot be maintained.

"2. Were it admitted that anything is taught by inference respecting baptism, the fair deduction would be in favour of the sentiment which Dr. Dwight opposes. There is an allusion in the narrative to washing the whole body, and to washing the feet; but in either case the washing is of a kind to imply immersion. Bathing, the practice alluded to in the former case, will be allowed to have been performed by immersion; washing the feet is also an act of immersion, as commonly performed, and as specifically represented in this passage. Jesus 'poured water'—not upon the feet, but—'into a bason, and began to wash the feet of the disciples.' If this action, therefore, be considered as symbolical of baptism, so far as the mode is concerned, it would require immersion.

"3. There is a lurking sophism in the use of the expression, 'symbolical washing.' It may be true that the washing represented *sanctification*, or rather, sincerity of heart; but it is not said to represent *baptism*; it was not therefore baptism.

"If there were any propriety in the phrase, 'symbolical washing,' or any such significance in the conduct of our Lord as would sustain the Pædobaptist objection, this must have been the performance of an ordinance, not a simple expression of humility. It was in every sense a *common washing of the feet*, and not a *symbolical rite*; intended solely to give a practical exhibition of the spirit which it became the disciples to cultivate. 'If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.' From the cleansing nature of the water, the Saviour takes occasion to advert to the general purity of his followers, and to the lamentable exception which existed in the particular case of Judas. But are we justified in denominating this action a 'symbolical washing,' because our Lord availed himself of the favourable opportunity of allusively communicating some important truths? And if we were, has this any connection with the rite of baptism? The argument of Dr. Dwight would amount to this—'Because Jesus washed the feet of the disciples, and because washing the feet was as good an emblem of sanctification as washing the whole body, therefore baptism may be administered by sprinkling or pouring'! Is it possible to conceive of any statement more illogical and inconclusive? If, however, it were even conceded that there is an allusion to baptism, it might admit of another inference which would not be at all gratifying to our opponents, but which would certainly be much more natural and obvious than that which Dr. Dwight endeavours to establish. The inference would be, not, as he says, that immersion is unessential to baptism, but that *washing the feet is essential*. We might demand of our opponents why they *pour*, and *sprinkle*, and *do not wash*? And why they pour or sprinkle, or simply touch with a drop of water the face, and not the feet, or the hands? Where is their *symbolical washing*, when they never attempt to wash at all?" (pp. 123–126).

3.—On one person not being enjoined under the law to immerse another.

Dr. L. Woods.—"Systems of error will always be found to contain a portion of fundamental truth."—*Works*, vol. i., p. 5.

Dr. WARDLAW.—"There is nothing so weak as not to be caught at by some minds, in the absence of something better."—*Vol. Ch. Lec.*, p. 10.

ASSUREDLY a command under the law that one person immerse another is not necessary to determine the meaning of the word *baptizo*. We look not to heathen or to Jewish rites to find a model for Christian baptism. If since the world began one had not immersed another, its injunction by Christ would be sufficient. Whether we are to immerse ourselves or to be immersed by another, we learn, not from the meaning of *baptizo*, or the practice of nations,—Jewish or heathen,—but from Christ's commission, and New Testament records of the administration of this ordinance.

4.—*On dipping, pouring, and sprinkling being all variously used as signs of cleansing, or of spiritual blessings.*

J. COX.—“The infinite mind of God alone can estimate the evil resulting from but one wrong principle. Such a principle may seem at first, even to its opponents, to be but a *very slight* deviation from the truth; a good man may be its author, and although *he* may not be conscious of any wrong motive in maintaining and diffusing it, its consequences may be most deplorable. Once introduced by him into the world of mind, it is soon cherished by those who differ widely from himself; it is trained and disciplined beneath *their* care, and when grown to maturity becomes a monster of destruction. It is thus that in all ages the ‘mystery of iniquity’ hath worked. Most of the abominations of Rome had their birth in the true church of God; this fact shows the fatal consequences of the least departure from ‘the simplicity that is in Christ.’”—*In Tes. of Em. Pæd.*, pp. 69-71.

SUPPOSING that pouring, sprinkling, and immersing, are variously used as asserted, will it follow that a person might practise sprinkling when God commanded pouring, or might practise pouring when God commanded immersion? If the ordinance of baptism is emblematical of purification, it does not follow that we may adopt any action but such as is included in the Greek term *baptizo*. We do not say that God might not have used a word indicating His approval of pouring or sprinkling; or that He might not have said, Let water be used according to the option of each individual; we say that, instead of giving such a precept, He has enjoined immersion. Whatever facts, doctrines, and blessings are symbolized in the action of Christian baptism, are symbolized in immersion.*

5.—*On Baptists as ASSUMING that baptism is immersion.*

D. WALLACE.—“I ask you to produce a single example of its use, either figuratively or literally, in which the object baptized is not wholly covered. If it is the finger, or hand, or body that is spoken of, the whole of the finger, or hand, or body are in the element.”—*Rejoinder*, p. 13.

WE know not that the charge of assumption is justly applicable to the writings as a whole, or to the chief arguments, of any Baptist writer. As to ourselves, our first endeavours have been to prove that baptism is immersion. Hence we have adduced the testimony of lexicographers, of Greek writers, of early translations of the New Testament; testimony from Jewish proselyte baptism, and from eminent Pædobaptists; testimony from the figurative use of the word, from the words with which in Divine truth it is associated, and from the distinction existing between the actions pouring, sprinkling, and immersing; testimony from the applicability of immerse to all occurrences of the word, and from the absurdity involved if any pretended meaning is applied to all instances of the occurrence of the Greek word in the New Testament; from historical evi-

dence of a change ; and from the futility of all known objections. It is after all this that we come to examine minutely the baptism of John ; the baptism of the Spirit ; of the three thousand ; of the eunuch ; of the children of Israel in the cloud and in the sea, &c. The examination of these records of baptism, in some of which our opponents allege that its meaning is not immersion, we leave with the conviction, not only that there is nothing in any passage, or in all the passages united, to prove that baptism means anything else than immersion, but that in many of these passages there is much confirmatory evidence that its import is immersion ; and that the views and reasonings of our opponents are inconsistent with the natural import of the passages, with the evidence arising from other portions of Scripture, in *some* instances with their own practice, with all logic, and with all probability, if not even with possibility also ; and that such contradictions and absurdities, especially on the baptism of Israel in the sea and in the cloud, and on the baptism of the eunuch, which is more minutely described than that of any other, are involved in the assertions and reasonings of our learned opponents, as on the part of estimable, intelligent, and Christian men, can be accounted for only by the most blinding influence of prepossessions.

We are not conscious of feeling any desire to retaliate on our friends, yet our convictions certainly are, that infant sprinkling rests exclusively on "groundless assumptions." It is assumed—not proved—that *baptizo* has a secondary meaning. This we say, after minutely examining supposed difficulties. It is *assumed* that the prophecies and records of the gifts of the Spirit are all the baptism of the Spirit. It is *assumed* that the *pouring out* of the Spirit is baptism, irrespective of abundance so as to *fill* "all the house where they were sitting," or, so to speak, to penetrate and fill the soul so that it may be said to be immersed in the Divine Spirit. As a person filled with drink is said to be immersed in drink, and a person filled with grief to be immersed in grief, so a person filled with the Spirit may be said to be immersed in the Spirit. Nor was it any poetic licence in the use of the Anglicised word *baptized*, which Cowper seized, when he said :—

"Philosophy, baptized
In the pure fountain of eternal love,
Has eyes indeed."—*Task*, b. iii.

Could poured or sprinkled be substituted for baptized ? Is there not the greatest propriety in the expression "baptized *in*" ? Again, is it possible that Dr. James Hamilton can attach to the word *baptized* any other meaning than that of immersed, when he says, "We are now come to that great 'cloud of witnesses' into which the new-born Church of England was baptized" ? (*Christian Classics*, vol. i., p. 45.) So the Rev. W. Morley Punshon, on Macaulay, says : "He is not, alas ! the Christian apostle, the witness alike amid the gloom of Gethsemane, and on the mount of vision ; not for him are either those agonies or that mountain-baptism ; he would have 'feared to enter into the cloud.'"—*Ex. Hall Lec.*, p. 21. 1861–2.

But we forbear further animadversion or repetition, except to state that while the practice of our friends is inconsistent with pouring, their

prayers for the baptism of the Spirit are as inconsistent with a few drops, with anything less than abundance, as are the sentences, "He shall dip his foot in oil;" "I will make mine arrows drunk with blood."

6.—On Dr. Johnson's definition of BAPTIZE and BAPTISM.

Dr. Cox.—"Unless it were a mere oversight, there would appear disingenuousness in attempting to palm an English term upon us as explanatory of an original Greek particle, and to make the English applications of an English word at so considerable a distance of time the rule of determining . . . in a long departed language."—*On Bap.*, pp. 32, 33.

"JOHNSON, with regard to philology, his favourite branch, and with regard to a term so long and fiercely controverted," is introduced by Dr. Williams, to whom we have repeatedly referred, and whom Dr. Morison, in a jubilee memorial, entitled, *The Fathers and Founders of the London Missionary Society*, has designated "the first theologian of his age" (p. 427), as saying that "to baptize is to christen, to administer the sacrament of baptism to one. *Baptism*, an external *ablution* of the body, with a certain form of words." This quotation is thus pompously introduced: "Dr. S. Johnson, as every one knows, cuts no mean figure in the annals of English literature, and stands eminently conspicuous as a lexicographer; one would expect, therefore, he could not fundamentally and *essentially* mistake as to the primary acceptation of a word, than which hardly any his famous dictionary contains had been more controverted; and yet this celebrated author has actually erred in that manner, if our opponents are in the right. He considers the word *baptism*, and we believe, with great propriety, not as confined to any one specific action, as to *sprinkle*, to *dip*, or the like, but as a term of latitude, according to its biblical and sacramental use" (*Antip.*, vol. ii., pp. 382, 383). This boasted use of Dr. Johnson is as decisive against the Baptists as some things that have been previously noticed. Dr. W. appears oblivious of the fact that Johnson's celebrated work is not a *Greek lexicon*, but an *English dictionary*; and that the author's business was to show—not how the Greek terms for these words are used in Greek writers—but what are the ideas generally annexed to these Anglicised words in English writings. Supposing Dr. Johnson's definition of the sense attached to the Anglicised words to be ever so correct, it is no proof that *baptizo* in the time of the apostles, and unto the time of Dr. W. himself, did not mean exclusively to immerse; it is no proof that it has ever meant what is meant by the English verb *to christen*. "We do not believe," says Dr. Carson, "that baptism, as an English word, is synonymous with immersion. As an English term it respects not mode at all, but refers to what is considered the rite, apart from the mode" (p. 383).

The same Dr. Johnson defines the word *bishop*, "One of the *head order* of the clergy." Do our Nonconformist brethren believe that this is a scriptural definition of the *episcopoi*, to whom, along with the deacons and saints at Philippi, the apostle Paul wrote an epistle? (Phil. i. 1.) Also Dr. Johnson thus defines the import of "Baptism.—An external ablution of the body, with a certain form of words, which operates and denotes an internal ablution or washing of the soul from original sin." Not to animadvert on what he says that baptism "operates," is the sprinkling of the face "an external ablution of the body"? Dr. G. Campbell has justly remarked:—

"There has come a *gradual change* on the meaning of many words, consequent on the changes which have been gradually introduced into the church, in religious ceremonies, modes of government, and formularies of doctrine. . . . *Old* names are given to things comparatively new, which have by insensible degrees arisen out of the old, and have at last supplanted them" (*Four Gospels*, preface, p. 12). In proof that Dr. Johnson did actually give to words the meaning which in English they had acquired, we need cite nothing more than a conversation related by his biographer, Mr. Boswell. He says that Dr. Johnson "argued in defence of some of the peculiar tenets of the Church of Rome. As to giving the bread only to the laity, he said, 'They may think that, in what is merely ritual, deviations from the primitive mode may be admitted on the ground of convenience; and I think they are as well warranted to make this alteration, as we are to substitute sprinkling in the room of the ancient baptism.'"

Besides, we might adduce a subsequent lexicographer of the highest respectability, according to no meaner authority than that of Abp. Trench, but whose four guinea volumes every one cannot purchase. Dr. Richardson gives as the import of Baptize only the following: "To dip or merge frequently, to sink, to plunge, to immerge." Also the *Imperial Dictionary*, which by some may be better known, gives as the import of "Baptize.—To administer the sacrament of baptism to; to christen. By some denominations of Christians, baptism is performed by plunging, or immersing the whole body in water; and this is done to none but adults. More generally the ceremony is performed by sprinkling water on the face of a person, whether an infant or an adult; and in the case of an infant, by giving him a name, in the name of the Father, Son, and Holy Spirit, which is called christening." This import, as we think, is less classical than Richardson's, but strictly accordant with the present use of the English word. One paragraph is more correct under the word Baptist, where it is said, "It may be stated that the Baptists believe the ordinance should be administered to regenerated believers only, not exclusively to adults, but to children also, who give evidence of being born of the Spirit." If the present use of words determined their pristine meaning, and if we might mingle the Greek and the English, and, after the example of Dr. Williams, deduce the ancient import of the Greek from the present and changed import of the English, it would not be difficult to learn that to christen is to make a Christian, or to baptize; that we are made Christians by baptism; and thus that baptismal regeneration is an incontrovertible fact!

7.—*On the evidence from carved and painted representations of baptism.*

DR. CARSON.—"It is astonishing how silly wise men will become, when they attempt to force the Word of God. It is only in the things of God that men are children."—*In Tes. of Em. Fed.*, p. 7.

MR. THORN says: "The usual mode, from the second century downwards, as evinced by ancient carved and painted representations,—the *best possible* evidence in such a case,—was this: the candidate stood in the water up to his ankles, knees, or middle, and the minister—from his hand or a vessel—poured the element on his head" (pp. 6, 7). Not to dwell on the practice of our opponents as being so vastly different from this, it may be soon enough to reply to Mr. Thorn when he has proved that these carved or painted representations of baptism were made in

the second century. The pictorial representations of the Lord's Supper, where the disciples are represented in a sitting, not a recumbent posture, we believe equally to prove the exact position of the apostles when first attending to this institution. We know not that there is either proof or probability that any existing carved or painted representation of the Lord's Supper or of baptism was made in the second or third century. We would not, however, adopt a practice, or recommend the adoption of a practice, in opposition to God's Word, even if it originated as early as the second century. Yet C. Taylor is so deeply moved by evidence of John's practice from this "art of the painter" that, after admitting that the descent of the Holy Ghost is improperly represented as taking place whilst Christ was in the Jordan; and after teaching that the "pouring is distinct from the prior immersion"—the pouring being done by John, and the immersion by the candidate himself—he says: "I am not aware that a more forcible appeal can be made to the heart and judgment by means of the senses. Every man not stone-blind, or worse still, so *blind as those who WILL NOT SEE*, must feel the force of this appeal" (*Facts, &c.*, p. 34). The italics and capitals are his. We do not now remember a more contemptible display of learning and bigotry, or a greater outrage of fact and common sense by hypothesis.

8.—*On the practice of the first thirteen hundred years, as coming down to us through a Popish channel.*

Dr. L. Woods.—"Make the Bible the only standard of moral and religious truth." "In all your inquiries after truth, seek the illumination of the Holy Spirit."—*Works*, vol. i., pp. 6, 10.

DR. WILLIAMS tauntingly says: "It is urged, *that dipping was in use for thirteen hundred years*; that is, through the darkest times of Popery! What a mighty recommendation!" That Popery so long hesitated to pronounce sprinkling valid in other than the exceptional cases of illness or weakness is thus sneeringly referred to. Would there have been such language if sprinkling had had such an existence for the first thirteen hundred years? It is also overlooked that apostolic times are included in these thirteen hundred years. But even those who admit that the apostles sometimes immersed, can vilify such a practice. Suppose it were said that reading the Scriptures, public prayer, and homiletic instruction, were practised in the church for thirteen centuries, what should we think of the scornful reply: "That is, through the darkest times of Popery! What a mighty recommendation!" Perhaps it is not materially different from what many do in substance assert, that "even if immersion was in fact the original mode of baptizing in the name of Christ," the practice is so repulsive to the feelings, so dangerous to the health, and so offensive to delicacy, as to "make it improbable that no accommodation of the form should take place without vitiating the ordinance" (R. Watson). We have written in defence of God's ordinance, not of Popery; nor even of the Baptists, except in relation to the practice of immersion. We have not eulogized the delay of baptism after the credible profession of faith, or the publicity which is sometimes given to baptism by its previous announcement, and by its invariable practice with some before a public congregation; nor have we lauded

insufficient regard to the purity of the water, or to the doing of all things decently and in order. We have not advocated the appearance of candidates before the church, and the requiring of an oral confession before the church previous to any administration of baptism by the pastor of the church. That which we have advocated is obedience to God's command, which certainly none should neglect, even though it could be proved that the Pope or the devil did likewise.

9.—*On the silence of Scripture respecting the sprinkling of infants, and on the burden of proof for positive and negative assertions and practice.*

Dr. L. Woods.—“Make truth itself the object of your inquiries.” “Pursue this object with candour and impartiality; with liberality and independence; with laborious and thorough investigation; and with patience and perseverance.”—*Works*, vol. i., pp. 1, 2.

WE have already adduced Dr. Carson, approved by Dr. Halley, on the burden of proof. Yet Mr. Stacey styles his own observations “a defence of baptism by sprinkling, of which no answer can be deemed a sufficient refutation, short of a proof from the Word of God that immersion is set forth with such distinctness, and enjoined with such authority as to be the only mode in which the rite can truly and acceptably be administered” (p. 177). We know of no higher authority than Christ, and no more solemn injunction than that given by Him, which was immediately preceded by the declaration of having all power in heaven and in earth, and followed by a command to universal obedience, and by the promise of His abiding presence. And we know no word in the Greek more explicitly teaching to immerse—we do not say teaching the mode of immersion—than the word given by the Spirit of inspiration as Christ's command. Yet the language of Mr. S. and of others seems to demand from Christ that He should have told us that we are not to adopt a substitute for this immersion. Elsewhere he says: “Now, to establish the doctrine that baptism is valid only as immersion is the mode, it must be shown that the word baptize has no other meaning in classic, or, if in classic, in sacred literature” (pp. 198, 199). We deny that Mr. Stacey's assertions fairly represent the burden of proof. We produce overwhelming testimony to the import of immersion. If the word has any other meaning it devolves on our opponents to prove it.* But Dr. Williams says: “Nothing can be admissible in evidence against Pædobaptist principles, which does not reject and excommunicate infants in the *most express and unequivocal manner*.” It has been said, We want no new command for tithes in the Gospel, if they are not forbidden and abrogated by Christ. This is more plausible than the demand for an express and unequivocal prohibition of sprinkling, yet it has been replied to in a manner that would secure the approval of our Nonconformist Pædobaptists. We object not to Bp. Taylor, when he says, “He that affirms must prove. To him that denies, a negative argument is sufficient. For to a man's belief a positive cause is required; but for his not believing, it is suffi-

* A Baptist writer says: “The Congregational reviewer said of Dr. Carson's famous work on baptism, ‘If his axioms be axioms, the question is settled for ever, and we must become Baptists.’ The Presbyterian reviewer said, ‘We have no fault to find with his axioms.’”

cient that he hath no cause." If from the silence of Scripture, or from its not *speaking expressly against* the peculiarities of the Papal system, we were to admit that such peculiarities were believed or practised in apostolic churches and with apostolic sanction, a great part of the haughty claims and abominable superstitions of Popery must be approved. It is not expressly affirmed in Scripture that there is no such place as purgatory; that Mahomet is not a true prophet; that the moon is not a mill-stone; or, adopting the negatives of Mr. V. Alsop when writing against a Protestant Episcopalian, we have not the *express* prohibition in Scripture, "Thou shalt not stand upon thy head; thou shalt not wear a fool's coat; thou shalt not play at dice or cards in the worship of God." "Thou shalt not use the cross in baptism; thou shalt not use cream, oil, spittle" (*Sober Inquiry*, pp. 345, 346). We have repeatedly in this work—beyond what could be legitimately demanded from us—adduced negative evidence to expose the perfect nullity of the strongest objections brought against immersion.

10.—*On the fewness of those who oppose the idea that any application of water is baptism.*

S. MARTIN.—"You know some persons decide everything by numbers; and they say that the voice of the multitude is the voice of God." "We say that, as a rule, the history of the world will show that majorities are in the wrong."—*Westm. Ch. Pul.* First Se., pp. 152, 153.

I. R. PITMAN.—"Religious truth is not necessarily degraded by the paucity of its adherents." "The many may be right, but not because they are the many." "When Christ was manacled and buffeted; when all His disciples forsook Him and fled; when Christ was writhing upon the cross;—where was then the Christian church? Was it in the multitude of those who exclaimed, 'Not this man, but Barabbas'?"—*Lec. on the First Six Chs. of John*, pp. 324, 325.

H. W. BEECHER.—"A man in the right, with God on his side, is in the majority, though he be alone; for God is multitudinous above all the populations of the earth."—*Life Thoughts*, p. 24.

J. G. MANLY.—"The inquiry is not what is old, but what is true; not what is customary, but what is canonical; not what churches say, but what Christ himself says."—*Eccle.*, pp. 273, 274.

W. RHODES.—"The fear of transgressing the boundaries of received opinions in religion is the greatest impediment in the way of gaining satisfactory knowledge of Divine truth."—*Memoirs*, by C. Stanford, p. 37.

PEOPLE'S FRIEND.—"The true course of historical development . . . is sometimes with the minority, and that a very small one, while the great body is corrupt. In the church of Sardis, Christ had 'a few names which had not defiled their garments,' while the church in general 'had a name that it lived and was dead.' Truth must not be put on the issue of a popular vote. If we cannot acknowledge her except in a majority, we must inevitably have gone with 'the world of the ungodly,' and pronounced Noah a wrong-headed agitator. We must have decided the idolatrous nations to be in the right, and the solitary emigrants from Ur in the wrong. . . . How could we have espoused the cause of the Baptist, or of the Redeemer himself, against all the dignitaries of the ancient church, or have taken part with early Christianity when the Jews called it heresy, and the Greeks despised it as foolishness, and the Romans denounced and drove out its professors as atheists and enemies of the human race, and it was everywhere spoken against, and its most illustrious teachers were accounted as 'the filth of the earth, and the offscouring of all things'?"—*Oct.* 2nd, 1853.

THIS, as an argument against immersion, is not *expressly* adduced by any whom we have read. And if the representation of this as given by several writers were literally correct, it would not follow, as a matter of course, that the great bulk of professing Christians must needs hold sentiments and pursue a conduct accordant with the Oracles of God. Of Scotch Christians we presume that Presbyterians constitute the great majority. In England, we doubt not, they constitute a small minority. Neither fact proves anything with regard to the scriptural or unscriptural character of their church government. We may express our regret that the representation in regard to numbers is not by some given more fairly; and that the inquiry is not more earnest and extensive, "What is written in the law?" We do not advocate deviation from the conduct of others

without being able to assign a rational cause; but we deem it a pitiful reason to be assigned for sentiments and practice: My fathers before me thought and acted thus; my neighbours around me think and act in this way; that is all I know about its propriety or impropriety. Can it be otherwise than commendable for persons to be able to assign a sufficient reason why they deem Christianity to be of God, and not a cunningly-devised fable; why they deem a certain ceremony to be a doctrine of Christianity, and not an invention of man?

If our conduct must be regulated by numbers and previous customs, we must give to Wycliff, Huss, Luther, and others, a different place from that which we have been accustomed to assign them. The commendation bestowed on the Bereans we must reverse. The sect everywhere spoken against we must unite to condemn. The Romans, who wished to hear from his own lips what Paul, who belonged to this sect, had to say in self-defence, we must consider as foolishly and dangerously wasting their time. The law of heathen Rome, which forbade the condemning of a criminal until he had had the opportunity of vindicating himself, if possible, from the charge brought against him, we must regard as ridiculously needless. And the perusal of tracts and volumes in opposition to the customs of our forefathers, and to "the common, though not universal judgment of the church," we may encourage as much as Popery encourages a reading of the Bible. Dr. A. P. Stanley says: "The solitary protest is always to be honoured: the lonely martyr is avenged at last. Churches and nations, and whole generations, often seem to lose their reason" (*Gr. Church*, p. lxx.). Our appeal is not, however, to numbers, many or few, but "TO THE LAW AND TO THE TESTIMONY." The Hon. and Rev. H. M. Villiers says: "Cultivate the Christian grace of courage. Courage to be singular for the Lord's sake."—*Ex. Hall Lec.*, p. 283. 1851.

§ 38.—FUTILITY OF OBJECTIONS WHICH RELATE LESS TO THE MEANING OF BAPTIZO, THAN TO THE PRACTICE OF IMMERSION.

1.—*On not being an Anabaptist.*

GREGORY.—"That is not said to be iterated which is not certainly demonstrated to have been rightly and duly done."—In Du Veil, on Acts ii. 38.

MANY of our opponents admit that the evidence in favour of immersion as the import of baptism greatly preponderates over that in favour of pouring or sprinkling; but they express their inability to deny that pouring or sprinkling may be baptism, and they do not wish to be re-baptized. We do not wish them to be immersed, if they regard that which they have received, or that which they have been told has been done to them, as scriptural baptism. We repudiate anabaptism as much as our opponents, however much by some of them we may be stigmatized with the name; but we regard Christian baptism as the voluntary act of a disciple of Jesus. "Doubtless," says Buddeus, "if baptism was not rightly administered with reference to those things which belong to the substance of it, it is all one as if the person had not been baptized; and, therefore, he is to be *baptized*, and not *re-baptized*" (*Theol. Dog.*, l. v., c. i., § 10). We do not regard sprinkling or immersion, administered to

an unconscious babe, or forced upon any subject, as the baptism enjoined by Christ; but rather as a substitute, good for nothing, and worse than nothing, causing in so many instances a neglect of Christ's solemn and significant institution. Does a person put on Christ when he cannot put on the least part of his own clothes? Is a person buried with Christ by infant sprinkling, and does he ever then rise again to newness of life?

Mr. Thorn may not have the same views and feelings as his brethren in regard to anabaptism, as he considers the Saviour himself, and the first disciples of John and of Jesus, to have been Anabaptists. He says: "From the prevalence, and even universality, of baptism among the Hebrews, we may safely conclude that John himself had been baptized in his childhood or youth; that our beloved Lord had undergone this ceremony in His early years; and that all the disciples both of John and of Christ had received this ordinance while they were young."—*Inf. Bap.*, p. 411.

2.—*On the reflection which would be cast by present immersion on previous sentiments and practice.*

LUKE, THE EVANGELIST.—"Rejoicing that they were counted worthy to suffer shame for His name."—Acts v. 41.

PAUL, THE APOSTLE.—"After ye were illuminated ye endured a great fight of afflictions" (Heb. x. 32). "Ye have not yet resisted unto blood, striving against sin."—Heb. xii. 4.

BUNSEN.—"A severe trial, therefore, awaits any one who looks primitive Christianity in the face."—*Hipp.*, vol. ii., p. viii.

Mrs. H. JUDSON.—"I now, also, began reading on the subject, with all my prejudices on the Pædobaptist side. After close examination for several weeks, we were both constrained to acknowledge that the truth appeared to be with the Baptists. It was extremely trying to reflect on the consequences of our becoming Baptists. We knew that it would wound and grieve our dear Christian friends at home, that we should lose their approbation and esteem. We thought it probable our support would be withdrawn, and, what was more distressing, we knew that we must be separated from our missionary associates, and go alone to some heathen land. These things were very trying to us, and caused our hearts to bleed for anguish." "I have been much distressed for the week past, in view of the possible separation between our missionary brethren and ourselves. Mr. J. feels convinced, from Scripture, that he has never been baptized, and that he cannot conscientiously administer baptism to infants. As we are perfectly united with our brethren in every other respect, and are much attached to them, it is inexpressibly painful to leave them, and go alone to a separate station. But every sacrifice that duty requires must be made. It is painfully mortifying to my natural feelings to think seriously of renouncing a system which I have been taught from infancy to believe and respect, and embrace one which I have been taught to despise; but while, if ever I sought to know the truth,—if ever I looked up to the Father of Lights; if ever I gave up myself to the inspired Word,—I have done so during this investigation. The result is, that, laying aside my former prejudices, and fairly appealing to the Scriptures, I feel convinced that nothing really can be said in favour of infant baptism or sprinkling." "We are confirmed Baptists, not because we wish to be, but because truth compelled us to be. We have endeavoured to count the cost, and be prepared for the many severe trials resulting from this change of sentiment. We anticipate the loss of reputation, and of the affection and esteem of many of our American friends."

Dr. S. DAVIDSON.—"It is better to comply with the suggestions of conscience than to please men. The favour of others, gained at the expense of conceding what conscience disallows, is too dearly purchased."—*Cong. Lec.*, pp. viii., ix.

Prof. WALTER SCOTT.—"We care not what may be the number or the nature of the preconceived opinions which we may have to reject, or however strange and contrary to our former belief may be the dogmas which we are required to receive, provided sufficient proof be afforded that the former are prejudices, and that the latter are the doctrines of the Word of God. We wish to be prepared to follow truth wherever it may lead, or whatever the sacrifices of long-cherished opinions which it may require us to make." "We have often felt" "what painful sacrifices of feelings and wishes must be made to the authority of Scripture, in order to embrace some tenets of a contrary system;—sacrifices so painful that nothing but deference to the testimony and command of God could induce us to make them."—*Cong. Lec.*, p. 13.

Dr. J. MORISON.—"Those who are Christ's disciples must take up their cross and follow Him; and then only are His commandments not grievous when obedience is animated by love to himself."—*Horn. for the Times*, p. 268.

R. MIMPRISS.—"We must not allow the opinions of even those we recognize in office under God to prevent us from doing what we know to be His will."—*Treas. Har.*, p. 91.

J. A. HALDANE.—"Upon the whole, it seems evident that it highly becomes us to attend to every part of the Word of God. Everything we there meet with is important. Were Scripture more studied under this impression, there would be a rapid progress among Christians, both in knowledge, in uniformity of sentiment and religious observances, and in the practice of holiness."

... We ought, indeed, cautiously to avoid being tossed to and fro with every wind of doctrine: but if our steadiness does not arise from regard to the authority of God; if it does not proceed from diligent attention to His Word, it no more deserves the name of steadfastness in the faith than the parsimony of a miser deserves the name of economy."—*Soc. Wor.*, pp. 16, 17.

J. A. JAMES.—"Be you, therefore, an advocate for truth; for error is sin. Error cannot sanctify."—*Christian Father's Pr.*, p. 131.

Prof. MANSEL.—"The highest principles of thought and action to which we can attain are regulative, not speculative."—In Goldwin Smith, on *Rat. Rel. and Rat. Obj.*, p. 3.

ONE hesitates to be immersed because he has so long been a professing Christian, and has not till recently doubted whether he has been scripturally baptized. We admit that baptism, the initiatory ordinance, is most appropriate at the commencement of the Christian course. This was the practice of apostolic times. Nor do we see how it can consistently be designated the initiatory ordinance, except by those who maintain that faith ought to precede baptism, the profession of this faith being made in the act of baptism, or by those who most erroneously believe that regeneration takes place in and by baptism. The consistency of nonconforming and non-tractarian Pædobaptists we do not perceive. But the fact of this ordinance having been neglected for years by any Christian, whether from error or some other cause, no more justifies continued neglect than neglect in embracing the Gospel justifies continued impenitence and unbelief. Shall there be continued neglect of what Christ has ordained because obedience would imply on our part previous ignorance or negligence? Shall Christ be thus treated? If there is a conviction from the records of inspiration that the ordinance of Christ has hitherto been practically disregarded, let there be willing and prompt obedience. What should we think of the reply of an aged sinner to God's message in the glorious Gospel, If I now receive Christ, it will seem as if I had been foolish and wicked all my days: I cannot take a course that will involve such a reflection on myself? Where is the evidence of our piety, and what practices in infidels and Papists, or in professing Christians, can we reprobate, if we ourselves are continuing in known disobedience to God? What must be the result, if we deliberately and perseveringly dishonour God that we may not dishonour ourselves? Cannot we bear the idea of its having been thought that we have held erroneous sentiments in regard to one of Christ's ordinances? Do we not pray for the forgiveness of sins of omission, as well as commission; that we may be guided into truth and duty; and that we may have grace to serve God acceptably, with reverence and with godly fear? Do we not sing:—

"Make me to walk in Thy commands;
'Tis a delightful road," &c.

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so Divine,
Demands my soul, my life, my all."—WATTS.

"Not a broken, brief obedience
Does the Lord of heaven demand;

He requires our whole allegiance,
 Words and deeds, and heart and hand:
 God will hold divided sway
 With no deity of human clay."—BOWRING.

"Jesus, Thy boundless love to me
 No thought can reach, no tongue declare;
 O knit my thankful heart to Thee,
 And reign without a rival there;
 Thine, wholly Thine, O let me be,
 And all my heart be wrapt in Thee."—WESLEY.

"Welcome, welcome, dear Redeemer,
 Welcome to this heart of mine;
 Lord, I make a full surrender,
 Every power and thought be Thine:
 Thine entirely,
 Through eternal ages Thine."—HASTINGS.

Under the Old Testament we have three examples of obedience to a Divine institution, which especially rebuke the dishonourable excuse for continued disobedience which we are now considering. First, the keeping of the Passover in the days of Hezekiah (2 Chron. xxix., xxx.): "They established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the Passover unto the Lord God of Israel at Jerusalem: FOR THEY HAD NOT DONE IT OF A LONG TIME IN SUCH SORT AS IT WAS WRITTEN." They did not say, We shall reflect on ourselves and our forefathers; but they obeyed God. Secondly, we have an observance of the Passover in the days of Josiah (2 Kings xxii., xxiii.). To their honour, not infamy, it is written: "Surely there was not holden such a Passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah." This accords with sincerity in praying to be strengthened and filled with the Spirit, to be holy as God is holy. Thirdly, we thus read of an observance of the feast of tabernacles in the days of Nehemiah: "And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness" (Neh. viii. 17). Are they blamable for observing more minutely the ordination of God than it had been observed for about a thousand years? Did the shame destroy the joy? Did not the shame have exclusive reference to past neglect? "Then shall I not be ashamed, when I have respect unto all Thy commandments." Neglect, however lengthened, does not weaken or alter Divine laws. The discovery of neglect should be followed or be accompanied by the resolution, "I will keep Thy statutes: O forsake me not utterly" (Psalm cxix. 8). "I will delight myself in Thy statutes: I will not forget Thy word" (ver. 16). Did Dr. Judson, Paul, the apostle, or any other persons, ever repent their discovery and renunciation of error, at whatever cost it might be? One course is demanded from all who have "respect unto the recompense of the reward."

Dr. INNES has remarks on a kindred subject that are here applicable. An objector fears the impression "of a certain fickleness of mind" which will be produced by a change of sentiment on this minor matter on this external institution,

which may have an "unfavourable effect both on those who believe the Gospel and those who do not." Amongst other things, Dr. I. replies: "I am sure you have too just views of the importance of regarding the dictates of conscience, and of the imminent danger of trifling with conviction, to wish any one to act in opposition to what is the result of his mature and deliberate inquiry. Obedience to Jesus Christ, I am confident, not only enters into your definition of a Christian, but forms an essential part of it; and what is implied in this obedience must, in the case of every individual, be regulated by his conviction, after mature inquiry, of what it is that Jesus commands. All that is often brought forward, then, with regard to the relative importance of this subject, when compared with others, has nothing to do with the way a man ought to act here. The ordinance of baptism, whether viewed as more or less important, all allow ought, at least, to be observed conscientiously. The Divine authority ought to be recognized in it: and no man can do this unless he observe the ordinance in that way which it appears to him that authority enjoins." "To speak of fickleness, or a disposition to change, is here begging the question. All admit that if a man be wrong, it is an indication not of his fickleness, but of his attending to the will of God, if he change from error to truth. If a Socinian were to adopt just views of the Gospel, you would not say it indicated fickleness, but every Christian would rejoice in such a revolution in his sentiments." "I have heard some good men speak as if they thought a change almost the greatest possible evil, and as if it were even preferable to continue the practice of error to a certain extent rather than incur the charge of versatility, and, as they say, lose their influence, by forsaking a practice they formerly observed. Now, I really have no conception of a Christian acting on this principle. Had our forefathers done so, what would have become of the Reformation? and, I may add, if this principle were adopted, what would become of all those improvements in the various departments of human knowledge which are progressively breaking upon the world, and adding to the general stock of our information? Let it not be said that these changes tend to reflect on the excellence and perfection of Scripture. No; they only reflect on our former interpretation of it. It is no disparagement to the volume of nature when one who is employed in studying it alters his sentiments respecting a particular department of its laws, from perceiving that his former interpretation of them was wrong; and it as little reflects on the volume of revelation if a more minute examination of the doctrine which a particular department of it contains should lead to a similar change."—*Euge. and Epe.*, pp. 197–200.

Also the following from Baptist and Pædobaptist are equally good and appropriate:—

W. BROCK.—"What I want at your hands, gentlemen, is a solemn determination to abide by well-formed convictions, through evil as well as through good report. If you must suffer persecution for confessing Christ before men, be it so. Confess Him in face of the persecution, borne up against all temptations to cowardice by the promise of Immanuel, that then He will confess you before His Father and the holy angels. 'Him that honoureth me, I will honour. He that despiseth me shall be lightly esteemed.'" "Sterling humility and genuine reverence for the Almighty will lead us to take His Word for all that it means." [Yes, His word of precept as well as promise.]—*Ec. Hall Lec.*, pp. 371, 379. 1851.

AUTHOR OF "GOD IS LOVE," &c.—"I regard it as one of the worst features in the aspect of the religious world at this moment, that Christians shrink from embodying in practice *all* their principles, merely because some of these principles happen to be unpopular."—*The Dying Com. of Christ*, p. 69.

DR. J. PARKER.—"Endeavour with a brother's tenderness and urgency to show them that it is well to be wounded in a good cause; that a scar may be a brave soldier's best medal, and that no sacrifice is too costly to be offered upon the altar of an incorruptible conscience."—*Ch. Ques.*, p. 194.

3.—*On having received the thing signified by Baptism, and on this as sufficient.*

JEHOVAH.—"And look that thou make them after their pattern, which was showed thee in the mount" (Exodus xxv. 40). "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah viii. 20.

JOHN, THE APOSTLE.—“This is the love of God, that we keep His commandments.”—1st Epis., v. 3.

H. HUNTER.—“Every plant which my heavenly Father has not planted, shall be rooted up.” No matter whether it respects doctrine or discipline, every plant shall be rooted up. God ‘will gather out of His kingdom all things that offend.’ “He has the highest claims to the entire submission of our will . . . the warmest and holiest affections which can be enkindled in the human heart.”—*Last Scenes*, pp. 107, 103.

DR. CHALMERS.—“Had no message come to us from the fountain-head of truth, it were natural enough for every individual to betake himself to his own speculations. But a message has come to us bearing on its forehead every character of authenticity; and is it right now, that the question of our faith, or of our duty, should be committed to the capricious variations of this man’s taste, or that man’s fancy? *Our maxim and our sentiment!* God has put an authoritative stop to all this. He has spoken; and the right or the liberty of speculation no longer remains to us. The question now is: ‘What thinkest thou?’ In the days of pagan antiquity no other question could be put; and the wretched delusions and idolatries of that period let us see what kind of answer the human mind is capable of making when left to its own guidance, and its own authority. But we call ourselves Christians, and profess to receive the Bible as the direction of our faith; and the only question in which we are concerned is, ‘What is written in the law?—how readest thou?’ The Bible will allow of no compromise. It professes to be the directory of our faith, and claims a total ascendancy over the souls and understandings of men. ‘Whosoever addeth to, or taketh from, the words of this book, is accursed,’ is the absolute language in which it delivers itself. This brings us to its terms. There is no way of escaping after this. We must bring *every thought into the captivity of its obedience*; and closely as ever lawyer stuck to his document or to his extract, must we abide by the rule and the doctrine which this authentic memorial of God sets before us.”—*Evi. of Christianity*.

D. MACALLAN.—“Obedience to the first law delivered to mankind was a much stronger test of submission to the authority of God, than obedience to the command, ‘Thou shalt not kill.’ Thus, ‘Go wash seven times in Jordan,’ was much more trying to Naaman’s faith in Elisha the prophet, than if he had provided him with a medical solution to anoint his body;—and thus, ‘Be immersed in my name,’ is a much more decisive test of submission to the authority of Christ than that conveyed in the injunction, ‘Thou shalt not steal.’ But all this is singularly reversed in the reasonings of some good men, who treat Divine appointments as if they had received an intimation from on high to obey them, or change them, or discard them, as it suited their caprice or convenience.”—*On Bap.*, p. 128.

JOHN BROWN.—“Every ordinance in the church not instituted by my heavenly Father, and every officer not authorized by Him, shall be rooted up and cast out.”—*Self-Inter. Bible*, on Matt. xv. 13, 14.

IT is too common to say in substance, Having received the thing signified, there ought to be no contention about the sign. What good can the external rite now do to me? I have been baptized with the Holy Ghost, and I have surely no need to be baptized with water. Let us suppose that it was said to a Christian, You need not partake of a little bread and wine in commemoration of Christ’s sacrificial death; you understand that event; you believe on Christ; you can think of Christ’s sufferings without having bread broken and wine poured out. Would not the reply be, that the Founder of Christianity has instituted this; that His wisdom and goodness are indisputable; that He must have ordained this on our behalf, and in His unerring wisdom and boundless love; that neglect of the institution—except by those whom prejudice has blinded, or for whose ignorance we will not now account—involves awful disobedience to the only Head of the church, and contempt of His rightful and sovereign authority; that, independently of our anticipations, or even of past experience, it is our duty to obey the commands of our beloved Saviour and Sovereign? Would not such a reply be appropriate? Is there nothing in it applicable to those whose objection to baptism we have just stated. We attach no charm to immersion in water, any more than we do to bread and wine in the Lord’s Supper. We believe both ordinances to be significant, profitable, and equally binding; and that the latter in remembrance of Christ should be often repeated.

It is pleaded by the votaries of Rome, respecting the Lord’s Supper, that having only the bread there ought to be no contention about the sign whilst they have the thing signified. We admit that there ought

to be no contention. Instead of this there ought to be obedience on the part of the Papist, of every Pædobaptist, of all. If the only Legislator in the church of Christ has enjoined a sign, we are not at liberty to neglect it, and, as an excuse, to utter a reflection on His wisdom and goodness. This too much resembles the wicked and slothful servant who hid his lord's money, and who pleaded as an excuse that he knew him to be an austere man, reaping where he had not sown, &c. We do not admit that the objector has been *baptized* with the Holy Ghost; but waiving our objections to this expression for a reception of the Holy Ghost, we remind the objector that the apostle Peter deemed the fact of having received the baptism of the Spirit an irrefragable argument for the reception of water baptism. "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized" (Acts x. 47, 48). We would also remind such an objector that the Son of God himself, who partook of the Spirit without measure, condescended to submit to baptism, teaching us by His own act, as well as from His own lips: "Thus it becometh us to fulfil all righteousness." Instead of imitating Peter or Christ, the objector contemptuously says: I have got the substance, you may take the shadow! I have been baptized with the Holy Ghost, therefore I mind nothing about water! It is only an outward, an insignificant rite; I can be saved without it! Is not this treating with scandalous and sinful contempt the example and precepts of our adorable Redeemer and His apostles? If it was said, however erroneously, I have already been baptized, or I would without delay attend to that command of my dear Redeemer, we should admire the spirit, simply deploring and endeavouring to correct the mistake. We deplore that another spirit has often been manifested, and has often been encouraged by those who minister in holy things. If Peter, guided by the Divine Spirit, said: Can any man forbid water, &c., it is impossible that our friends can be moved by the same Spirit to say: I have no need of water baptism; I can get to heaven without that. The same inspired volume which says: Pray without ceasing, says: Repent and be baptized every one of you.

It will be regarded by some readers as a painful and perhaps unaccountable fact, that so many learned men, who evince in many things a child-like reverence for God's Word, and who admit that to immerse is the meaning of *baptizo*, and that immersion was the only or the prevalent practice in the apostles' days, should also teach it to be a matter of indifference whether immersion or sprinkling be practised. We will not utter hard words respecting them, but we will to none recommend their example, believing that it does not show to Divine revelation that reverence which will be approved and recompensed when we all receive the things done in the body according to that which has been done! Read and apply the following in addition to what has been prefixed.

Dr. JESSE APPLETON.—"If there is an acknowledged propriety in certain words and actions, relating to the Deity and our fellow-men, it is because there is a previous propriety in these dispositions, of which these words and actions are the sign. No parent is satisfied with the attentions and caresses of a child, if he does not consider them as the sign of an affectionate temper." "This immutable law, to

which the Almighty requires his creatures to conform, takes cognizance not of overt actions alone, which are only modifications of sound or motion, but regards these, together with the purpose and choice of intellectual creatures."—In Dr. Payne's *Cong. Lec.*, pp. 366, 365.

J. A. JAMES.—"A real obedience to the will of God, as far as we at present know it, united with a sincere and hearty determination to do it in all further discoveries of it, to whatever risks, sacrifices, and inconveniences such obedience may expose us, is the best way of coming to a right knowledge of the truth."—*Young Man's Guide*, p. 120.

J. A. HALDANE.—"It is undoubtedly inconsistent with the spirit of a Christian, to be indifferent about any part of the will of God."—*Soc. Wor.*, p. 8.

Dr. WARDLAW.—"Is it, or is it not a Divine institution? If it be once shown to possess the authority of the Supreme Lawgiver, it will not be disputed that our first and immediate duty is compliance. What He appoints it is ours to observe."—On *Inf. Bap.*, p. 131.

Dr. EADIE.—"The will of God is to be done cheerfully. Let no grudge be in your heart as if the precepts of the Bible were hard things."—*Lec. on the Bible*, p. 111.

4.—On not feeling the Conscience to demand Immersion.

JESUS CHRIST.—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. vii. 21.

PETER, THE APOSTLE.—"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."—2nd Epis., i. 19.

Dr. J. HANNAH.—"Can we lay our hand upon the sacred volume, and with triumphant assurance say, 'This is the Book of God'? . . . Why do we not then faithfully apply it to its own spiritual and practical purposes?" "It is not enough to *know*; we must *do*."

Dr. J. APPLETON.—"You must not only ascertain what ought to be done, but must determine to do it. There is doubtless a time for deliberating, and on the right use of this it depends whether a man's life shall be distinguished for temerity or good judgment. But the whole of life is not to be devoted to inquiry or indecision. Deliberation becomes important, chiefly because it relates to action."

Dr. G. REDFORD.—"Is not this, however, an astounding fact—that Jesus Christ should, at a single step, have ascended to the very pinnacle of moral truth and wisdom; that He should have placed us at once upon ultimate truths, beyond which no analysis is found to avail us?"—*Cong. Lec.*, p. 256. [Is not this applicable to precepts as well as doctrines?]

Dr. J. BROWN.—"Let us seek out of the Book of the Lord and read.' However sincere a man may be in a creed or worship of his own invention, or of other men's invention, it will profit him nothing. 'The faithful witness' pronounces such a creed and such a worship 'vain.' May God, by the mighty power of His truth, overturn all the altars to human authority erected in Christian churches, and Christian hearts; and in the implicit belief of Divine truth, because it is Divine—and the cheerful observance of Divine ordinances, because they are Divine, may 'the Lord alone be exalted.'" "Of the man of sin it is said: 'And he shall speak great words against the most High, and think to change times and laws' (Daniel vii. 25). 'So that he, as God, sitteth in the temple of God, showing himself that he is God' (2 Thess. ii. 4). 'Blessed be the name of God for ever and ever; for wisdom and might are His: and He changeth the times and seasons' (Dan. ii. 20, 21)."—*Dis. and Sayings of our Lord*, vol. i., p. 500.

It is sometimes stated, I do not say that your sentiments are unscriptural, but I do not feel my conscience demanding that I should be baptized. Indeed! But if our sentiments are scriptural, those who are not immersed are not baptized. If, according to your own convictions, you have not attended to a Divine ordinance, but you believe that a human substitute was once performed upon you, in lieu thereof, how is it that conscience does not accuse? Do you expect in regard to baptism a voice from heaven? Is it not sufficient in regard to other duties that they are enjoined in God's Word? Can it be that more than this is needed before obedience to baptism becomes obligatory? If we do not feel it our duty to do what God bids us, is not the fault in ourselves? Do the precepts of Holy Writ need to be announced from the pulpit, and enforced by the denomination to which we belong, before they become binding on the conscience? If we may conscientiously disregard what is revealed and enjoined in Holy Writ, what commendation can

be given to those who search the Scriptures daily, that they may know and do the will of God? Is it not a principle, not of Christianity, but of infidelity, to claim the liberty of making our own selection from the commands of God as to which are to be obeyed? Dr. Williams has appropriately said: "If it be an evident truth that this ordinance is of perpetual obligation, no sincere Christian can hesitate a moment from inferring that it is of some importance to know how he may best discharge any duty that relates to it." And he adds: "To say that it is of no consequence *who* is baptized, or immaterial *how* the rite is performed, without due examination, is incompatible with Christian sincerity. Whatever bears the stamp of Divine authority has an undisputed claim on our reverential regards." In what we have prefixed are many quotations bearing on this and every Divine ordinance. We might have greatly augmented their number. We shall now refer to what appears to be from the pen of the Rev. A. Cameron, in the *Family Treasury*, on the importance of living to God on common occasions and in small things. It is on Luke xvi. 10. He notices in illustrating and proving this—I. "*How little we know concerning the relative importance of events and duties.*" II. "That even as the world judges, *small things constitute almost the whole of life.*" III. He dwells on the fact "that *God is so observant of small things.*" IV. He adduces it as "a fact of history and observation, that *all efficient men, while they have been men of comprehension, have also been men of detail.*" V. He observes "that *there is more of real piety in adorning one small than one great occasion.*" VI. He says: "The importance of living to God in ordinary and small things is seen in the fact that *character, which is the end of religion, is in its very nature a growth*" (pp. 33-37. 1851). His excellent illustration and enforcement it would not be proper for us to give. We desire in none singularity for singularity's sake; but who admires not the man, if need be,

"faithful found
Among the faithless: faithful only he
Among innumerable false"?

Let the following, which is from Pædobaptists, Foster excepted, have its merited consideration and application.

Dr. WARDLAW.—"We must put the Bible first. We must hold the question of the Divine authority as paramount. With the discovery of the mind of God, inquiry ends and obedience commences. Honour done to the Scriptures is honour done to their DIVINE AUTHOR. We honour God when we honour His Word; when, being fools that we may be wise, we bow, with implicit faith, to the intimations of His mind, and with implicit obedience to the directions of His will." "It would seem as if the subjects of Christ felt themselves at liberty to dissent from His judgment; and even when they are satisfied that He has given a decision, to decline compliance, and to hold by the existing system. They follow custom. Habit is strong, faith weak. The system is wrong, they allow; but they don't like change. But is this the amount of submission that is due to the King of Zion? This all the force which a conviction of His authority should exert upon the consciences of His subjects? 'To that man will I look,' saith Jehovah, 'who is humble and of a contrite spirit, and who trembleth at my word.' Were there more of this trembling at the word of God, there would be less difficulty in settling many a question of controversy. I can conceive of nothing more preposterous, than for the professed servants of Christ to be squandering their powers of invention and ratiocination, in devising and vindicating plans of their own,—appealing in their vindication to

principles of natural religion,—to the dictates of human reason,—to the suggestions of expedience,—to the customs of nations,—to the experience of ages,—to the claims of long-existing institutions; when there is one question which holds precedence of all, and of which the settlement should settle all,—the question whether by the highest authority we are left thus at liberty.”—*On Nat. Est.*, pp. 59, 60, 66, 67.

Hon. and Rev. H. M. VILLIERS.—“Every man bears a relationship to the community at large.” “It becomes, therefore, the duty of every thoughtful member of society, to so order himself and his possessions as most effectually to contribute to the present and eternal welfare of his fellow-creatures.”—*Ex. Hall Lec.* 1851.

Dr. R. S. CANDLISH.—“In one view, my pride may be gratified. These Divine commands are all subject to me: I am their master: I receive them only so far as they commend themselves to my acceptance.”—*Ex. Hall Lec.* 1851.

Dr. J. P. SMITH.—“‘The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.’ . . . That which is thus declared concerning the ‘exceeding great and precious promises’ of Divine grace is equally true of every other part of what God has been pleased to reveal, for the purposes of His wisdom and benevolence to mankind.” “I deduce a universal truth. That truth is, that every declaration contained in the writings of the prophets and apostles, which has a respect to the faith, the obedience, the consolation, and the usefulness of believers, and when understood in the sense intended by the Author of inspiration, possesses the purity of the best refined silver, the INFALLIBILITY of unmixed TRUTH. The sentiment, in an enlarged form, is given by the son of the writer of this psalm: ‘Every word of God is pure. He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar.’ Every serious mind will perceive how solemnly this case bears upon our proceeding in the endeavour to elicit the sense of the Scriptures. It not less clearly follows, that one of our first duties is to ascertain, by those means which God has put in our possession, the genuine meaning of the Divine Oracles, without prepossession in favour of some interpretations, or prejudice against others. Our honest question must be, ‘What saith the Lord?’”—*Cong. Lec.*, pp. 213, 214.

JOHN FOSTER.—“Conscience is extremely liable to be accommodated to each man’s own interests, passions, and tastes. . . . What will he not do to reconcile it or make it submit to them? . . . The favourite interest or inclination he sets in the fairest light; in excuse he recalls the circumstances that contribute to make it ascendant in him; palliations of what is wrong in it multiply; it is far less culpable than many things in others which they think very venial.” “In all things and at all events God is to be obeyed. . . . That cannot be right long in which there is no self-denial.” “That which has the concurrence of so many to think, and say, and practise, is easily allowed to become a standard; not, it is acknowledged, a rigid and perfectly justifying one, but one that may excuse. In spreading and becoming attenuated over the multitude, a censure becomes as nothing. Conscience, that ought to be ever looking at the throne and law of God, may be degraded to this most irreligious homage to man.”—*Lec.*, pp. 266, 267, 180, 264, 265.

S. MARTIN.—“You are not saved by gazing upon Him [Christ] as upon a great sight; but by receiving that which He presents to you, and doing that which He bids you do.”—*Westm. Ch. Pul.*, First Se.; Ser. on Rom. xvi. 16.

Dr. EADIE.—“All the will of God is to be done. Every part of Scripture is of the same authority. It is very wrong to make a selection among the commands of God, to obey some and neglect others. Saul, the king of Israel, was guilty of this sin, and God rejected him. You must therefore obey God in everything.”—*Lec. on the Bible*, p. 110.

5.—On Baptism as not essential to salvation.

JESUS CHRIST.—“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.”—*Matt.* vii. 24.

Dr. T. ARNOLD.—“I know Christ to have been so wise, and so loving to men, that I am sure I may trust His Word, and that what was entirely agreeable to His sense of justice and goodness cannot, unless through my own defect, be otherwise than agreeable to mine.”—*Life and Corres.*, p. 336; 7th edition.

H. W. BEECHER.—“It is often said it is no matter what a man believes if he is only sincere.

This is . . . false of all truths whose nature it is to fashion a man's life."—*Life Thoughts*, pp. 10, 11.

Dr. J. FOOTE.—"Religion does not, indeed, exist in a state of perfection, as to degree, in any one particular; but it extends to every particular in the character which it influences; so that the true Christian is not wilfully and habitually negligent of anything he sees to be incumbent. It includes the least, while it is peculiarly concerned about the weightier matters of the law. The believer is not 'partial in the law.' . . . His language is, without exception, 'Lord, what wilt Thou have me to do?' Let us think well of this, and let us see that we be able to say from the heart, with David, 'I esteem all Thy precepts concerning all things to be right; and I hate every false way.' 'Thou hast commanded us to keep Thy precepts diligently; oh, that my ways were directed to keep Thy statutes.'"—*Lec.*, on Luke xi. 37-44.

Dr. GUTHRIE.—"He claims to reign supreme in your hearts." "Let His claims on our obedience be as cheerfully conceded as His claims to our faith; so that to our love of His glorious person, and His saving work, we may be able to add with David, 'O how love I Thy law.'"—*Christ and the Inher.*, &c., pp. 67, 68.

It is sometimes said, I admit that I am not baptized, but you yourselves believe that baptism is not essential to salvation. We believe that tens of thousands of unbaptized believers are now in heaven. And we never send, post-haste, for a minister, lest a child should die unbaptized. Yet we do not believe that there are no cases in which baptism is essential to salvation. We believe it possible for the mind on this subject to be so enlightened that disobedience would prove determined opposition to God, and consequent unfitness for heaven. We believe the words of the Rev. J. G. Fuller to be applicable to some cases: "It is downright disaffection and disloyalty—pure, unmingled selfishness. It is a daring affront to the Christian Legislator; a virtual declaration that you love yourself more than you love Christ. It is virtually, but deliberately saying, 'If it *were* essential to my salvation, I love myself well enough to take up the cross; but, since it is *not* essential to salvation, I do *not* love the Saviour well enough to obey His command, and follow His example.'" It cannot evince a right state of heart, if the conduct or the lips say, I will follow the Lamb whithersoever He goeth, except in baptism; but that is a galling yoke which I will not wear, an oppressive burden which I will not bear. Does not this evince a spirit of "treason against the 'Lord of all' "? Can this be the response to Christ's command from one who is redeemed by His precious blood? This spirit resembles not the spirit of the apostles, of martyrs, and of those who consistently sing,

"Yet if I might make some reserve,
And duty did not call;
I love my God with zeal so great,
That I should give Him all."

"Here, Lord, I give myself away."

It more resembles the loathed spirit of the Laodiceans (Rev. iii. 16).

A conscientious rejection of the ceremony (with the Society of Friends) is much safer than a belief in its perpetual obligation with an indifference to real obedience. Who does not perceive that the expressions, "Baptism will not save us," and "We can be saved without baptism," are not synonymous? The former may be true and not the latter. The latter may be true in regard to those who err through ignorance, and not in application to those who know the will of God, but obstinately refuse to obey the same. Where is the Scripture that encourages the latter class to expect admission into the kingdom of glory? Heaven and earth shall pass away, but not one jot or tittle of the Divine law

shall fail (Matt. v. 18). "Omissions," says one, "have ruined millions." And the candid Doddridge says: "It will be readily allowed, that for any one to abstain from baptism, when he knows it is an institution of Christ, and that it is the will of Christ that he should subject himself to it, is such an act of disobedience to His authority as is inconsistent with true faith."—*Misc. Works*, p. 490.

The Rev. J. A. JAMES supposes the following objection to membership, and thus replies to it: "I may be a Christian, and get to heaven without being united with the church.' That there are some in this case, I have no doubt; but it becomes a question whether any one can really be a Christian, who knows it to be a duty, and yet wilfully neglects it under the pretext just stated."—*Chris. Fa.'s Present*, p. 252.

Also he says: "It may be difficult and altogether impossible for us to draw the line between doctrines essential to salvation and such as are not, and to fix on that kind or that manner of error which is incompatible with true religion; and we had better not make the attempt. . . . There is in this respect the same difficulty in practical as in speculative error."—*Ch. in Ear.*, p. 45.

Thus R. HOOKER: "If Christ himself who giveth salvation do require baptism; it is not for us to sound and examine Him whether unbaptized persons may be saved, but seriously to do what is required."—In Dr. Wall's *Inf. Bap.*, vol. iv., p. 251.

Canon STOWELL says: "What is in an opinion? Two hundred millions of civilized men are the slaves of an opinion, and that opinion makes them the vassals of 'the man of sin.'"—*Ex. Hall Lec.*, p. 36. 1851.

If heterodox opinions lead to Popery, why should not scriptural opinions lead to practical baptism? We can say, "Stand fast by our tried and time-honoured institutions," even the institutions of inspired men and apostolic times. Also, "Neither God nor man will honour the inconsistent career. Give me the man that is true to his colours, even though he be true to false colours, rather than the man who has no colours at all; or if he has them, never holds them fast" (p. 62). Rather than encourage a conscious neglect of Divine truth, or deviation from Divine direction, we recommend a practice accordant with the following: "I do feel a profound obligation and desire to view every Divine truth just as God has unfolded it." "My wide latitude of belief and hope with regard to others does not prevent my feeling the deepest solicitude to discover for myself, and to receive with reverential awe and simplicity every minute ramification of every minute truth which has descended from heaven" (*Power in Weakness*, pp. 37, 75). Our advocacy of baptism is not in opposition to the following:—

H. W. BEECHER.—"First a cure for your sin-sick soul, and then theologies."—*Life Thoughts*, p. 2.

Dr. GROSVENOR.—"I may be saved without a sacrament, but I cannot be saved without a disposition to obey God's authority wherever I see it."—In *Tes. of Em. Ped.*, p. 5.

Dr. OWEN.—"It is a hard and rare thing to have the minds of men kept upright with God in the observation of the institutions of Divine worship."—*Do.*

J. SIBREE.—"With an enlightened judgment, let us also cultivate a disposition to do the will of God from the heart. A feeling of this kind is often a preparative to the communication of Divine truth, and a preservative from error: for 'If any man,' saith our Lord, 'will do the will of God, he shall know of the doctrine, whether it be of God' (John vii. 17). 'The secret of the Lord,' says the psalmist, 'is with them that fear Him, and He will show them His covenant.'"—On *Non-con.*, p. 108.

J. A. HALDANE.—"A good subject never thinks of violating human laws, under

pretence of their being of little consequence. This would be justly deemed an impeachment of the wisdom of the legislature by whose authority they were enacted, and would in every case subject him to punishment. And shall Christians treat the laws of Jesus with less respect, the infringement of any one of which exposes to condemnation? (James ii. 10.)"—*Soc. Wor.*, pp. 8, 9.

Dr. EADIE.—"Practise the Bible. Such an admonition, my young friends, most naturally follows our preceding lessons. It is the grand result of them all. If they issue not in this, they are useless indeed; they are 'clouds without rain.' To read the Bible, and yet to disobey it—to understand it, and yet to rebel against it—to profess to believe it, and yet to live in wilful opposition to it—to remember it, and yet neglect to obey it—is a sin of great enormity and of numerous and heinous aggravations." "The heart is not a coffin, in which the truth of the Bible lies buried, but its cradle, where it is cherished, and where it gathers life and power." "Let your pervading sentiment be always, 'Thy will be done.' You may not know the reasons or grounds of God's will; yet it becomes you to obey, in the assurance that He is too wise to err, and too kind to injure."—*Lec. on the Bible*, pp. 100, 101, 112.

6.—*On a Scriptural observance of this Ordinance as adapted in existing circumstances to diminish usefulness.*

SOLOMON.—"Where there is no vision, the people perish."—Proverbs xxix. 18.

GREGORY.—"If there be an offence taken at the truth, it is much better that offence be taken, than that the truth should be deserted."—In Du Veil's *Com. on Acts*, ii. 38.

Dr. F. WAYLAND.—"It is possible to believe our principles, and act at variance with them."—*Prin. and Prac.*, &c., p. 34.

J. A. JAMES.—"As it is not for us to say how far an individual may go in error in order to be excluded from the blessings of the Gospel, we should certainly be alarmed at the least deviation from the truth, as there is no doubt that one wrong notion prepares the mind for the reception of another." "All error has a tendency to pollute the mind to the degree in which it exists, and therefore must be so far sinful." "Error on religious subjects is not a mere intellectual defect; it is not the result of mere weakness of understanding; its seat is in the heart: it springs from carelessness, prejudice, pride, or some other hidden and unsuspected operation of our depravity, which exerts a bewildering influence on the judgment. We are as certainly accountable to God for it as for evil conduct." "Call no man master, but consult the oracle of heaven. One evil never enough to be deplored, is, that many people do not and will not distinguish."—*Christian Father's Pres.*, pp. 18, 20, 24.

Dr. W. BROCK.—"Once sure that a thing is right, do it at all hazards. Once convinced that a thing is wrong, leave it undone at any cost."—*Ex. Hall Lec.*, p. 348. 1851.

Dr. J. P. SMITH.—"Truth, therefore, is our object." "The more completely we attain it, if we faithfully apply it to its proper purposes, the more we shall bring happiness to ourselves and our fellow-creatures, and reverential honour to God." "The object of existence, to every rational creature, is to enjoy a conscious union, in approbation, delight, and conformity, with the Being who is supreme in all excellence. To love and obey Him is to secure our own happiness, and to acquire the best means of promoting that of every other being within our influence. If our minds be not dead to just feeling, we must be sensible that this is a necessary truth." "The obligations, then, to which we are here remitted, are comprehensiveness and diligence in our inquiries, openness to conviction, right estimation of evidence, and a steadfast adherence to its results."—*Cong. Lec.*, pp. 16, 149-151.

MR. CLOWES, in a tract on *The Importance of Right Views on Baptism*, says: "The writer knew of an influential Independent minister in London, who told a Baptist friend that he considered believers' baptism to be more scriptural; and, when asked why he did not preach and act out his opinions, replied: 'he did not think the subject one of sufficient importance to disturb his people about.'" Mr. C. adds: "But surely if so unimportant, he could have shown them that they need not be 'disturbed' by his acting conscientiously in regard to a trifle,—if on the other hand, the subject were important, he was bound not to mislead them. He had no need to live in conscious 'unfaithfulness in that which is least;' he was still more bound to be conscientious in a weighty matter." The number of those in the Independent, Wesleyan, and other denominations who neglect the Christian ordinance of immersion because it is not preached from their pulpits and practised by their bodies, is

larger than by many may be supposed. There are many, we believe, who hold office as class-leaders, occasional preachers, &c., who are far from being fully persuaded in their own minds that Pædobaptist sentiments have ~~not~~ the authority of Divine revelation, but who shrink from the examination of God's Word in order to a scriptural conduct, partly from the conviction that were they to sever themselves from their present connections their usefulness would be diminished. Obedience to God's commands is our duty and privilege, independently of results which we may correctly or erroneously anticipate. Suppose that Abraham had reasoned on probable results when God commanded him to offer Isaac? or that Moses had reasoned thus, when commanded to enter the sea, or the mount, or to strike the rock, &c.? or that the children of Israel had thus reasoned in connection with God's requirement that the males should thrice a year leave their homes and repair to Jerusalem? that male infants should be circumcised? &c. Did not ten out of the twelve spies thus reason, and pronounce against attempting to possess the promised land? If obedience by a Pædobaptist brother should "disturb" some of his charitable and unsectarian friends, "we ought to obey God rather than men." Our endeavour should be, if possible, to live peaceably with all men; but to attain this we are not warranted in sacrificing a good conscience towards God. Whatever may be the results in isolated cases, there can be no exception on this ground from the obligation of obedience to Divine precepts: nor can it be true of us as a whole, if indeed eventually or temporarily of any, that disobedience to God will promote usefulness to man.

J. A. HALDANE, on Divine ordinances, says: "Our obligation to observe them, however, does not rest on our opinion of their suitableness, or of the benefit which we are likely to receive from them. They are all enjoined by the Lord, and if we observe them from regard to His authority, we shall experience the blessings connected with them. 'If a man love me,' said Jesus, 'he will keep my words; and my Father will love him, and we will come to him, and make our abode with him' (John xiv. 23)."—*Soc. Wor.*, p. 435.

Dr. INNES, soon after his views on baptism had undergone a change, in vindication of his practice, wrote: "With regard to my usefulness, I conceive myself a very imperfect judge of it. Though apparently abridged, if it be for truth I am contending, my usefulness may be ultimately much more extensive than though the apparent sphere of it were greater, if I could not occupy that sphere without its being necessarily connected with the maintenance of what appears to me a certain portion of error. At all events the probability of usefulness can never be a plea for violating the dictates of one's own mind, and thus directly opposing the revealed will of God. Duty is mine. The measure of my usefulness depends on Him who reigns on high. It is only when conscious I am in the path of duty, I can with confidence leave the issue to Him who judgeth rightly."—*Euge. and Epe.*, pp. 213, 214.

Dr. WARDLAW has said: "I rise superior to every timid and unworthy apprehension of injurious consequences. Consequences are His [God's], obedience ours. His will can never be at variance with His cause."—*Ser. on John xviii.* 36; p. 34.

ADDITA.

SECTION I.

ON THE DESIGN OF BAPTISM.

JESUS.—“Search the Scriptures.”—John v. 39.

J. A. JAMES.—“Gather from the Scriptures, by a devout and careful perusal, some *broad comprehensive views* of its general purport and design in reference to doctrine, ceremony, and government.”—*Young Man's Guide*, p. 122.

Dr. F. WAYLAND.—“Few things are more impressive than the act of Christian baptism. . . . The candidate is buried with Christ . . . renouncing allegiance to the world which he formerly served. He rises from the water as Christ rose from the dead, to live a new life; a life of which Christ is the author and finisher. The act may be an offence to the world, but it is glorious in the sight of God, of angels in heaven, and saints on earth.”—*Prin. and Prac. of Bap.*, p. 68.

A. HEWITSON.—“Love of theory should have no existence in the mind of a disciple, whose single aim is to know the mind of Christ, as it is embodied in the Holy Scriptures.”—*Life*, p. 82.

ON account of previous references to the design of this institution, lengthened remarks might involve unpleasant and unnecessary repetition. Baptism, according to the Scriptures, appears to have been an act of *professed discipleship to Jesus*, a practical declaration of repentance toward God, and faith toward our Lord Jesus Christ. Thus it was an initiatory ordinance. It was a putting on of Christ Jesus. Where churches were not formed, there could be no consulting of them respecting the baptism of candidates. Nor where they existed is such a practice mentioned in Scripture. Those who preached the Gospel appear to have baptized such as under their ministry professed faith in the only Messiah. Or they were baptized by others with their sanction. Some of the strictures of Dr. Halley on the Baptists for deferring the baptism of professing believers, when no evidence of insincerity exists, we leave to those Baptists who believe the practice to be defensible. To ourselves the alleged reasons on behalf of delay in such cases are not satisfactory. Delay of baptism, and baptizing at festivals, or on certain special occasions, commenced—as we believe—ages earlier than infant baptism. But if the practice commenced immediately after the apostolic period, it was too late for apostolic authority. Yea, if it had existed in apostolic times, unless apostolic sanction could be proved, that fact would not avail to authorize the practice. We believe that pastors of churches—not to mention many persons who are not pastors—may claim from the Scriptures a right to baptize any believer, without consulting any person, although their position is different from that of apostles or evangelists. The present practice of many Baptist churches seems to transfer this right from the preacher of the Gospel to the church, wherever a church is in existence. We dispute not the church's right to receive or reject any candidate for membership, and to claim for the enjoined immersion its New Testament relationship to membership. But our present subject is the design of baptism, which we maintain to be the profession of repen-

tance and faith ; yea, of discipleship to Jesus. We believe that those whom John baptized professed repentance and faith in the coming Messiah, the baptism of our Saviour by John being, of course, a peculiar and an exceptional case ; that the profession of discipleship to Jesus was expressed and designed by the baptism of those whom our Saviour himself by means of His disciples baptized, and of those whom the apostles subsequently baptized. See every record of this ordinance, and every reference to it in the New Testament.

Again, baptism is designed to represent the change which, when there is sincerity, has taken place in the subjects of scriptural baptism. Baptism supposes the candidate's previous defilement by sin and present death to sin ; whilst the washing away of sin is in baptism represented. If this is correct, infants and unbelievers, as approved subjects of baptism, are excluded. Hence, to Saul of Tarsus, it was said, " Arise, and be baptized and wash away thy sins, calling on the name of the Lord." We regard these words, when compared with others, as teaching that the washing away of sins, which is actually enjoyed by every obedient believer, is symbolically represented in baptism. Hence also the language of the apostle Paul when writing to the saints in Rome : " How shall we, that are dead to sin, live any longer therein ? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death ? Therefore we are buried with Him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life ;" &c. (Rom. vi.). Baptism into Christ is baptism with a professing belief in Christ, devotedness to Christ, and enjoyment of the favour of Christ ; as baptism into the name of the Father, Son, and Holy Spirit is baptism not simply by the authority of Father, Son, and Holy Spirit, but along with a professed faith in God distinguishing its recipient from all idolators ; in Christ distinguishing its recipient from all who denied or doubted the Messiahship of Jesus ; in the Holy Spirit distinguishing its recipient from those who knew Him not ; or knew Him not as now abundantly given. Baptism into Christ, or into the name of the Father, &c., is baptism with a professed consecration to Christ, or to the Father, &c., and with a professed belief of enjoying the favour of Christ, or of the Father, &c.

Further, baptism is designed to remind us of the burial and resurrection of that Saviour, who is in baptism the professed object of faith. Hence the language of the apostle : " Therefore we are buried with Him by baptism into death ; that *like as* Christ was raised up from the dead by the glory of the Father, even *so we also* should walk in newness of life. For if we have been planted together *in the likeness of His death*, we shall be *also in the likeness of His resurrection*," &c. There is a likeness to Christ who died for sin, in the believer who dies to sin. There is a likeness to Christ, who, being dead, was buried, in the believer who, having died, is covered and encompassed with water as Christ was covered when shut up in the tomb of Joseph. There is a likeness to Christ who rose from the dead, in the believer who rises from the immersion to walk in newness of life. Also in the veritable condition of being buried and being immersed, of rising from the grave and of emersion out of water,

there is a resemblance. Yet when we speak of the likeness of the believer buried in baptism to that of his Saviour buried in the tomb of Joseph, and maintain that such is the likeness that one may be regarded as setting forth or representing the other, we are — whilst justified by many of our Pædobaptist brethren — taunted with profanity in making a scenic representation of Christ's burial and resurrection by some others, who seem perfectly at home in descanting on what is consistent with "convenience," "delicacy," and "propriety." The word "buried," as connected with baptism and illustrative of its action, appears sorely to annoy some Pædobaptists. It is not, however, as has before been mentioned, of human invention, but of inspired authority and adoption. And what less can being buried with Christ by baptism into death mean, in the connection in which it is found, than that, like as Christ who died for our sins was buried, so we who have died to sin, are in our baptism buried? Of course this is very temporary; but we maintain that there must be something in baptism resembling a burial, on account of which the believer may properly, without inviting the scorn and deserving the ridicule of rational beings, be said to be "buried." If this is not the case, reflection is cast on One whom our opponents desire as little as ourselves to load with opprobrium. If we can be said to be buried in baptism — and if we cannot, why does the apostle so speak? — there must be in baptism that which *resembles*, and in this sense represents, the buried Jesus himself. Will our opponents deny this? And is anything more than this intended by any Baptist? We do not say that Dr. H., from whom the "scenic representation" is quoted by Mr. S., has been intentionally disingenuous. The qualification by which he confines the application of his remarks to *some* of the Baptists, may forbid the supposition. Nor do we say that no unguarded language has been used by any of the Baptists. Gross injustice, however, is done, both to the Baptists and to the Oracles of God, by Dr. H. and Mr. S., Prof. Wilson and others, who, again and again, speak of immersion as if there was and could be nothing in it, either expressed or implied, but *putting into* the water. The apostle of the Gentiles saw more, or he would not have written as he has done of being *buried*, and *rising again*, &c. (Rom. vi. ; Col. ii. 12). The baptized person, in accordance with the design of baptism, declares practically in this ordinance his belief that Christ died, was buried, and rose again; as well as professedly his own death and rising to newness of life. Thus baptism, by the design of its Founder, is a professed personal dedication to the one God, — Father, Son, and Holy Spirit; a solemn act of consecration to the triune God. The baptized persons were supposed to have received the love of the truth, to come out from the world, and to pass through the water into the closest union with God's people; in this ordinance professing an entireness of future obedience to God. Hence, says the apostle: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. vi. 6).

Finally, we believe it to be a design of baptism, as of the Lord's Supper, to direct our thoughts to Christ's coming again, and to our own resurrection at the last day. That which reminds us that, "Now is Christ risen from the dead," may properly remind us that He is also "become

the first-fruits of them that slept;" "Christ the first-fruits; afterwards they that are Christ's at His coming." Then He "shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto himself."

It may here be mentioned that we do not maintain the necessity of baptism taking place on the Lord's day, or before a large congregation, the publicity of the ordinance being increased, as is sometimes the case, by an announcement on the previous Lord's day. Some advantages, and greater evils, we believe to result from the *unnecessary* publicity and parade which some Baptists give to this ordinance. Apostolic baptisms appear to have taken place at the earliest convenient place and time. There is a medium betwixt being ashamed of Christ, and making an exhibition of our taking upon us a scriptural profession of Christianity. The "fancy" of Mr. Stacey that baptism is, first, *a monument of the Christian Pentecost*, and, thirdly, *a seal of the everlasting covenant*, we reject for the total want of inspired evidence. His secondly, that baptism is a symbol of saving truth, we have admitted, without consenting to what Mr. S., on this, has said in detail.

It may be asked, Do you never baptize hypocrites? To which we answer, that very probably we do, but not knowingly; and we do not believe that God requires from us that we should search the heart, and invade His prerogative. We believe that Pædobaptists, as well as ourselves, admit hypocrites to the Lord's Supper, and possibly also into the pulpit.

It may be said that we make too much of the design of baptism, as we do of baptism altogether. Can this come from Pædobaptist lips? The probability is that we make *too little* of baptism. We make infinitely less of baptism than do the great bulk of Pædobaptists. We who confine baptism to the professing believer, do practically make less of baptism than any of the Pædobaptists, although we never speak of the Divine ordinance in terms so contemptuous and reprehensible as do some of them. We do not wish, however, to draw our creed from the formularies of Rome, or of the Church of England, or from the catechisms of Protestant Dissenters. Dr. H. maintains that "a burial in water must have appeared to the ancients the most incongruous of symbols" (p. 263*); that "the representation of a burial is inconsistent with the symbol of the sanctification of the spirit" (p. 263); "that in baptism there is no representation of the burial of a believer with Christ;" yea more, he says, "We must maintain that baptism is nothing else than the use of water (use it how you please) as the sign of the sanctification of the soul, because we believe that to represent it in any other view leads to lamentable perversion, or gross caricature of evangelical truth" (p. 268). We firmly believe that Dr. H., or any other, holding the sentiments that the only truth symbolized in baptism must be the sanctification of the soul, and that baptism must be the use of water in any way you like, would never have written, in the words of the apostle, "We are buried with Him by baptism into death, that like as Christ was raised up from the dead by the

* In the same page he says, "The Fathers, it is true, early adopted this opinion of a burial by immersion."

glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." We further believe that the wide difference between the sentiments above-quoted from Dr. H., and those quoted from the apostle of the Gentiles, necessarily "leads to lamentable perversion and gross caricature of evangelical truth." And, notwithstanding the "convenience" of believing that if we pour, sprinkle, sponge, wash, or wet in any way, and to any extent, the face or head, the heel or hand, the nose or ear, the toe or finger, it is Christian baptism; for in using water as we please, any of these might be Christian baptism; and, notwithstanding the "ease" to the memory in remembering that Christian baptism is intended exclusively "as the sign of the sanctification of the soul," we intend, the Lord helping, to adhere to the apostle of the Gentiles, and to the other inspired writers, both in regard to the exclusive import of the term, unaltered when adopted by the sacred writers, and in regard to the instructive and enlarged significance of the ordinance. We regard our friends as chargeable with credulity in believing without the least *evidence* in so great a transmutation of the meaning of a common word, used not in exclusive application to a Christian ordinance; and though we admit with Baxter, that "we must not take liberty, upon our own fancies, to add new ends to God's ordinances," we regard those of our opponents who believe, in opposition to Rom. vi. 2-5, that baptism is significant *only* of cleansing from sin, as chargeable with incredulity. A changing of the subjects of baptism, and the substitution of another action for that which God has ordained, render the present application of Holy Writ inconvenient even to our learned opponents till "after patient inquiry." To those of ordinary leisure and common attainments, we presume that in this world there is never effected a reconciliation of Pædobaptist sentiments and practice with the baptisms by John and Philip; with the language of Rom. vi. 2-5, and Col. ii. 12; or with Paul's language, when he says, "For as many of you as have been baptized into Christ have put on Christ;" or with Peter's language, when he speaks of baptism as "*the answer of a good conscience toward God.*"

SECTION II.

ON THE UTILITY OF BAPTISM.

J. A. HALDANE.—"Our obligation to observe" Divine ordinances "does not rest on our opinion of their suitableness or of the benefit which we are likely to receive from them. They are all enjoined by the Lord, and if we observe them from regard to His authority, we shall experience the blessing connected with them. 'If a man love me,' said Jesus, 'he will keep my words; and my Father will love him, and we will come to him, and make our abode with him' (John xiv. 23). Thus He has connected our growth in grace, and our experience of His power to save, with obedience to His commandments."—*Soc. Wor.*, p. 435.

Canon STOWELL.—"The minds of multitudes are utterly at sea as to the purpose, the nature, and the benefit of baptism."—In *Tes. of Em. Pæd.*, pp. 68, 69.

Dr. J. CAMPBELL.—"As things now generally stand, the Pædobaptist theory . . . is every way unprofitable, and nothing supports it but blind custom."—*Jethro*, p. 221.

Dr. TWEEDIE.—"What are the benefits that are actually derived from baptism? Let it be scrupulously observed that no benefits can be enjoyed by any but believers."—On *Bap.*, pp. 25, 26.

J. STACEY.—"It is difficult for error to be consistent."—On *The Sac.*, p. 87.

Dr. WARDLAW.—"Our first inquiry should be, What is God's will? not, Why is it His will?"—In *Bap.*, p. 132.

WITHOUT denying the truth of Dr. Henry Ward Beecher's declaration that "when laws, customs, or institutions cease to be beneficial to man, they cease to be obligatory" (*Life Thoughts*, p. 34), we may assert our conviction that an ordinance which God has ordained for our observance "unto the end of the world," will never cease to be beneficial. Baptism is useful as a profession of Christianity, in which ordinance there are a recognition and worship of Father, Son, and Holy Spirit, as one God, and a most significant and impressive confession of defilement and sin, of an entire and loathing renunciation of self, of a cordial reception of the glorious Gospel of the blessed God, and of an entire consecration to the triune Jehovah. Baptism is useful as a test of obedience to Christ, and as a separation of the church from the world. It can only, however, be useful to all this extent, when the profession of faith in the Lord Jesus is regarded as a pre-requisite to baptism. The Divine immersion is more self-denying, more solemn and impressive, more significant and more promotive of watchfulness, steadfastness, and consistency, than the human sprinkling. On the utility of baptism in all the respects mentioned, we shall not enlarge. Our Pædobaptist friends go far beyond ourselves on the utility of baptism. Its necessity to salvation is maintained by the Romanist. The Established Church of England teaches that it regenerates and is generally necessary to salvation; and, in the Burial Service, classes the unbaptized with the excommunicate and self-murderers. Among Pædobaptist Dissenters there is the greatest variety of sentiment: some extolling baptism in the strongest terms, and others speaking of it in a degrading and contemptuous manner.

Dr. WILLIAMS has spoken of it as "the cleansing rite," "the Christian purification," "a confirmation of the testamentary grant," "a seal of the first promise," "a confirming token of initiation into that state wherein we may say, 'The Lord is our God, and we are His people,'" and "God's confirming seal to the truth and contents of the Gospel." Speaking of salvation, he describes baptism as "the seal which authenticates that salvation in the most unequivocal form;" yea, he says concerning himself: "This invaluable blessing is directed to me by name, ever since I have borne the name of my Saviour, received at my baptism:" "Am I a baptized person? He hath put His own name upon me; and His language in effect is, 'I will be thy God, thy Father, thy everlasting portion.'" Again: "The holy God is the God of thy infancy; the holy Saviour is the Saviour of thy infancy; the holy church is the house of thy infancy; the holy angels are the guards of thy infancy; and thy holy baptism was a solemn and express *entrance* on all these holy relations and connections."* What privileges and honours immediately accrue to babies on being baptized! Well may Dr. W. applaud the language of M. Henry to a Christian parent: "Be thankful that you have a child admitted from its birth into the bosom of the church, and under the wing of the Divine Majesty." He says: "Our children, as the children of the covenant and baptized, have a peculiar right to the means of conversion." We should not have expected conversion to be needed after an admission to the privileges and relations spoken of: but it is a great blessing to children, through their parents, to "have a peculiar right to the means of conversion"! Those parents are privileged in no ordinary degree—if the principle on which they reckon has but the authority of Divine revelation—who can say: "Our infants, therefore, being, according to our principle, in covenant with God, are entitled to the Bible and all the contents thereof"! "Our children, even from infancy, by our principles, are entitled by a covenant-right to all those

* See these, and more resembling them, in *Antipa*, vol. i., pp. 136, 225, 265, 281, 342, 367, 401; vol. ii., pp. 242, 243, 259, 268, 269, 274, 286, 307, 309, 313, 323, 324, 330, 335, 341.

precious emoluments which accrue therefrom"! (See vol. ii., pp. 255, 256, 283, 324, 325.) He does not apparently conceive of the blessings being granted to him years after his baptism when an infant, and certainly not of the blessings *sealed to him by baptism*, as terminating in infancy: "Was I baptized in infancy? How highly have I been honoured, how greatly benefited! For from that early period has the pardon of sin, free salvation, eternal life, with every new covenant blessing, been sealed to me"! He speaks of baptism as conferring a *legal right to spiritual and everlasting blessings by a deed of gift directed, signed, sealed, and delivered to the baptized infant!* Speaking of his own baptism in infancy, he says: "I was added to the church; I was then constituted a visible member of Christ; I was then put in the way I should go; I was then *visibly engrafted into Christ*"! "Are not these high privileges? This time of my *espousals* was, indeed, a time of unmerited, unsolicited love. From a state of distance I was brought near; from a stranger I was made a fellow-citizen with the saints, and of the household of God." (See vol. i., pp. 131-139.)

These blessings flow upon unconscious babes, incapable of moral agency, from the "ceremonial purification by water"! What awful guilt rests upon those parents who knowingly deprive their children of these inestimable privileges! It is not to be wondered that Dissenting ministers should be called from their beds to administer baptism to infants whose illness might have a fatal termination before the sun again rises. If this directing of persons to the use of water upon them when they were unconscious babes, is consistent with glorying only in the cross of Christ, and pointing only to the Lamb of God, we are mistaken; although we doubt not that *on other occasions* Dr. W. spoke most correctly of the sacrifice of Christ Jesus. The representation by Hooker, of baptized "infants as being in the first degree of their ghostly motion towards the actual habit of faith," is vastly outdone by Dr. W. He also teaches that "from Christian baptism results the obligation to repentance; to destroy the body of sin; of newness of life and heavenly-mindedness," &c. ! But enough from him who could also say, "Water baptism is very well in its place." Let any reader call to remembrance a Baptist who ever made so much of baptism.

The Rev. Richard Watson, justly esteemed by Wesleyans and others, has written on the design and utility of baptism that of which we cordially approve, and that from which we strongly dissent. He says:—

"Baptism is an initiation into, and acceptance of, the covenant of grace, required of us by Christ as a visible expression and acceptance of that faith in Him which He has made a condition of that salvation." If he had said that baptism was a visible expression of our believing acceptance of Him, we should perfectly have accorded with him. He says that "the church of Christ, in its largest sense, consists of all who have been baptized, and who *thereby* make a visible profession of faith in His Divine mission, and in all the doctrines taught by Him and His inspired apostles." That baptism has such a design and benefit, we firmly believe; although the consistency of this with the baptism of infants and the unregenerate we have not yet perceived. He says, on which we choose to make no comment, that "baptism is the outward sign of our entrance into God's covenant of mercy, and that when it is an act of true faith it becomes an instrument of salvation; like that act of faith in Noah, who prepared an ark to the saving of his house." He also says that "baptism is the grand initiatory act by which we enter into this covenant, in order to claim all its spiritual blessings, and to take upon ourselves all its obligations."

We regard baptism not as the initiatory act by which we enter into God's covenant, but rather as the initiatory and external act by which we profess our entrance by faith, our believing acceptance of spiritual,

inestimable, and unmerited blessings, and our obligations and decision henceforth to live to God. And we strongly dissent from the following benefit said to result from baptism: "It secures, too, the gift of the Holy Spirit in those secret spiritual influences by which the actual regeneration of those children who die in infancy is effected." (See *Insti.*, vol. iii., p. 515.) Regeneration, not in baptism, but after and through baptism, on condition that they die in infancy! Where in God's Word is this recorded? Also, we dissent from Mr. Wesley's assertion that "baptism, administered to real penitents, is both a means and seal of pardon," notwithstanding that we are repeatedly charged with making too much of baptism.

POOLE speaks of "baptism, in which the external washing represents, seals, and exhibits the internal cleansing from both the guilt and defilement of sin by the blood of Christ."—*Com.*, on Eph. v. 26.

MATTHEW HENRY says: "Such are the privileges which attend the ordinance, that if our Master had bid us do some great thing, would we not have done it, rather than come short of them? much more when He only saith unto us, *Wash, and be clean; wash, and be Christians.*" "Baptism wrests the keys of the heart out of the hands of the strong man armed, that the possession may be surrendered to Him whose right it is," &c.—*Tre. on Bap.*, pp. 12, &c.

Dr. Halley and Mr. Stacey equally oppose the destructive error of expecting salvation through the efficacy of the sacraments. Mr. S. concludes his volume with a chapter on the *Benefits of the Sacraments*, in which he beautifully expresses varied truth and some errors. He teaches that a despising of the sacraments "is much to be deplored. It dishonours the wisdom that ordained, and overlooks the mercy that attends them." He says "that the sacraments serve historically as confirmations of our belief in the truth of the Christian records. They belong to the 'great cloud of witnesses' which, with unimpeachable veracity, attest that Christ *died for our sins* according to the Scriptures; and that He *was buried*, and that He *rose again* the third day according to the Scriptures. They give evidence of the facts to which they relate as undeniable as that which is given by any national festival or periodic celebration to the single event it is specially set apart to keep in mind. No modern date can be assigned to their first observance" (p. 348). He also speaks of them as "badges of Christian profession." He condemns the careless manner in which children are given up to the ceremony of baptism. But how a person, whose baptism took place when he was an unconscious babe, can be *reminded*, on witnessing other baptisms, "*of his engagement to put on Christ*" (p. 351), we do not know. Nor were we previously aware that irreverence and indifference in regard to infant baptism by parents are the reason why any children are "of the number of those who 'are estranged from the womb, and go astray as soon as they be born'" (pp. 353, 354). The error of the Baptists, viewed in the light of this sentiment, has a very serious aspect, unless an entire neglect, with a conscientious contempt of the ceremony, is a less disadvantage than its improper observance. Also, in our simplicity, we have not been accustomed to think either that the children of the pious came into the world with another nature, distinct from that depraved one which belongs to other children, nor that infant baptism changed their nature. We have not regarded David as charging his mother or father with unre-

generacy or ungodliness when he says, "I was shapen in iniquity, and in sin did my mother conceive me;" nor, when reading, "Vain man would be wise, though man be born like a wild ass's colt," have we been accustomed to say, What a pity that infant baptism did not exist in the days of Job; yea, that its origin is not traceable to the garden of Eden; for if our penitent first parents had devoutly performed this ceremony, might not Abel's murder by his brother, and innumerable evils and enormities, have been prevented? He also complainingly says: "The very earliest period is preferred for the service, not that the child may at the beginning of its days receive the visible signature of God's love in the covenant of eternal redemption, but that with the utmost avoidable inconvenience to themselves a requirement of religious formality may be disposed of" (p. 354). After *convenience*, along with delicacy, has figured so prominently, and been lauded so abundantly, in advocating what is so conveniently styled "the mode of baptism," it has an inconsistent, if not a retrograde appearance, to grudge to parents an "election" of the most "convenient" time. But baptism is *a token and pledge of redeeming grace!* "Placed at the threshold of human life, it blesses the very *infancy* of man; and while *claiming* in a solemn act of appropriation the commencement of our days for the Lord, it also *pledges* to us, with distinct and emphatic assurance, the promise of His love, 'I will be a God unto thee.'" We have more of this in Dr. Williams, Mr. Henry, and some other Pædobaptists, than in Mr. S. The following, as a reply to all such rodomontade, from the pen of Dr. Halley, is calm, dignified, explicit, and emphatic: "The scriptural doctrine, as we believe, is, that all men, baptized or unbaptized, are in the state of salvability here supposed; that is, all men are invited and encouraged to avail themselves of the privileges of the Gospel: all men are not only invited but required to believe the truth of God by which they may be saved. The obligation to believe what God declares, and to do what God commands, is imperative upon all, antecedent to any sacrament, and *independent of it*" (p. 173). "We are taught unhesitatingly to regard all men as entitled to the privileges of the Gospel, and as forfeiting their title only by unbelief. 'God so loved the world,' &c. . . . The evangelical covenant has relation, on the one hand, to all men as sinners needing its salvation, and, on the other, to all believers as actually possessing a personal interest in that salvation; but it is nowhere represented as a covenant with any third class of persons. . . . The Gospel presents *assurances of salvation only to believers, overtures of salvation to all men*" (p. 174).

But Mr. Stacey is no Tractarian, although he says: "If to be born of water, and to be saved by the washing of regeneration, is, as we believe, to be baptized, the import, and, therefore, profit of the rite, cannot be wholly set forth in the interest which attaches to it as an external sign. Unless these expressions are an intentional exaggeration, and describe in figure more than they mean in fact, it must have a ministry of greater comprehension than the giving of instruction by significant ceremony. A ministry of this kind would be limited to those of mature life, who, capable of reflection and judgment, were disposed to learn what baptism was appointed to teach" (p. 355).

We believe that both the sacraments are significant and Divinely-ordained ceremonies, replete with instruction and adaptation to bless, involving solemn professions on the part of those who observe them, and that the initiatory ordinance, being the profession of discipleship to Jesus and the answer of a good conscience toward God, introduces to Christian fellowship with all its privileges and obligations. We believe baptism and the Lord's Supper to be perfectly free from the Popish efficacy ascribed by many Protestant Pædobaptists to the initiatory rite; that the observance of both according to God's Word will aid all His people to go on their way rejoicing; and that God's Word really and plainly limits baptism to those who are capable of reflection and judgment, and are willing to observe all things whatsoever Christ has commanded. We also believe that baptism is meant when we read of being born of water; but we do not believe that the Scriptures say that "to be saved by the washing of regeneration" is "to be baptized." The words of Paul to Titus are: "According to His mercy He saved us, by the washing (or bath) of regeneration, and renewing of the Holy Ghost." The words refer to baptism *and* to the renewing operations of the Divine Spirit.* Mr. S. here puts asunder what God has joined together, as do some on Acts ii. 38, attributing remission of sins to baptism, as if the apostle had not equally directed every one to *repent* AND be baptized. Mr. S., fully believing *infant* baptism to be a Divine ordinance, believes it to be intended "for the good of those who receive it, and the good must date *from the time of their reception of it*, according to their capability to be benefited, reaching onward *in some sense through the period of undeveloped consciousness* to the time when outward privilege can be improved to inward advantage" (pp. 355, 356). The immediate good, he also says, is "an important change" in the child's *position*! He says logically: "Birth implies the coming into a new state, and if baptism be a birth there must be something into which the subject is born" (p. 356). Thus Mr. S. proceeds, page after page, mingling Divine truth and Popish heresy, with the worthy aim of seeking a middle path betwixt the despising of an ordinance and attributing too much to it. That which leads him here equally and repeatedly to contradict himself, Divine truth, and common sense, is his having a wrong stand-point—his belief that the baptism of *infants* is Divinely ordained. The thing being of God, must be beneficial, and immediately beneficial. It has required, however, we doubt not, the closest and the most patient study on the part of our talented brother to define with such an approach to accuracy the veritable benefits of *infant* baptism; and if his less talented readers should shrink from saying that the benefit "becomes apparent only after patient inquiry," we will not, in our continued ignorance, be the first to cast a stone at them. It would perhaps be unjust to our brother not to give a portion of the winding-up of his logic and lucubrations on this theme.

He concludes that baptized children "are placed in a favourable position, a position Divinely marked out, for receiving, according to the measure of their developing capability, the blessedness of those who are 'builded together for a habi-

* On this passage are some excellent remarks by Dr. Halley at pp. 187, 188.

tation of God through the Spirit.' The benefit is thus *prospective rather than immediate*, or *immediate in provision* that it may afterwards become actual in experience. A certain condition is established, that a certain character may be realized. *The Spirit is given not as an inward energy, but as an outward presence*"—becomes a spectator, we suppose, or manifests himself in a visible, emblematic cloud, or dove, or something else. "Invited by the ordinance itself, and won by the piety that observes it" (although infant baptism, according to our brother, is Divinely ordained for the children of ungodly as well as of pious parents), "he may be thought to view with tender regard the child of holy love, '*planted in the house of the Lord;*' to attend its infant mind in the future growth and expansion of its powers, operating upon it as dew and sunshine and genial atmospheres operate on the early flowers of spring. We can suppose him,—as in many cases where spiritual impressions reach backward to the very dawn of memory we must suppose him,—visiting its unfolding energies with gently stimulating influences; touching with gracious effect every religious faculty as it comes into daily increasing strength," &c. (p. 361).

All this, and more than this, equally beautiful and aerial, about which the Scripture is as silent as about the rings of Saturn, *he can suppose*, to whom it is "inconceivable" that God should have enjoined immersion, clearly as the command and practice of the latter are stated in God's Word.

Our brother has, however, the sagacity to suppose an objection, and to provide a double reply. He says: "If it be said that this spiritual result is seldom witnessed, the baptized children of even Christian parents only in rare instances growing up into Christ, the answer is, the failure does not disprove the design. The future advantage of the rite is not a necessary, but a *contingent* event;" &c. (p. 362). We ourselves had before thought that *immediate* advantage was such as the brightest intellects could scarcely perceive, and with more difficulty describe. Now the "*prospective*" is contingent. The whole expatiation on the advantage of baptism to the dear babies, is without proof that such results are designed to flow to them from baptism, or that the baptism of such is once named in God's Word. But his second reply is, "The further remark, that baptism becomes profitable to the child in being first a benefit to the parents." Poor children! Losing all the benefit of an ordinance Divinely appointed for them, till it has become a benefit to their parents! Losing all the blessed results which by our brother have been so glowingly described, as resulting from an ordinance which is the privilege of children indiscriminately, through "the indifference or unbelief" of their parents! But when children have religious impressions from the earliest dawn of reason, these are traceable to infant baptism as clearly as that rain descends from the clouds, or that God is the giver of every good and perfect gift! It was never known since the creation,—we beg pardon, since our Saviour instituted infant baptism,—might we not say, since there existed an erring Baptist, that the child of a Baptist (being, of course, unbaptized) was the subject of impressions so early as the children of Pædobaptists have been, or that any unbaptized child ever was other than depraved and profligate! Divine instruction, a holy example, prayer, and discipline, never secured to children the "*immediate*" and "*the prospective rather than immediate*" advantages flowing from infant baptism! These startling assertions are made: "The vast populations of our towns and villages are for the most part baptized populations!" "The worshippers of gold and gain, the idolators

of family and of self, the votaries of fashion and of pleasure, the victims of intemperance and of lust, were once offered to God in the Sacrament which consecrates to His service! Alas! not a few of these had professing Christians for their parents" (p. 388). Yet baptism "accepts the grace and pledges the service" of being the Lord's! Does the unconscious babe, the parent, or the officiating minister, or the Divine Being *pledge the service*? "Individuals baptized are baptized into the name of the Trinity. By this they are committed to the faith of that unsearchable mystery which proclaims a threefold personality in the undivided essence of the Godhead. Nor is this a merely speculative faith, but an experimental and practical" (p. 387). Is this the experience of baptized infants? Can this be the experience of indiscriminate baptism, or of any other than believers' baptism? But we leave Mr. S., whose intelligence, candour, and piety, forbid any assertion respecting the Baptists like that of another Pædobaptist, that "we leave the helpless to perish, and for no other reason but because he is helpless;" and we proceed from the Utility to the Importance of Christian baptism.

SECTION III.

ON THE IMPORTANCE OF BAPTISM.

J. A. JAMES.—"Whatever God has made the subject of revealed truth, should be guarded on that account from being considered as too frivolous to deserve our attention" (*Christian Fel.*, p. 3). "Scripture ethics rest on Scripture doctrines."—*Young Man's Guide*, p. 114.

Prof. WILSON.—"The ordinance of baptism, as the initiatory rite of the New Covenant, demands from the student of Scripture a full and searching investigation. Instituted by our blessed Lord, and designed to continue in the church till His second coming, this solemn and interesting observance puts forwards high claims on the understanding and conscience of every Christian."—*Inf. Bap.*, p. 1.

E. BICKERTETH.—"If the Lord's Supper be specially interesting, as founded on His last command before He suffered, baptism is also specially interesting, as contained in His last charge before He ascended and returned back again to His heavenly mansion, carrying with Him there our nature, and wearing there our very form in the presence of God and all His angels."—*On Bap.*, p. 20.

F. CLOWES.—"Baptism is surely of some importance; it was of importance enough to be one of Christ's last commands, and of importance enough to be universally obeyed by His apostles." "If the ceremonies be important, it must be important to observe them as given to us."—*Impor. of Right Views*, p. 5.

J. A. HALDANE.—"Upon the whole, it seems evident, that it highly becomes us to attend to every part of the Word of God. Every thing we there meet with is important. Were Scripture more studied under this impression, there would be a rapid progress among Christians, both in knowledge, in uniformity of sentiment and religious observances, and in the practice of holiness."—*Soc. Wor.*, pp. 16, 17.

Dr. CHALMERS.—"Surely when God cometh forth from His sanctuary with a communication to our world, we should go forth to meet it with all the powers and perceptions of our rational nature." "As the psalmist would stir up all that is in him to bless the holy name of God, so ought we to stir up all that is within us to entertain and do homage to that Word which God hath exalted above all His name."—*Ins.*, vol. i., pp. 298, 299.

Dr. BELFRAGE.—"Let us guard against exalting one of these sacraments above the other." "Let us remember that they are both established by the same authority, and that they both exhibit the same grace."—*Prac. Expo. of Ch. Cat.*, pp. 414, 415. (Dr. B. is speaking of baptism and the Lord's Supper.)

Prof. J. H. GODWIN.—"The reverential affection for his Lord which every believer cherishes, must lead him to esteem highly all the truths and duties of the Gospel, for His sake from whom they proceed; and as he advances in acquaintance with them, he finds everywhere the marks of Divine wisdom and goodness."—*Chris. Bap.*, p. 1.

WE have before spoken of the importance of not altering baptism or any Divine ordinance. We have also shown that St. Paul's language to the Corinthians does not prove that baptism is unimportant. We now

speak of the importance of baptism as a Divine institution, occasionally adverted to the importance of obeying whatever God may have commanded. This subject now receives from some that practical regard which has the sanction of tradition, or the custom of their forefathers. And a suggestion that it is of some importance, will from certain persons elicit a smile, or provoke a sigh. The weakness, in their estimation, of the man who will write a tract or a volume on this subject, and especially in favour of immersion as alone baptism, we will not attempt to describe. We are too sensible of our incompetency to the accomplishment of such a task. They refuse any attention to this subject; and, in defending their conduct, depreciate the ordinance. And by some ministers of the Gospel such ignorance, haughtiness, and inconsistency, are encouraged. If, like the Friends, they conscientiously, however erroneously, considered the ceremony as intended by Christ to be temporary, there would be an excuse for not endeavouring to ascertain the meaning of His injunction, and the character of apostolic practice. But, say they, it is "a non-essential;" "I can go to heaven without it:" "We can spend our time and employ our thoughts on more important subjects." It never seems to be thought by these friends that Paul, when the light of heavenly truth had darted into his understanding, said, "Lord, what wilt Thou have me to do?" and that Ananias, sent from the Lord to instruct him, among other things said, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." It seems not to occur to these, that a suspicion of not being quite right is neither pleasant, nor on any account desirable; and that the trouble of immersion, if examination should lead to a demanding of this, can neither be heavy nor lengthened, whilst the pleasure and advantage of conscious obedience will be great and lasting. It seems not to be remembered, that he "that is slothful in his work is brother to him that is a great waster;" and that the man who refuses to examine his Master's will, may possibly at length find his character and portion to be with the disobedient. The dissimilarity betwixt the expression, "I can go to heaven without that," and the expression, "Wist ye not that I must be about my Father's business?" appears never to have been conceived. Nor is it considered, we believe, what would be the character of the church on earth, if the universal inquiry preceding all practice were, Can I not get to heaven without that? Nor is it imagined what a revolution in heaven would take place, if the disposition involved in this excuse should some day rise up into existence among the inhabitants of that holy and happy place. But this objector, or another, says that he is not indifferent to the Divine will; that ceremonies are secondary to moral duties; and that he can occupy his thoughts on more important subjects. We conceive that morality is involved in obedience to what is ceremonial. The Divine Being had undoubtedly wise and gracious reasons for enjoining under the present dispensation two ceremonial observances. An examination of the Scriptures on baptism needs not to interfere with other duties. And if some duties are more important, "To every thing there is a season, and a time to every purpose under the heaven." The fact of having a command from Heaven relative to baptism, renders the excuse of time and of its insignificance

as certainly inadmissible (we do not speak of the comparative amount of guilt) as the excuse in the Gospel, "I have married a wife, and therefore I cannot come." It has been said that "every effort to choose a right course strengthens the general habit of obedience, while every indulgence of indolence or prejudice weakens it" (Clowes, on *Baptism*, p. 6); and we know that He whose word by no man can be gainsaid, has said in reference to the smallest and greatest matters, "These ought ye to have done, and not to leave the other undone:" and we think, whatever ease to the conscience some may find from the varying opinions of the wise and good on this subject, that the words of the apostle are here applicable to each of us: "Let every man be fully persuaded in his own mind." Well would it be, if no one henceforth excused his not knowing whether he is right or wrong on this subject, by saying it is only an external of Christ's kingdom. Is there not a sense in which prayer, reading and hearing of God's Word, are external? Are persons who adduce this, prepared to say that they pay no regard to the externals of God's house, or of daily life? Some treat the ordinance, or at least that immersion which we regard as an essential part of the ordinance, with profane levity and derision, saying, "If you want a dipping, you may get it at any time." Would they approve of a person speaking respecting the Lord's Supper, "It is only eating a little bread and drinking a little wine; you need not go to the chapel to take it; you may have this at home when you like"?*

It would seem from the conduct of some, as if God might deem it right to instruct, to command, and to record many instances of His commands being given, and of obedience being rendered, and yet as if it might be right on man's part to deem it not worth his while to examine what God has said, as if obedience and disobedience on this subject might be on an equality. Where do we learn from God's Word that the Saviour was trifling when He was baptized, when He said that it becometh us to fulfil all righteousness, when He taught that John's baptism was from heaven, when He enjoined the baptizing of disciples, and when He caused to be recorded so much of apostolic preaching and primitive practice on this subject? The following has been written by one who once approved of, and practised infant sprinkling:—

"I thank God that I never could treat this ordinance with levity, even when I believed the immersers of none but adults to be in error. I was aware that they regarded their line of proceeding as more scriptural than mine, and I concluded that instead of meriting rebuke, they deserved respect, and I envy not the Christian that can trifle with his brother's feelings and the religion of Christ. . . . I readily allow that if I had been called into eternity since my conversion and before my baptism, I should have gone to heaven; I cannot admit that if I had *refused*, from any worldly consideration to observe the ordinance, *after* I became convinced of its scriptural nature, and gone into eternity in that frame of mind,

* We are aware that among our opponents the opposite and greatest extremes are to be found; some treating the ordinance as a most insignificant ceremony; others confining their declarations of its insignificance to what they are pleased to term the mode of baptism, or their contemptuous expressions to what they designate as one mode of baptism; and many of them speaking of baptism as washing away original sin, being a seal of the covenant, bringing into the covenant of grace, making the privileged though unconscious infants who receive it, members of Christ, children of God, and inheritors of the kingdom of heaven.

while omitting what I regarded as a religious duty, that I should have been received into that 'rest which remaineth for the people of God.' Whatever God has thought it worth His while to teach and command, we should think it worth our while to hear and obey, and not be wise above what is written. Let those who are convinced that this ordinance is scriptural, remember that they are commanded to 'be baptized,' that to *refuse* is to be disobedient, and to *delay* is putting off an unpopular duty till to-morrow, which we ought to perform to-day. Let the man that is delaying put this solemn question to himself, 'Should I die before I receive baptism, should I not be afraid to meet my Judge, after carelessly putting off one of His plainly revealed ordinances?'

"The following passage in our Lord's Sermon on the Mount has made an indelible impression on my mind: 'Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven' (Matt. v. 19). From my heart I am sorry that ever I *sprinkled a babe*, and '*taught men so*;' and I rejoice greatly that the Lord hath convinced me that I ought to follow Him into the water, by immersion, and 'teach men so.' On looking at the Commentary of Henry and Scott on this passage, I find the following note: 'If a man, pretending to be Christ's disciple, encourage himself in allowed disobedience to the holy law of God, or teach others to do the same, whatever his station or reputation among men, he can be no true disciple.' The language of the Holy Spirit by James is still more *awfully* strong. 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all' (James ii. 10). Let none of my readers attempt to explain these texts away. They stand as a part of that Word 'one jot or tittle of which shall not pass away,' by which we shall have to be judged. The obedient man only is safe."—J. Bowes, on *Scrip. Reasons for giving up the Sprinkling of Infants*, pp. 12, 13.

One Pædobaptist, says Wallace, has said: "Whosoever knowingly and wilfully rejects baptism treats with indifference a precept of the most exalted messenger of God (John iii. 31), yea, of the Lord himself (Matt. xxviii. 19), and is guilty of a much greater crime (John iii. 31-36; Heb. ii. 2; xii. 25), than those who rejected (Matt. xxi. 25-32; Luke vii. 30) the baptism of John, which had also been commanded by God. And how can the despisers of baptism expect to meet the approbation of the Lord, when He himself, although He did not need baptism, so highly honoured the invitation of John as to be baptized by him, amid the most evident tokens of the Divine favour."—*Chr. Bap.*, p. 85.

The importance of Christian baptism appears:—

1. From the high authority whence it originated. It is from heaven. It is enjoined by the Lord of glory. To treat with indignity what Christ has enjoined, is to treat Christ with indignity. To neglect baptism, deeming it a trifle, is to treat Christ as a trifler. The slighting of any ordinance instituted by the Head of the church, is a slight that necessarily terminates on Christ himself. We have not higher authority for the prohibition of murder than for the practice of baptism. Can that which, by the highest authority, is explicitly and solemnly, not to say repeatedly enjoined, be of little importance? If we were ignorant of its utility, and of all reasons that had influenced, or might have influenced the Divine mind in giving such a precept, is not the fact of God's having given it amply sufficient?

2. The Lord Jesus has sanctioned baptism by His example, as well as by his precept. He went "from Galilee to Jordan unto John, to be baptized of him" (Matt. iii. 13; Luke iii. 21).

"Dear Lord, and will Thy pardoning love
Embrace a soul so vile?
Wilt Thou my load of guilt remove,
And bless me with Thy smile?"

“And shall my proud rebellious heart
Yet murmur at Thy will?
Shall I from Thy commands depart,
And wander from Thee still?”

“Didst Thou the great example lead
In Jordan’s swelling flood?
And shall my pride disdain a deed
That’s worthy of my God?”—FELLOWES.

3. Submitting to baptism is called by the Redeemer a fulfilling of righteousness. This is said, not in reference to Christ exclusively, but in reference to His followers also. “Thus it becometh *us* to fulfil all righteousness.”

4. The Divine Father and the Divine Spirit have honoured baptism by honouring Christ immediately on His ascent from the water. “And Jesus, when He was baptized, went up straightway out of the water; and, lo! the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and, lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased” (Matt. iii. 16, 17. See also Mark i. 9–11). On Christ’s baptism Matthew Henry says: “(1.) See how humbly He owned God, by coming to be baptized of John.” “(2.) See how honourably God owned Him, when He submitted to John’s baptism” (On Mark i. 9–13). Dr. Foote regards Christ by His baptism as teaching us to “be conscientious in attending to all the ordinances of Divine appointment. Though we cannot be perfect in any, we must not be partial. It is not enough to do one thing, and wilfully to leave another undone. We must ‘esteem all God’s commandments respecting all things to be right, and hate every false way’” (*Lec.*, on Luke iii. 21–38). In a similar manner have Wesleyans, Independents, and Episcopalians, written on the honour Divinely put on this ordinance, and on the obligation arising from the example of Christ, and from His words: “Thus it becometh us to fulfil all righteousness.”

5. The solemn *manner* in which Jesus, after his resurrection and before his ascension, gave commandment on this subject to His disciples, teaches its importance. “And Jesus came and spake unto them, saying, *All power is given unto me in heaven and in earth*, Go ye, therefore, and disciple all nations, immersing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and, lo! I am with you always, even unto the end of the world. Amen” (Matt. xxviii. 18–20). “How grand and awful is that weighty preface to the institution of Christian baptism! . . . The solemnity of this ordinance is complete; and all the purposes of its institution are secured by the authority and blessing of Christ.” Also, as it appears, at another time: “Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

6. The preaching of baptism by apostles and evangelists, and the administering of it by them, and by others with their direction and sanction, teach the importance of baptism. Read the inspired direction given by Peter to those who on the day of Pentecost inquired, “Men and brethren, what shall we do?” Their obedience to the Divine direction

given by Peter, is thus recorded: "Then they that gladly received his word were baptized." See also respecting Philip and the Samaritans and the eunuch, in Acts viii. See respecting Saul of Tarsus, converted by the Lord in so extraordinary a manner. In answer to his humble and earnest inquiry, "Lord, what wilt Thou have me to do?" it is said unto him, "Arise, and go into the city, and it shall be told thee what thou *must* do." And Ananias is sent unto him, who, amongst other things, says to this wonderful convert, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts ix., xxii.). See also Acts x. and xi., respecting Cornelius and them that were with him; to whom, while Peter spake unto them, the Lord granted the immersion of the Spirit, and "they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Every subsequent allusion to baptism, or record of apostolic practice respecting it, is confirmatory of its importance. Baptism is more frequently referred to in the New Testament in the way of precept or example, than the Lord's Supper. Who ought not to approve of the words of Mr. Polhill: "The pattern of Christ and the apostles is more to me than all the human wisdom of the world"? Who ought not to *act* upon this principle? The result of enlightened obedience might not be the *visible* descent of the Spirit, and a hearing of the words, "I am well pleased," as in the case of Him who in all things has the pre-eminence; but it would be "the answer of a good conscience toward God," and such an inward witnessing of the Divine Spirit to the glorious fact of adoption into the family of God, as would be connected with gratitude and joy that "the way of God more perfectly" had been expounded unto them, and that they had been "not disobedient unto the heavenly" instruction. Yet the preaching of some, instead of encouraging the imitation of what is apostolic, and obedience to what is inspired, by silence on Christian baptism from its *presumed insignificance*, encourages the neglect of this ordinance, or a blind adherence to custom, independently of what is taught by Divine revelation. Yea some, as if to correct the sacred record, thus quote Mark xvi. 16: "He that believeth shall be saved; but he that believeth not shall be damned." Let the reader ascertain the correctness of this apparent quotation.

7. The impartation of the Spirit in His sanctifying and miraculous influences,—*"for they heard them speak with tongues and magnify God,"*—or the baptism of the Spirit, being mentioned as a reason *for* baptism, *not against* it, shows the importance of this practical ordinance. "Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized."

8. The fact that the rejecters of John's baptism are said by the Saviour to have "rejected the counsel of God against themselves, being not baptized of him," teaches the importance of baptism (Luke vii. 29, 30).

"John was a servant, Christ THE SON,
And those who disobey
More boldly act, and surely run
A greater risk than they."

9. The importance of baptism appears in its being associated with, or being designated, "the answer of a good conscience toward God," and in every Scripture in which the necessity or the advantage of obedience to God is asserted. The following is a sample of many: "If ye know these things, happy are ye if ye do them" (John xiii. 17). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," &c. (Matt. vii. 21-27). "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke vi. 46.) "If ye love me, keep my commandments" (John xiv. 15). "If a man love me, he will keep my words" (John xiv. 23). "Ye are my friends, if ye do whatsoever I command you" (John xv. 14). "For this is the love of God, that we keep His commandments; and His commandments are not grievous" (1 John v. 3).

10. Baptism is important as being variously significant and deeply impressive; an ordinance of important doctrinal import and of practical design; which the neglecters thereof, whether from erroneous views respecting its perpetuity, or from the adoption of a human substitute for the Divine reality, are aiding, by their example and influence, to banish from the world.

11. Wilful disobedience to positive institutions and Divine commands, having been visited in numerous instances with speedy retribution, and this being recorded in God's Word for a warning to the end of time, forbids that any should make light of this ordinance (Gen. iii.; Lev. x.; Num. xx.; 1 Sam. xv., &c.). We ever make a distinction betwixt those who mistake, and those who knowingly disobey God's will, in accordance with the following lines adopted by Mr. Pike, on *Christian Baptism* (p. 6):—

"Yet, strange as this appears,
In many 'tis mistake;
They yield to Christ their fleeting years:
We love them for His sake.
And some who sprinkling defend,
With Christian spirit plead;
Their candid reasonings none offend,
They make no brother bleed;
"No sophistry, no jests obscene,
Pollute their tranquil page,
Error is there, but error clean
From guilt and party rage.

Thus Doddridge wrote, where'er his pen
On infant sprinkling strayed;
Thus Watts, the gentlest of men,
His friendly statements made.

"Peace be with all such pious men,
Who wield no slandering, filthy pen;
Though on one subject they mistake,
We love them well for Jesus' sake;
And hope to meet where all His sheep
An everlasting Sabbath keep;
Where, every minor difference o'er,
All shall be one for evermore."

12. It may be mentioned—although it teaches rather the importance of obedience than the importance of the institution itself—that promises to believing obedience, and threatenings against disobedience, are characteristics of the entire revelation of God. The threatenings are against those who neglect and disobey, although they may not vilify Divine precepts.

An admission that baptism is in importance inferior to some other things is not an admission that it is of insignificant moment whether our views and practice accord with God's Word, or whether we aid to sanction and perpetuate a human invention as the substitute for a Divine ordinance. "Than conscientious obedience to the command of Christ,"

says Dr. Halley, "what else there is sacred, what else important, what else valuable, I wish you would tell me" (p. 236). Dr. Dwight says, on baptism, that "he who, understanding the nature and authority of this institution, refuses to be baptized, will never enter into the visible or invisible kingdom of God. As he refuses to become a member of the visible, he will certainly be shut out of the invisible kingdom. Considered with reference to a case of this nature, the passage (John iii. 5) may be justly construed in the literal manner. For he who persists in this act of *rebellion* against the authority of Christ, will never belong to His kingdom" (*Works*, vol. v., p. 262). Dr. J. Campbell says: "Were an apostolic believer to return to our earth, amazement would seize him, to find how times are changed—to hear the sounds and see the sights which would now meet his ears and eyes, among even our Congregational churches. In his days, men had not learnt to talk of the great ordinance of the Gospel as not being 'a saving ordinance,' and to draw inferences corresponding with their presumption. It was then enough that Christ commanded it. Men had not then begun to scrutinize the personal utility of an act of obedience. This refinement was reserved for later times. What a delusion is here! To whom belongs the honour or the shame—the merit or the guilt—of this mode of vindicating *rebellion*? Christian ordinances are designed for Christian people; for persons who are already saved by grace. But does it therefore follow that an ordinance, established by Christ, has no important end to answer, and may safely be despised?" (*Jethro*, p. 235.) If baptism is an insignificant ordinance, and if it may be neglected or altered, and treated with contempt, because it will not save us, the Lord's Supper may for the same reason be held in the same estimation, and treated with the same contumely. So also may public worship, and, indeed, every command in all the Oracles of God, excepting "repentance toward God, and faith toward our Lord Jesus Christ." And even these, without the subsequent fruits of obedience, when spared life and opportunity are granted, will prove a worthless and pretended possession. Let us beware of disobedience to God from excuses that cannot be uttered at the great day of accounts. Let us, not in baptism only, but in everything we feel, we say, we do, beware of that which may clothe with shame and fill with confusion, when our character shall be impartially pronounced, and our condition irrevocably fixed.

SECTION IV.

SOME CONCLUDING REMARKS.

SOLOMON.—"Buy the truth, and sell it not."—Prov. xxiii. 23.

PAUL, THE APOSTLE.—"I believed, and therefore have I spoken" (2 Cor. iv. 13). "Prove all things; hold fast that which is good."—1 Thess. v. 21.

Dr. R. W. HAMILTON.—"If the doctrine of the preceding argument be true, let it be asseverated. Let it possess our minds."—*Cong. Lec.*, p. 406.

Dr. J. P. SMITH.—"The facts cannot be set aside; they are too numerous, too various and independent, and too weighty in their character as grounds of reasoning." "A mind which ingenuously loves truth, will 'search for it as for hidden treasure;' and will see a beauty in moral and religious truth transcending every other kind of excellence, and connecting itself with the glories of eternity.

—*Cong. Lec.*, pp. 296, 300.

J. A. HALDANE.—“It is high time to shake off that temper of mind which indisposes us for the investigation of truth; which leads us to cherish the prejudices we have received from our fathers, and which renders us unwilling to go beyond them on any subject.”—*Soc. Wor.*, p. 17.

Dr. D. KING.—“It does not follow . . . that I perceive everything among ourselves to be right, and all things in which our neighbours differ from us to be wrong. Such partisanship will never promote the discovery of truth, or bring our debates by one step nearer to a conclusion.” “That I have nowhere in these pages transgressed the laws of Christian charity and courtesy, I dare not assert. But I have certainly aimed to treat opponents respectfully; to meet their arguments fairly; and to offer no reply to the reader which I did not feel, on calm reflection, to be satisfactory.”—*Pres. Ch. Gov.*, pp. vi., vii.

Dr. ANGUS.—“The men who occupy the high places of the field . . . must resolve to honour, not men or human systems, but God’s Word.”—In *Intro. to Life of Dr. Judson*, p. ix.

Dr. WAYLAND.—“Is Jesus Christ King in Zion? Is He still the Head of the church? Or shall we leave Him, to follow the example of other denominations, or a worldly public opinion in our own denomination?”—*Prin. of Bap.*, p. 35.

D. WALLACE.—“Truth is what I love, and what I seek. I have bought it before, and I am willing to buy it again. I became a Baptist because truth compelled me to be one. I am a Baptist because truth compels me to remain one. Should truth ever let me see that I am in error, I hope that ‘God, who first revealed his Son in me, and called me by His grace,’ and who has hitherto preserved me, will give me strength and resolution not only to acknowledge my error, but to follow truth wherever it leads. The ecclesiastical position of the body to which I belong is certainly not an elevated one in Scotland, and I know that it is much more easy and much more pleasant to go with the multitude than to oppose it; so that interest points in the other direction. Notwithstanding differences, I love all that love the Lord Jesus Christ. May they see more and more eye to eye; and if not, may their hearts, nevertheless, expand till each shall take within his embrace the whole family of God of every name.”—*Rejoinder*, p. 31.

“D. FRASER.—“But shall they not see eye to eye, when the Lord turns again Zion? And surely denominationalism is not to last for ever. The communication which I make, I desire to be an humble and brotherly contribution to the cause of Christian union,—not that, indeed, which consists in agreeing to differ, but which consists rather in ‘the unity of the faith and of the knowledge of the Son of God.’”—*Let. to Rev. C. H. Spurgeon*, pp. 9, 10.

C. STOVEL.—“Let our conformity to the written law be unimpeachable; and let our maintenance of that conformity commend us to the loving Spirit. Then shall the feeble be as David, and the house of David shall be as God.”—*On Chr. Disc.*, pp. 472, 473.

Dr. W. H. STOWELL.—“Our sympathies are with all truth, and with all right-doing.”—*Cong. Lec.*, p. 188.

J. A. JAMES.—“My conscience testifies that I have not ‘set down aught in malice or uncharitableness;’ if I am deceived, I crave forgiveness; not indeed, for stating my own opinions, but for misrepresenting, however unintentionally, the opinions of others.”—*Address on Diss.*, p. 1.

Dr. J. HAMILTON.—“The saint is greater than the sage, and discipleship to Jesus is the pinnacle of human dignity.”—*Ex. Hall Lec.*, p. 421. 1851.

Abb. WHATELY.—“Even the fullest conviction that a complete perfection in soundness of doctrine is attainable, has in it nothing of arrogance,—nothing of a presumptuous claim to infallibility,—as long as we steadily keep in view, that even one who should have attained this, never can, in this life, be certain of it.” “To believe any doctrines to be erroneous, which we sincerely hold, is impossible: to suspect them of error, is by no means necessary; but it is necessary to acknowledge and allow for the possibility of error—in short, the absence of infallibility—in every church and in every man.”—*Essay 6th, On the Omission*, &c., pp. 223, 229.

Dr. L. WOODS.—“Make truth itself the object of your inquiries. . . . Let your regard be to Divine truth itself. Love its pure and holy nature. Love the impress of God which it bears. And remember that all error respecting moral and religious subjects is adverse to the Divine perfections. . . . By the increasing light of the Divine administration, all error will at length be exposed and confounded.”—*Works*, vol. i., p. 1.

Dr. EADIE.—“You are never to seek to be wise *above* what is written, but you are always to labour to be wise *up* to what is written.” “A person once said to John Newton, ‘I have read the whole Bible from beginning to end, and I do not see one single proof of Christ’s divinity in it all.’ ‘No wonder,’ replied Mr. Newton; ‘I once went to the fire to light my candle, and could not succeed, for I had put the extinguisher upon it.’”—*Lec. on the Bible*, pp. 33, 38.

Dr. J. PARKER.—“I abide by the ground which was assumed at the outset, viz., let both sides be heard, and leave the hearers to adopt their own convictions, after sifting the evidence.”—*Ch. Ques.*, p. 182.

WE have endeavoured to show that baptism is a Divine, a New Testament, and Permanent institution; that its element is Water; that it is an Initiatory, but not a Converting and Saving ordinance;† that it is a Practical, a Positive, and Clearly Revealed institution; and that it is Immer-

* “A Burgher elder,” says this writer, “lately observed in the Associate synod, that the use we ought to make of our forefathers is, to stand on their shoulders and to try how much farther we can see” (pp. 16, 17).

† The section on baptism, as not a converting and saving ordinance, is not needed by those who teach that baptism is scripturally subsequent to faith, and who may be in some danger of lowering this solemn act of obedience to Christ, beyond the warrant of inspiration. It may be needed by many who administer baptism irrespective of faith or intelligence.

sion. The last we have attempted to prove from Greek lexicons; from the use of the word by those who have written in Greek; from Ancient Versions of the New Testament; from the Uninterrupted Practice in Greece and by the Greek Church; from the early existence of a proselyte baptism among the Jews, which by all is acknowledged to have been Immersion; from Concessions of learned Pædobaptists of the present age and of former ages, of our own country and of other countries, Papist and Episcopalian, Lutheran, Calvinian, Presbyterian, Independent, and Wesleyan;* from the figurative use and application of the word; from the words with which in holy and profane history it is usually associated; from the historic and incontrovertible evidence of a change from immersion to pouring and sprinkling; from the possibility and clearest propriety of adopting immerse as the rendering of *baptizo* wherever it occurs in the Sacred Writings, and the impossibility of invariably using pour, sprinkle, wash, purify, or any word having another meaning than immerse, that has been named as the pretended meaning of *baptizo*; from the fact that there is "One Baptism;" from the fact that Immersion, Pouring, and Sprinkling, are distinct actions, for which it is believed that distinct words are used in every known language; and from the Futility of all objections that are known to have been adduced against the idea that baptism is immersion. A little has also been said on the Design, Utility, and Importance of Baptism. A few concluding remarks are all that remain, on the action included in baptism. Some of the passages of Scripture adduced by our opponents to oppose our views, we regard as strongly confirmatory of immersion as baptism. Some of the principles of interpretation adopted by our opponents we also regard as corroborating our sentiments and practice. Recognized principles lead directly to the conclusion that baptism is immersion; and such a practice and such rules as we repudiate are rejected by our opponents when they are engaged in controversy on other subjects, and also are such as, if universally applied, would make all writing unintelligible.

1. We have ascertained the import of the word philologically, inquiring into the meaning of the word, not into the sentiments of a denomination. The action which Christ required to be performed when He taught in Matt. xxviii. 19, *baptizing them into the name*, &c., we have ascertained just as we ascertain the meaning of *matheteuo*, to disciple, and of *didasko*, to teach, one of these words preceding, and the other succeeding the command to baptize. We have examined lexicons, ancient translations, and instances of occurrence in contemporaneous, preceding, and subsequent writers. We have found one meaning clear, indisputable, and all but universally acknowledged; and affirmed by

* Dr. Conant, in the conclusion of his *Meaning and Use of BAPTIZEIN*, referring to the testimony of Greek writers, pagan and Christian; to the religious instructions of the earliest Christian writers; to the requirements and practice of the whole Christian church till within a comparatively recent period; to ancient versions, and present versions of Northern Europe; to the invariable rendering of this word by scholars in their versions and expositions for the learned; and to the testimony of recent and living scholars, without distinction of ecclesiastical relations,—says that the rendering *immerse*, "belongs to no one division of the church. It is catholic; sanctioned by all that can entitle any rendering to universal acceptance. Whatever else may be said of it, it cannot, with any show of reason, be called sectarian" (p. 157).

some to be the only meaning with which the word in any writer occurs until at least the year of our Lord 250.

2. Our principle of interpretation has further been, that the secondary meaning of a word is inadmissible without the necessity and proof of a departure from the primary meaning. This secondary meaning, if it exists, must be learnt, as we maintain, from the context and from facts. And that a word has a secondary meaning, it devolves on those who maintain it to prove. That *baptizo* has in Scripture no secondary meaning we have maintained, because the primary meaning in every passage is admissible, or is required. It is, therefore, beyond the possibility of proof that *baptizo* in any part of Scripture means to sprinkle or pour, or simply to wet or moisten.

Prepossessions have aided the adoption of false principles of interpretation, or the misapplication of true principles. Dr. A. Campbell has remarked:—

“Were all students of the Bible taught to apply the same rules of interpretation to its pages, there would be a greater uniformity of opinion and sentiment than ever resulted from the simple adoption of any written creed. Great unanimity has obtained in most of the sciences in consequence of the adoption of certain rules of analysis and synthesis; for all who work by the same rules come to the same conclusions. And may it not be possible that, in this Divine science of religion, there may yet be a very great degree of unanimity of sentiment and uniformity of practice amongst all who acknowledge its Divine authority? Is the Book of God the only book which can never be understood alike by those who read and study it? It cannot be supposed, but by dishonouring God: for, as all the children of God are taught by God, if they are necessarily unintelligent in His oracles and discordant in their views, the deficiencies must rather be imputed to the teacher than to the taught; for the pupils in this school can be taught other sciences in other schools, with such uniformity and harmony of views as to make it manifest to all that they are the disciples of one teacher.”

“When one person addresses another, he supposes the person addressed competent to interpret his words; and, therefore, all wise and benevolent men select such words and phrases as, in their judgment, can be interpreted by those addressed. Every speaker proceeds, in all his communications, upon the principle that his hearer is an interpreter—that he has not first to be taught the science of interpretation; and that he is bound so to express himself, that his hearers may interpret and understand his words by an act which is supposed to be *native*—which is indeed universal—common to all nations, barbarous as well as civilized. Now as God is infinitely wise and benevolent, in His oral communications to men, He proceeded on the principle that they were, by this native art, competent interpreters of His expressions; for otherwise, His addresses could be of no value. He could not even begin to teach them a new art of interpretation, as respected His communications, but by using their own words in the stipulated sense, unless we imagine a miracle in every case, and suppose that all His words were to be understood by a miraculous interposition. And this idea, if carried out, would make a verbal revelation of no value whatever to the children of men.”—*Chris. Bap.*, pp. 49-51.

Subsequently, on the language of the Bible, he remarks: “If we have a revelation from God in human language, the words of that volume must be intelligible by the common usage of language; they must be precise and determinate in signification, and that signification must be philologically ascertained—that is, as the words and sentences of other books are ascertained by the use of the dictionary and grammar. Were it otherwise, and did men require a new dictionary and grammar to understand the Book of God,—then, without that Divine dictionary and grammar, we could have no *revelation* from God; for a revelation that needs to be revealed is no revelation at all.

“Again, if any special rules are to be sought for the interpretation of the sacred writings, unless these rules have been given in the volume, as a part of the revelation, and are of Divine authority;—without such rules the book is sealed; and I

know of no greater abuse of language than to call a sealed book a revelation. But the fact that God has clothed His communications in human language, and that He has spoken by men, to men, in their own language, is decisive evidence that He is to be understood as one man conversing with another. Righteousness, or what we sometimes call *honesty*, requires this; for, unless he first made a special stipulation when he began to speak, his words were in all candour to be taken at the current value; for he that would contract with a man for anything, stipulating his contract in the currency of the country without any explanation, and should afterwards intimate that a *dollar* with him meant only *three francs*, would be regarded as a dishonest and unjust man. And shall we impute to the God of truth and justice what would blast the reputation of a fellow-citizen at the tribunal of political justice and public opinion!

"As, then, there is no Divine dictionary, grammar, or special rules of interpretation of the Bible, then that Book, to be understood, must be submitted to the common dictionary, grammar, and rules of the language in which it is written; and as a living language is constantly fluctuating, the true and proper meaning of the words and sentences of the Bible must be learned from the acceptance of those words and phrases in the times and countries in which it was written. In all this there is nothing special; for Diodorus, Herodotus, Josephus, Philo, Tacitus, Sallust, &c., and all the writers of all languages, ages, and nations, are translated and understood in the same manner.

"Enthusiasts and fanatics of all ages determine the meaning of words from that knowledge of things which they imagine themselves to possess, rather than from the words of the author: 'they decide by what they suppose he ought to mean, rather than by what he says.' . . . We are not at liberty to affix what meaning we please to words, nor to use them arbitrarily; inasmuch as custom has affixed, by common consent, a meaning to them. . . . 'The fact,' says Professor Stuart, 'that usage has attached any particular meaning to a word, like any other historical fact, is to be proved by adequate testimony. But the fact of a particular meaning being attached to a word when once established, can no more be changed or denied than any historical event whatever.' . . . When, however, we speak of the *literal* or *grammatical* sense of a word, we mean no more than its primitive meaning. And when we speak of the *historical* meaning of a word, we mean its meaning at any given time. The *figurative* meaning of words belongs to another chapter"—(pp. 54-58).

For the benefit of some of our readers, who may not previously have read on this subject, we give the following brief recommendations, or rules of interpretation from the same author:—

"I. On opening any book in the Sacred Scriptures, consider first the historical circumstances of the book. These are the order, the title, the author, the date, the place, and the occasion of it.

"II. In examining the contents of any book, as respects precepts, promises, exhortations, &c., observe who it is that speaks, and under what dispensation he officiates. Is he a Patriarch, a Jew, or a Christian? Consider also the persons addressed—their prejudices, characters, and religious relations. Are they Jews or Christians—believers or unbelievers—approved or disapproved? This rule is essential to the proper application of every command, promise, threatening, admonition, or exhortation in the Old Testament or New.

"III. To understand the meaning of what is commanded, promised, taught, &c., the same philological principles, deduced from the nature of language, or the same laws of interpretation which are applied to the language of other books, are to be applied to the language of the Bible.

"IV. Common usage, which can only be ascertained by testimony, must always decide the meaning of any word which has but one signification; but when words have, according to testimony—(that is, the dictionary*)—more meanings than one, whether literal or figurative, the scope, the context, or parallel passages must

* Where there is access to *Use*, on which dictionaries are, or should be based, there is still, as we maintain, higher testimony than even the dictionary.

decide the meaning; for if common usage, the design of the writer, the context, and parallel passages fail, there can be no certainty in the interpretation of language.

"V. In all tropical language, ascertain the point of resemblance; and judge of the nature of the trope, and its kind, from the point of resemblance.

"VI. In the interpretation of symbols, types, allegories, and parables, this rule is supreme. Ascertain the point to be illustrated; for comparison is never to be extended beyond that point—to all the attributes, qualities, or circumstances of the symbol, type, allegory, or parable.

"VII. For the salutary and sanctifying intelligence of the Oracles of God, the following rule is indispensable:—*We must come within the understanding distance*" (p. 61).

He might have mentioned among his rules a prayerful, candid, and persevering perusal of the inspired records, with a desire in all things to be practically conformed to the Divine will. He insists on the necessity of such a spirit when he afterwards says: "The moral soundness of vision consists in having the eyes of the understanding fixed solely on God himself, His approbation and complacent affection for us. . . . He then that would interpret the Oracles of God to the salvation of his soul, must approach this volume with the humility and docility of a child, and meditate upon it day and night"—(pp. 62, 63).

3. Our principles of interpretation have the approval of Pædobaptists themselves. They are used by them in controversy with Socinians and Papists, although ignored by most and practically rejected by all who advocate sprinkling for baptism. Dr. Halley admits, *in words*, that "to baptize, although used sometimes figuratively in reference to the mind, ought to be understood, unless there be some reason to the contrary, like every other word, in its ordinary acceptation." He allows that its import accords with the use of the English word *immerse* and the Latin *mergo*, until the adoption of this word by the sacred writers, and that the import of the commission is, "Immersing them into the name of the Father," &c.; and yet because of difficulties in the way of immersion, which we maintain exist purely in imagination, and which he admits might be removed by a further knowledge of facts and customs relative to Eastern nations and ancient times, he pleads, *first*, the validity of pouring or sprinkling as baptism, and *then* the expediency of adhering to these alone in opposition to immersion, until Baptists will admit that pouring or sprinkling is baptism! It is admitted, *in words*, by those of our opponents who notice rules of interpretation, that the primary, obvious, and ordinary meaning should not be departed from without necessity; and yet such assumptions and fallacies are resorted to in giving the import of the Greek words for being *immersed in*, *immersed into*, *going down into*, and *coming up out of*, that in conclusion it can by some be ignorantly and impudently inquired, "Can it be proved that any one person in the New Testament was immersed? Can it be proved that any person baptized, was so much as in the water at all?" Verily it cannot be proved on adopting a principle of interpretation which, nullifying the use of language, will prevent anything being proved from the word of man or of God. It would be a less egregious *grammatical*, we do not say *theological* blunder, were our friends to deny that sacrifice means atonement, because this word *is* used in application to our prayers and praises, and to deny that everlasting means unending, because it *is* used in application to what is of limited duration. If a word has several meanings and is variously used, "to set aside the

literal, ordinary, and obvious meaning of terms, in favour of their secondary, metaphorical, and allusive applications, is to set aside the rule in favour of the exception." Nothing but the blinding influence of prepossessions could lead intelligent and conscientious men to trample unconsciously on *their own* approved rules, on the *necessary* rules of interpretation, as is done by our opponents on the subject of baptism.

4. The principle of quoting from our opponents we maintain to be relevant and just, and to have the highest sanction. It may be thought, if much that we have written is not read, that we charge our opponents not only with inconsistency, but with hypocrisy and wickedness. We admit that some of them believe that *baptizo* has so *general* a meaning as to admit the practice of immersing, pouring, or sprinkling. Some of them also, as Calvin, Baxter, and others, have maintained that we may alter forms, if we retain the substance,—may change the letter and retain the spirit. This is pretended to be justifiably accomplished in changing immersion into pouring or sprinkling. *The very thing enjoined* is spoken of by them and by others as "the *accident* of a rite," which "may surely be varied:" and these gentlemen pride themselves in taking a "*broad view*," not *imprisoning the spirit in the letter!* To the pretended power of the Church of England, and of the pale of Rome, to decree rites and ceremonies, we need not refer. The persons whose names have been introduced, are among the most learned men that have adorned the republic of letters, and consequently among the most competent judges of the meaning of a Greek word. Their concessions respecting the import of the word and practice of apostolic and succeeding times, have not diminished force from the fact that their conduct, for alleged but insufficient reasons, did not or does not accord with these admissions. If they had believed that *baptizo* excludes every idea but that of immersion, and had believed that anything substituted in the place of it is disobedience to the Divine command, and certainly unwarrantable, they would in sentiment have agreed with us; and if they had also thus acted, we should have called them Baptists. To have produced writers agreeing with us in sentiment and practice, except more fully to elucidate certain views, or to show that on some particular points our views are not singular, would have been puerile and trifling; but to produce testimony in our favour from the most eminent Pædobaptists must be acknowledged by them as testimony from unexceptionable witnesses. He was a Pædobaptist who said respecting the Roman Catholics, "This testimony of theirs, to *us*, is worth a thousand others; seeing it comes from such who, in *our* opinion, are evidently interested to speak quite otherwise" (Daille, *Right Use of the Fathers*, vol. i., p. 39). Nor can we exclude the Friends from having given on the subject of baptism unexceptionable testimony. The writers quoted not only lived in different ages and countries, but also, while agreeing so far on baptism, on some subjects differed one from another as far as the east is from the west. If it should be thought by any mild opponent that we must in some instances have quoted the weakest, the most rash, and the most bigoted and censorious expressions that we could find, we can assure them that this is far from being the case. Were we disposed we could give sufficient evidence of this. Our great authority for quotation is the

language of St. Paul, "As certain also of your own poets have said" (Acts xvii. 28).

5. Whilst affixing the charge of conscious inconsistency and cowardice on none of our opponents for not carrying out into practice honest sentiments (unless in instances where this guilt is confessed), hoping that though, as we believe, they are acting unscripturally, it is from mistake, and is not deliberate disobedience, we cannot entirely acquit them, unless the blame in this matter belongs to ourselves. We not only believe that a spirit of perfect openness to conviction, and of earnest desire to know and do God's will, whatever that will may be, is a universal duty, but we also believe that deficiency in this is a great cause of misunderstanding the practice which God has enjoined, and the truth which God has revealed, and thus of occasioning the present divisions in the church of Christ. We believe not that God's Word is deficient in anything that is adapted to present the church of Christ before the world in a state of holy and happy union. If we neglect to examine God's Word, or if we examine it in the neglect of prayer, or in the spirit of prejudice, or in any other than a child-like, humble, and teachable disposition, an earnest desire to know and do God's will, the fault of ignorance is ours. It is believed that there is deficiency both in Baptists and Pædobaptists, in regard to singleness of eye, or earnestness of aim, in connection with the Divine favour and glory, but we believe that in regard to the action and the subjects of baptism, the error and sin are with the Pædobaptists. We do not charge Mr. Thorn with writing *deliberate* falsehood, although it is difficult to conceive how anything could be penned more untrue than some of his assertions. He says respecting BAPTIZE: "The Greek poets, moralists, and historians, frequently employ it to express the act of dyeing the hair while on the head, staining a garment by blood dropping upon it—and of painting the face with tawny colours" (p. 15). "He says that in the Greek version of the Bible it is used "for embroidering a garment with the needle; for colouring the attire of the head; . . . and for wetting Nebuchadnezzar with the dews of heaven" (p. 15). He says also that in the New Testament it is used "for splashing a garment with the blood of an expiring enemy" (p. 16). The most charitable conclusion to which we can come is, that *baptizo* does not occur in any of the passages to which he refers. But what recklessness and prejudice are needed to make an *inference* from *bapto*—an inference which we maintain to be both unfounded and in opposition to fact—and then assert that the New Testament *says* that *baptize* is used for "*splashing, &c.*"! A passage containing falsehood similarly flagrant, we have at page 7 in his *Dipping not Baptizing*, where speaking of "the Greek verb, *baptize*," he says:—

"I shall give you, in the first place, an alphabetic list of the translations or adopted renderings of this word, by four or five of their own leading writers, who, you may naturally suppose, have not selected passages nor given versions more to the damage of their cause than they were actually compelled by controversial necessity: 'Bathe, Besmear, Caused, Coloured, Crushed, Daubed, Dip, Drawing water, Drank much, Drowned, Dyed, Fill, Given up to, Imbue, Immersed, Infected, Involved, Laid under, Let down, Oppressed, Over head and ears, Overwhelmed, Plunged, Pour, Purify, Put, Put into, Quenched, Redden, Run through, Smeared, Soaked, Sprinkled, Stained, Sink, Steep, Swallowed up, Thrust, Tinged, Washed, Wetted:' in all forty-two" (p. 7).

Instead of "four or five" of the *leading* Baptist writers having given such "translations" or *adopted* such "renderings" of "the Greek verb *baptize*," it is our conviction that no Baptist in the whole world ever so stultified or disgraced himself. Nor do we know many Pædobaptist writers whom we place in the same category as the Rev. W. Thorn, who says in the next page, when speaking of "the most *ancient* Greek writers," that "the sense they attach to it is that of staining, colouring, dyeing with different colours; painting, anointing, and the like" (p. 8). We do not say that *bapto*, to dip, does not possess a secondary meaning, and is not used in the sense of to dye, to colour, to stain; but we affirm our belief that *baptizo* is NEVER used for *any* of these *secondary* meanings of *bapto*. The admission of one Pædobaptist doctor is, that "the true issue between profoundly learned men is only between adult and infant immersion." We do not believe that Mr. T. has jesuitically made his assertions; but that, blinded by prejudice, he has confounded words and things which differ. We have no feelings of levity, nor are we conscious of malicious feelings, whilst quoting words as far from truth as the poles are asunder. But while endeavouring to guard against the worst construction that might be put upon them, we cannot free their author from censure. It is our duty to be open to conviction, to be willing to discard error, and to use energetically, prayerfully, and self-denyingly the means of becoming acquainted with the will of God.

"It never can be argued that it is inconsistent with a well-regulated mind to give every part of Divine truth a share of our serious attention; and in a case where all are called to act, and where there is a right and a wrong, perseveringly to inquire what is the line of conduct that the revelation which God has given us points out." Simplicity and godly sincerity will induce all to practise and recommend that which they believe to be agreeable to the will of God; and knowing that "whatsoever is not of faith is sin," "to guard against giving any countenance to the maxim that it indicates an unhappy fickleness, a certain squeamishness of conscience, or the want of that steadiness which ought to distinguish a well-regulated mind, if a man sees reason to question a principle he formerly held, and is disposed, in the spirit of fair and cautious inquiry, to try it afresh by the Scriptures, that test to which all Protestants agree every principle they hold ought to be subjected." "He can only survey with well-grounded complacency the whole range of his system when he feels himself prepared to discard any part which he fairly discovers to be false, and in that point to substitute in its room what, upon more mature inquiry and more enlarged knowledge, he perceives to be agreeable to the will of God." "In the early ages they were called to prove their attachment to their Master, by obeying His commands at the risk of bonds, of imprisonments, and death. But the severity of this trial was greatly mitigated by the cordial union that subsisted among the disciples themselves; by the strength of that mutual confidence, and the ardour of that mutual affection which so often excited the astonishment and admiration of the heathen around them. Now, however, the test is changed. In this country, at least, Christians are not exposed to open persecution; but they have to encounter not merely the ridicule and reproach of the world, but, what is often a much severer trial, either the more secret jealousy or more open opposition of many whom they are still called to view as disciples of Jesus Christ. It is an unquestionable fact that, on many occasions, it is impossible for one who simply wishes to know and do the will of God, to follow the dictates of conscience, though he act in the most temperate manner, without incurring the loss of the confidence, and the manifest alienation of the affections of some of his Christian brethren from whom he feels himself constrained to differ. But from such a trial, however painful, he must not shrink. If the friends of Jesus wish him to neglect that which he believes to be the will of his Master, he must as really act in opposition to their wishes as in opposition to those who are the enemies of the

cross of Christ." "How common and how easy it is to excite popular prejudice against those who leave the beaten road of sentiment or practice they were formerly accustomed to tread, by trumpeting up the charge of a disposition to change. This is a very convenient accusation, as all can unite in disseminating it, without taking the trouble of inquiring on what evidence it is founded. But did it never appear to you very inconsistent for men to be so willing as all are to confess their fallibility in general, and yet whenever you come to particulars they speak as if no such fallibility existed, as if there were not a subject, even among those which have perplexed the minds of the most sincere inquirers into the will of God, in which they can have any toleration for those who differ from them, or in which they conceive there is any room for change? I have no ambition, however, to possess the praise of that kind of steadiness of principle and uniformity of conduct which I could not maintain without either shutting my eyes against evidence that, on any particular subject, presents itself; or acting in opposition to that evidence, after I see its force."

"All, I suppose, will readily allow that the mere circumstance of a man being educated as a Baptist or Pædobaptist ought not to be considered as any evidence that the truth lies on the one side instead of the other. In this case, then, as in every other, it is to the law and to the testimony we must appeal. I am aware, however, of the extreme difficulty of disentangling those parts of our principles which stand on distinct and satisfactory evidence from those which are chiefly indebted for the hold of our minds to the influence of prejudice, of education, of early associations, or of the external circumstances in which we are placed. It is, I conceive, no impeachment of any man's sincerity in his inquiries after truth, to say that he is apt to be much, though to himself imperceptibly, influenced by each of these. Nay, it would indicate either great ignorance of human nature, or great vanity in conceiving himself superior to the common weakness of his species, if a man were to suppose himself incapable of being biassed by such influence. It is only by means of the imperceptible operation produced by such causes that we can account for the evidence, on many points, striking the minds of men of equal discernment so differently. Now I know no way of getting quit of any false principle we may have imbibed from education, or from any other source, so effectual as by our being willing to bring every sentiment we hold to the test of Scripture. We may not, after all, completely succeed; some remaining prejudice may still imperceptibly exert its influence; but this appeal to the Scriptures, associated with prayer to the Father of lights, is the only method I know of endeavouring to get our minds purified from error. If I felt a secret reluctance to bring any sentiment to the test of the Word of God, I should have reason to suspect I was afraid to discover the truth from the consequences to which the discovery might lead me."

After speaking of "the narrow and bigoted spirit," "and the tone of crimination" "against all who differ from them," which, alas! distinguish some, and on which Dr. Innes, who had withdrawn from Pædobaptists, could speak from what he had experienced and witnessed, he says: "It is my concern that I give no real ground of offence by anything improper in the spirit with which I differ from my brethren. But while this is unquestionably my duty on the one hand, I am no less clearly called, on the other, to regulate my conduct by those views of the Divine will, which ultimately result from an impartial and deliberate examination of that unerring rule which God hath given us."

Out of much more that is excellent on charity and conscientiousness we will quote only this: "I conceive it is a most unfavourable state of things if a person dare not hint his difficulties, lest he should be suspected. I have no objections to forbearance where Christians differ on this subject; but there is no forbearance where a man dare not avow his difficulties; and that peace which is purchased by the concealment of them is certainly purchased at by far too high a price." (See *Euge. and Epe.*, pp. 201-215.)

Another, who had been a Pædobaptist, has assigned four reasons for what he speaks of as his long blindness: 1. His education, or early training. 2. The custom of real Christians and ministers as dark as himself. 3. Adhering too closely to human authors. 4. Not reading consecutively all the texts of Scripture on the subject of baptism.

6. Let Baptist and Pædobaptist remember Him who has said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him at the last day" (John xii. 48). Those who build even on the right foundation, "wood, hay, stubble," as compared with those who "build upon this foundation gold, silver, precious stones," "shall suffer loss," when "the fire shall try every man's work of what sort it is" (1 Cor. iii. 11-15). Those of us who are professing Christians, have professed our devotedness to Him that has bought us with His blood; our decision to follow the Lamb whithersoever He may lead us. Let us smother no convictions. Let us put no light "under a bushel" (Matt. v. 15). "Let every man be fully persuaded in his own mind" (Rom. xiv. 5). And let us beware of judging and despising one another, remembering in reference to each, "To his own master he standeth or falleth" (Rom. xiv. 4). But be in practice what you are in sentiment. Some are Baptists in sentiment who are not so in practice. Were we to say to a Christian that he is a Christian in sentiment, or to an honest man that he is an honest man in sentiment, would he not deem it a reflection? Hold not the truth in unrighteousness, nor simply in sentiment and silence, but in word and deed. If we had to meet with civil penalties, imprisonment, the sword, or fire, in rendering obedience to God, it would still be our duty, privilege, and honour to obey God rather than men. We adopt the words of Mr. Barclay, that "the continued and habitual professing of faith in Christ, and a holy life answering thereunto, is a far better badge of Christianity than any outward washing" (p. 442), and, at the same time, advocate submission to immersion on all those who have like views with ourselves in regard to inspired teaching on this subject.

Some of us are in the habit of immersing those who, although connected with a Pædobaptist church, differ from them on this subject, and desire to obey Christ, having come to the conviction that scriptural baptism is alone immersion. We baptize these, and some of us tell many of them that, with such sentiments as they entertain, we deem it most consistent that they unite with a Baptist church, by this means giving the greatest countenance and support to what they deem most scriptural. But we leave it with them to adopt that course which they themselves deem most consistent and acceptable to God; not refusing to baptize, or dissuading from it, because they may not think with us in regard to uniting with a Baptist church.

7. Finally, this book may possibly be read by some one that is not a Christian, that does not supremely love Him that came from heaven, and died on the cross for his salvation. If this, dear reader, is your state, it is one much to be deplored. You are not with a right heart making a venial mistake. A blest refuge for you has in infinite love been provided. But 'tis vain, unless you thither flee. The preparation of a sovereign remedy for the cure of any disease needs the application of that remedy. Nothing but the blood of Christ can bring us near the throne of God. Believe the good news of God's love, and let Christ be in you the hope of glory. Let no failings in him who now addresses you, or in any other, hinder you from receiving God's truth in the love of it. Repair without delay to Him who is able, and who alone is able, "to

save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." The Gospel is proclaimed to you, and you are not ignorant of what will be the consequence of unbelieving disobedience. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." In the words of an excellent Wesleyan minister, Rev. G. Mather, we say to you: "Religion, which is the secret of true enjoyment, is provided for you, offered to you, yea, urged upon you. The Holy Spirit calls and strives, allures and leads to the Saviour; and the great Father is saying to each of you, 'Son, daughter, give me thy heart.' How tenderly and lovingly He speaks to you! The Saviour knocks at the door of your heart, and with sweet and gentle voice asks you to open. Open now: He lingers at the door. Look through the lattice, and you'll see Him tenderly entreating you to open. Open, then, while you are reading these pages" (*A Pastor's Visits to an Old Hall*, pp. 23, 24). Let your remaining life be a life of faith in the Son of God who has been wounded for your transgressions; and of cheerful and entire consecration to His service. Having committed your soul to the keeping of a Divine surety, who has promised and who gives the Spirit to them that believe on Him, you may sing with us:—

"With joy may we our course pursue,
And keep the crown of life in view;
That crown which in one hour repays
The labour of ten thousand days."

"To bear His name—His cross to bear,
Our highest honour this!
Who nobly suffers now for Him,
Shall reign with Him in bliss."

"And Truth *alone*, where'er my lot be cast,
'Midst scenes of plenty, or the pining waste,
Shall be my chosen theme,
My glory to the last."

"The conclusion of the whole matter" is, "FEAR GOD AND KEEP HIS COMMANDMENTS."

APPENDIX I.

AN APPEAL TO BAPTISTS AND PÆDOBAPTISTS FOR CHARITY AND CANDOUR TOWARDS BRETHREN WHO BELIEVE IN OPEN OR STRICT COMMUNION.

JESUS CHRIST.—“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”—Matt. vii. 12.

PAUL, THE APOSTLE.—“Love worketh no ill to his neighbour; therefore love is the fulfilling of the law” (Rom. xiii. 10). “And now abideth faith, hope, charity [love], these three; but the greatest of these is charity” [love].—1 Cor. xiii. 13.

JAMES.—“If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well.”—*Epis.* ii. 8.

R. HOOKER.—“There will come a time when three words, uttered with charity and meekness, shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit.”

DR. WARDLAW.—“Baptists and Pædobaptists ought surely to yield to each other the claim of mutual sincerity.”—*Inf. Bap.*, p. 14.

LORD BACON.—“There be two false peaces, or unities; the one, when the peace is grounded but upon an implicit ignorance, for all colours will agree in the dark: the other, when it is pieced up upon a direct admission of contraries in fundamental points: for truth and falsehood, in such things, are like the iron and clay in the toes of Nebuchadnezzar’s image; they may cleave, but they will not incorporate.”—*Of Unity in Religion*. Essay iii.

DR. R. VAUGHAN.—“It is a law of Providence, that change in bodies should be slow when the body is great. Nor is it less a law that what the great heart of humanity has been long in constructing, it must be long in taking to pieces, and in casting utterly away.” “Nor is it just,” says he, “to suppose that a religion” [apply this to erroneous sentiments and practices in true Christians] “which may appear to us to be very unreasonable, can never be a religion deeply felt, or sincerely believed. As a rule, the men who sustain false religions are as firm believers in the religion they profess as are the nations who sustain what we hold to be a more true and enlightened faith.”—*Rev. in Eng. His.*, vol. i., pp. 555, 187.

J. GILBERT.—“Considering how common it is for declaimers of all grades of intellect and knowledge to bespatter their opponents with offensive epithets,—with charges of vicious and factious feeling,—one cannot but attach discredit to this mode of conducting a controversy: except, indeed, appearances of a just ground for the imputation are so unambiguous that it were treason to truth to be delicate.”—*Cong. Lec.*, p. 260.

W. JAY.—“I know religious parties are too free in censuring other bodies as less liberal than themselves; but in this respect I have not seen (and my opportunities have been favourable for observation and comparison: much difference between them. There are bigots in them all, both as churches, members, and teachers; and there are men of real candour.” “Bodies of men are not easily moved; and the mistakes of pious men, being conscientious, are with difficulty rectified” (*Autobi.*, pp. 162, 165). Mr. Jay, on Religious Denominations and Parties, remarks that he does “not consider them as incompatible with Christian unity;” that he regards them as “more useful than would be the stagnancy of dull uniformity;” and that he expects not their entire suppression, but their correction and improvement (p. 160).

C. H. SPURGEON.—“A manly charity can comprehend severe language, can receive it from others without astonishment, and return it without animosity. Effeminate charity delights in honeyed words, smooth speeches, flowery compliments, hollow courtesies, pretended friendships, and loud professions of union; yet have we often observed that when the fit is on it, it plays the bigot for liberality, and would extirpate and utterly destroy all who are not as profoundly tolerant as itself. All men are, now-a-days, freely admitted into the magic circle of the brotherhood of love, except those who have a mind of their own; we are allowed to differ, if we will conceal the difference, but our name will be erased from the list if we dare to intrude our peculiarities. And this is called charity.”—*Bap. Mag.*, 1861, p. 10.

CANON STOWELL.—“We want a catholicity so broad as to embrace a brother, whatever the uniform he may wear, or however we may march in different regiments.” “If we have light without love, we shall be powerless. If we have love without light, we shall go astray. Light without love makes Satan; light with love makes Gabriel.”—*Ex. Hall Lec.*, 1851, pp. 69, 71.

DR. J. MORISON.—“But since, through infirmity, prejudice, or temptation, there is found existing considerable diversity of opinion among those who afford ample proof that they are on the Lord’s side, and are journeying towards the heavenly Canaan, it becomes the duty of all who would not abandon the Spirit of Christ to cultivate brotherly love toward all they hope to meet in the bright world above; and to remember that if they discover imperfections in their brethren, it is more than probable that they, in their turn, perceive more than equal infirmity in them.”—*Hom. for the Times*, p. 258.

Dr. CARSON.—“I will fight the battle of baptism with all zeal; but I will acknowledge in the greatest heat of my zeal the worst instructed of all the disciples of Christ.” “Prejudice is no doubt one of the greatest obstacles even to Christians, with respect to the perception of truth.” “Men may be brought to spiritual life by the Gospel and Spirit of Christ, while, like Lazarus, they continue bound with the grave-clothes of prejudice.”—*In Tes. of Em. Pæd.*, pp. 8, 9, 6, 7.

N. VANSITTART.—“Hostility may cease where perfect agreement cannot be established. If we cannot reconcile all opinions, let us endeavour to unite all hearts.”—*Lct. to Dr. Marsh*, p. 10.

Dr. H. HEUGH.—“Who knows not the influence of system over the best minds; how it often clouds the clearest intellect, and embitters the kindest and gentlest natures. When I think of a Knox getting the Scottish Legislature to decree that whosoever should say mass, or receive mass, or be present thereat, should, for the third offence, be put to death: a law, you know, the execution of which, at this day, would amount to the butchery of nearly all Ireland; when I think of the devotional Rutherford writing, with all imaginable animosity against the vile Independents, for their intolerable toleration of all religions; when I think of the heavenly, the seraphic Leighton, allying himself with as unjust and bloody a system (Bp. Burnet himself being judge as religious tyranny ever attempted to impose on this country; when I think of such a man as Dr. Mc'Crie appealing to the decree of Nebuchadnezzar as an authority, which decree appoints that those who should speak against the God of heaven should be cut in pieces;—above all, when I think of the two disciples of Him who was meek and lowly in heart, whose soul was gentle as a lamb, and who preached and breathed goodwill to men, requesting from Him miraculous power, not to convert their enemies, but to burn them with fire, I see abundant cause for tolerance, and for kindness; and I blame the system more than the men. I say, deal kindly with the men, but *spare* not the system.”—*Ch. Lec.*, p. 25.

Dr. WALL.—“Whatever becomes of the questions of baptisms, he that has lost his charity has lost his Christianity.”—*His. of Inf. Bap.*, vol. iv., p. 424.

Dr. GUTHRIE.—“We have differences, but do these form any reason why we should not love each other, give and forgive, bear and forbear, suffer and sympathize, one with another; and agreeing to differ, walk together as far as we are agreed?”—*Christ and the Inh.*, &c., p. 288.

Dr. J. PARKER.—“There is no crime in mutual disagreement, where the matter is one of conviction.”—*Ch. Ques.*, p. 182.

It would not accord with our present design to express an opinion as to whether God's Word favours open or strict communion. We write from a painful conviction that on this subject there is a lamentable want of charity and candour both in Baptist and Pædobaptist churches, both among open and strict communionists. It will be perceived that we do not regard a person as charitable or uncharitable because he entertains open or strict communion sentiments. We can conceive of charity, fervent charity towards every disciple of Jesus, existing and even abounding in the bosom of one who from conscientious views (whether correct or incorrect) would not merely exclude from the Lord's Supper those whom he deems unbaptized, but would also exclude them from the pulpit, and from conducting any part of the public worship of God. Nor do we affirm that such a person is or is not more consistent than those who refuse such as they deem unbaptized to the Lord's Supper, and yet admit and invite them to the pulpit. We may venture to express our greater admiration of the man whom we deem in error in regard to a particular sentiment or practice, who yet acts consistently with his own views, than of the man whom we regard as correct in practice, but who is correct rather from custom, preference, or policy, than from an enlightened and conscientious conviction.

But it has appeared to us as if some persons, Baptists and Pædobaptists, of open and strict communion sentiments, would scarcely allow others to differ from them on *this* subject without a suspicion, if not a charge, of bigotry, or of a wanton disregard of a Divine ordinance or of a Divinely-instituted order. Indeed, it has seemed to us possible to write eloquently and nobly in favour of charity among Christians, and, alas! come to a climax in declaiming bigotry, advocating union, and applauding charity, by some sarcastic, contemptuous expression respecting the supposed bigotry of those who differed from them in respect to terms of communion, and by expressing a determination or recommendation to unite with any, or perhaps stand aloof from all, rather than unite with persons entertaining sentiments on the subject of communion that are denounced as confined, illiberal, and opposed to the spirit of Christianity. All this in advocacy of charity and union! And when the feelings are most strongly excited on these noble themes, and when the pen or the tongue has reached the highest pitch of eloquence, such is the finishing stroke! We are ready to make allowances for excited feelings, but we cannot forget that here *charity* and *union* are the glorious theme of eloquent applause!

That the persons who thus inconsistently declaim are, on the whole, eminently amiable, charitable, and Christian men, we will not deny. It is simply maintained that there is error, deficiency, inconsistency, in this particular. There are those whom Dr. Witherspoon has described “fierce for moderation,” who have little or no

charity towards those whom they are pleased to dub bigots. These, however conscientious, and though supposed to err on a point which their opponents consider to be far from fundamental, are excluded from the list of those to whom brotherly love is to be manifested, or, at least, to whom fervent affection is to be cherished.

We maintain it to be desirable and important that there should exist among Christians as close, affectionate, and manifested a union as differing opinions and an approving conscience towards inspired truth and Divine authority will permit. We remember that it is a part of the most distinguished of all prayers, "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me."

That a person who believes the sprinkling, pouring, or immersion of an infant, child, adult, or professing believer, to be scriptural baptism, wantonly disregards a Divine ordinance, or any Divinely-instituted order, in partaking of the Lord's Supper with those who practise exclusively the immersion of professing believers, is to us inconceivable. Such an act is one of consistency with the sentiments entertained, which consistency is ever to be commended; yea, such an act is required by such sentiments. We see in *this* no evidence of charity or liberality. Charity must have its manifestation in something else than simply carrying out into practice those sentiments which are believed to be scriptural. And yet there are some who appear to pique themselves on their charity in thus acting! There would be plausibility in a person believing immersion *alone* to be baptism, and yet admitting the unimmersed to the Lord's Supper, or believing sprinkling *alone* to be baptism, and yet admitting the unsprinkled to the Lord's Supper, taking to himself the praise of being charitable: although, unless he believed such a course to be scriptural, we would not commend such a charity. Charity, or love, "rejoiceth in the truth." We cannot, in recommending charity, recommend latitudinarianism and indifference. Perhaps the strict communion Baptist has the greatest difficulty in exercising charity towards his open communion Baptist brother; and possibly the open communion Pædobaptist has the greatest difficulty in exercising charity towards the strict communion Baptist; whilst the open communion Baptist may find it deplorably easy to judge harshly and speak unkindly of his differing Baptist brother. From each of these is solicited towards our subsequent remarks the most candid and charitable attention that can be bestowed.

The strict communion Baptist has great difficulty in exercising charity towards his open communion Baptist brethren. But consider how certainly one has as much right as the other to judge what is scriptural, and to act according to what he deems Divine teaching! Also, how unkind and unjust it must necessarily be to impute motives to another which are denied, and which can be proved only by the Searcher of hearts! Nor can the suspicion of an unworthy motive in a differing brother, whose conduct in other respects is worthy of the Gospel of Christ, by any means be justified. It is the privilege of both these differing brethren to defend what they deem scriptural, but not to impugn the motives of one another, and, without proof, assert or insinuate that such a course is pursued to gain the favour and support of certain persons, or to avoid some difficulty or supposed opprobrium. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." None but God can say, "I am He who searcheth the reins and hearts." We are all to be commended in being fully persuaded in our own minds as to what the Scriptures teach, but we are not justified in unkind feelings, harsh expressions, unfavourable innuendoes, and unnecessary divisions. If a regard to Divine truth is thought to forbid, at least temporarily, that closeness of union which but for supposed error would be deemed compatible with obedience to God, and would be the spontaneous manifestation of the affection inwardly experienced, from a regard to Divine truth let unfeigned and fervent love of the brethren be cherished and manifested; yea, cherished and manifested in every practical and scriptural manner towards all who love the Lord Jesus Christ in sincerity in any denomination throughout the whole world.

Assuredly the strict communion Baptist must admit it as possible for the open communion Baptist, considering the power of "latent prejudice," to conceive not only that it is charitable and expedient to receive the unbaptized to the Lord's Supper, but that the Scriptures, correctly understood and justly applied, require their admission. The strict Baptist is bound to admit that the open Baptist may have an honest, if not a well-founded conviction, that by his conduct he is neither

dishonouring believers' immersion, nor promoting its discontinuance. Why may not the open Baptist be unhesitatingly believed to have an *honest* and unwavering conviction that the practice which he adopts is sanctioned by the Word of God, and that whilst our mental constitution remains as it is, it is more adapted than the strict Baptist plan to promote a candid examination of the ordinance of baptism, and a practical regard to what God has enjoined? Let the strict communion Baptist guard against everything contemptuous, unkind, and uncharitable towards those who differ from him on the subject of communion. It ought not to be supposed that such men as General Sir Henry Havelock, and thousands more, have acted, or are acting, from mean cowardice or any immoral motive in associating with the unbaptized in communion, and in recommending this, whatever may be the correctness or the error herein involved.* On the other hand, let the open communion Baptist avoid everything harsh and bigoted towards his differing brother. Let him not regard his brother as having a narrow mind or a contracted heart because he is in supposed error on this subject. Let him take heed how he manifests his own supposed superiority to bigotry, how he shows that he despises and loathes it, and everything bordering thereon. Let him not think that he is doing God service by evincing in *any* way the low estimation in which he holds his differing brethren, who have equal right with himself to judge what is Divine teaching on this subject, and whose hearts are as inaccessible to him as his own to others. A heart straitened not in God nor in itself, is backward to impugn motives, and speak reproachfully. Charity, or love, "hopeth all things." The practical exhibition of love, as one of the fruits of the Spirit, is the demonstration of freedom from the trammels of bigotry, from that which is narrow, mean, uncharitable, and un-Christian.

But possibly the Pædobaptist has the greatest difficulty in feeling charitably towards the strict communion Baptist. It seems not easy for him to believe that his opponent has a heart abundantly replenished with love. He has to look on the strict communion Baptist as believing him to be in error both on the action and subjects of baptism, and as treating what he honestly believes to be baptism, as no baptism at all, notwithstanding his honest convictions and conscientious practice. Hence how easy to think, and even to say, These bigoted Baptists! And so inconsistent, too! They will invite us to their pulpits, but will not allow us to sit down with them at the Lord's table! On the charge of inconsistency we now say no more than that consistency in all Christians and in every respect is to be desired and encouraged; that inconsistency deserves exposure and reprobation in the spirit of love towards the individuals, and that Christian charity should be exercised towards those who do not yet see this and that to be inconsistent, which may clearly appear so to ourselves. On the subject of charity by those who believe infant sprinkling to be scriptural baptism, towards those who maintain that the immersion of professing believers is alone scriptural baptism, and who receive to the Lord's Supper those alone whom they regard as baptized, more lengthened observations are necessary.†

As we at present are pleading only for charity towards differing brethren, and not maintaining that the Scriptures teach strict or open communion, we observe:—

1. That the general sentiment of the church of Christ is, that baptism is an ordinance of initiation into the church of Christ, and that scripturally it precedes union with the visible church, and a reception of the Lord's Supper. This is the sentiment not only of the Papal and Greek churches; of the Reformed Continental churches, and of the Established Church of England; but also of the Presbyterian

* Sir Henry Havelock, at a public meeting, in defending and recommending communion with the Presbyterians which he had practised, expressed his hope that he should "die in the belief that Christ's church on earth would never be established upon the basis on which it ought to stand until the ordinance of baptism was reformed—until first principles were resorted to, and the admission of every member into a church should be on his own credible profession of effectual faith in the Redeemer, evidenced in his life and conversation."

† Dr. Doddridge, speaking of a question that he conceived to involve obscurity, and one on which many considerable things could be advanced on both sides, urged to mutual candour, and the avoiding of all severe and unkind censures betwixt the differing brethren *See*, p. 495. Dr. Rees, speaking of a difference of opinion on open and strict communion among Baptists, says:—"But a difference of opinion respecting these and other matters is not peculiar to the Baptists: it is common to all Christians, and to all bodies of men who think and judge for themselves."—*Qu.* Art. Baptists.

and Wesleyan churches, and of the Independents generally, unless a change has very recently taken place. In regard to the last, each church, as in the Baptist denomination, being independent, there may be some diversity of sentiment and practice. In all the other societies it is their approved, their required order. Among the Independents it has been, and we believe still is, the rule. We believe that admission, in some instances, takes place without any inquiry respecting baptism, and that persons are left, not only to do what they like, but are left almost without any oral instruction respecting *this* ordinance of Jesus Christ. But admission to the Lord's table of those who are known to be unbaptized is, with respect to the Pædobaptists as a whole, of extremely limited prevalence, as well as of very recent origin.

2. Those who receive such as they deem unbaptized to the Lord's Supper, who constitute so diminutive a fraction of the Pædobaptists, are alone on a par with the open communion Baptists, who receive the unbaptized to the Lord's Supper. It is true that most of those who are received by the open communion Baptists regard themselves as baptized; but those who have not been immersed are regarded by the Baptists as unbaptized. There can be equality only if the Pædobaptist admits the professing believer to the Lord's Supper irrespective of the previous administration of baptism. Of those who thus administer the Lord's Supper, there is a very much greater proportion in the Baptist than in the Pædobaptist communities, whether it be to their praise or to their dishonour. The Pædobaptist who requires baptism, is as certainly a strict communionist as the Baptist who requires baptism. It is true that the Pædobaptist who regards sprinkling, pouring, or immersion, as baptism, can receive to the Lord's Supper those who have received any of these as Christian baptism, whilst the strict communion Baptist, regarding immersion alone as baptism, can receive only the immersed. But what ground for boasting or uncharitableness does this afford? The differing views of what Christian baptism is, absolutely necessitate this difference, when both regard baptism as a pre-requisite to the Lord's Supper. That one or the other is mistaken as to what is Christian baptism, we will admit; but we will also maintain that each is bound to act according to his honest convictions, until the light which Divine revelation is capable of imparting, shall have removed error and changed the convictions; and also we maintain that the desire of either that the other should alter his practice without an altered conviction, in subserviency to the opinion of his opponent, is the spirit of Antichrist rather than the spirit of Christ.

3. It is not doubted, we believe, that the admission of persons to the Lord's Supper known to be unbaptized, or regarded as unbaptized, was not the practice of the church during any part of the first fifteen hundred years of the Christian era. The language of Lord King is: "Baptism was always precedent to the Lord's Supper; and none were admitted to receive the Eucharist till they were baptized. This is so obvious to every man that it needs no proof" (*Enquiry*, part ii., p. 44). Dr. Wall says: "No church ever gave the Communion to any persons before they were baptized. Among all the absurdities that ever were held, none ever maintained that any person should partake of the Communion before he was baptized" (*His. of Inf. Bap.*, part ii., c. ix.). Justin Martyr had long before said: "This eating and drinking is called the Eucharist; of which it is not lawful for any to partake but one that believes the things taught by us to be true; and has been washed with that laver which is for the remission of sins, and for regeneration" (In Dr. Wall, vol. iv., p. 34). Dr. Hurd says: "Baptism was always precedent to the Lord's Supper, and none were admitted to receive the Lord's Supper till they were baptized. This is so obvious that it needs no proof; for if any one doubts of it, he may find a thousand proofs in the writings of Irenæus and Justin Martyr, who were among the first of the fathers that lived nearest to the apostolic age" (*His. of all Religions*, p. 140). J. G. Manly, speaking of apostolic times, says: "Baptism is the ordinance for *originating* ecclesiastical communion, the Eucharist is the ordinance for *continuing* it" (*Eccle.*, p. 43). Also he says, that "to require more than such acts" as "constitute scriptural terms of communion," "is usurpation and arrogance, to require less, is latitudinarianism and unfaithfulness" (p. 45). Prof. Kurtz: "From the commencement baptism was regarded as necessary in order to have part in the salvation of Christ, and as the condition for being received into the fellowship of the church" (*His. of the Church*, p. 118, Clark's edition). Mr. Thorn maintains on this subject more than his brethren. In

his work on *Infant Baptism* he alludes to the Lord's Supper, and to the position of baptism both in relation to this ordinance and to other means of grace. He teaches that Acts ii. 42 has no reference to the Lord's Supper, and adds: "In truth, it is not rendered certain that the Sacrament was frequently or regularly administered to the baptized for a considerable time after its first appointment by Christ himself. He gave His disciples no directions when it was to be first repeated, nor how often afterwards. It might be reiterated annually (like the original Passover), or monthly, or weekly, by the saints in limited companies, in the houses of Christian converts; there is no proof of its early observance" (p. 494). "About the year forty-six," he judges, "it is probable the Lord's Supper was regularly administered, at intervals more or less protracted, to the godly followers of Christ, duly admitted to this Christian feast" (p. 495). This brother, who receives the Baptist to the Lord's Supper as unbaptized, believing that "dipping is not scriptural baptism at all;" who teaches that baptism may be administered to any character as well as to any age, whilst regeneration is requisite also for the Lord's Supper, asserts respecting baptism, that "without undergoing this rite, no person, old or young, can scripturally and properly be identified with the congregation of the Lord, nor be canonically entitled to its religious privileges" (p. 550). "No persons ever scripturally enter the general church or congregation of professing Christians, except through the ordinance of baptism" (pp. 561, 562). "Baptism is God's initiatory rite to the external privileges of religion" (p. 562). "This was God's door into His sacred sanctuary; this was His appointed ordinance," "just as the *perirranterion*, or vessel containing purifying water, was placed at the door of ancient heathen temples, that from it the worshippers might be sprinkled and sanctified before entering the consecrated buildings" (p. 562). Being thus sprinkled or sanctified on entering a congregation of professing Christians, then "we can legitimately join the religious fellowship of believers, or be reckoned as pertaining to the number of religious disciples" (p. 562). To complete this, let it be next recommended that, as our Lord has imitated the heathen practice of requiring the purification of sprinkling before entering His sanctuary, so a vessel containing water should be at the entrance of every sanctuary, and some person, ministerially qualified to administer it, be in readiness to sprinkle all those who have heretofore neglected to obtain this scriptural qualification for religious instruction! Dr. Halley says: "So far as we can ascertain, from the apostolic age, no unbaptized person was admitted to the fellowship of the church, or to the participation of the Supper" (p. 199). Dr. Doddridge says: "It is certain that Christians in general have always been spoken of, by the most ancient fathers, as baptized persons: . . . and it is also certain that, as far as our knowledge of primitive antiquity reaches, no unbaptized person received the Lord's Supper" (*Lectures*, pp. 489, 490). In accordance with this have been the catechisms and confessions of all denominations. We do not say whether God's Word does or does not contain principles which, if rightly understood and legitimately applied, will allow a reception of the unbaptized to the Lord's Supper; we are simply advocating charity, and charity now from the Pædobaptist to the strict communion Baptist. Ought not the facts adduced prevent a person from being deemed uncharitable, from being considered a rigid and incorrigible bigot, simply because he is—and firmly is—a strict communion Baptist?

But it is objected to the Baptist that he does not regard the honest and conscientious act of the Pædobaptist as baptism, or as equivalent to baptism; whilst he himself regards it as baptism, and believes that if through ignorance he has erred, God himself will accept the will for the deed. "That our baptism ought to be acknowledged, even if we have mistaken the mode of administering it," maintains Dr. Halley, on behalf of Pædobaptists (pp. 241, 242). He says: "Having no preference for any mode, I only attempt to vindicate our right to be regarded as baptized Christians" (p. 240). It is quite affecting to Dr. H. to "find the assertion positively made and maintained that sprinkling is no baptism, even to those who conscientiously observe it." Yet the Baptist, believing immersion alone to be baptism, is as incapable of regarding the sprinkling of the face as baptism, as the painting of the face with any colour of the rainbow, however conscientiously performed. Dr. H. supposes a wish which we hope has no existence, namely, that he will submit "to be immersed with no better reason than that no other mode will satisfy" his neighbour. We trust that no Baptist wishes him, or any other Pædobaptist, to be immersed until convinced not only that immersion is

baptism, but that the sprinkling which has been received is no baptism. The reasoning of Dr. H. on his uncharitable and unjustifiable supposition is most unfair. But he further complainingly says: "Yet the Baptists declare that we have no baptism; deny that to be baptism which we conscientiously believe to be so, on account of a difference in form; and in their controversy among themselves, whether we ought or ought not to be admitted to the Lord's Supper, make the whole of the argument turn upon the question, whether unbaptized believers are admissible to the communion of the Christian church" (p. 235). Here the difference between sprinkling and immersion is, as is usual with the Pædobaptists, falsely described as "a difference in form." One is altogether another and different action. He then proceeds to state truly: "Their doctrine is that, in reference to a positive ordinance, conscientious obedience to what is honestly believed to be the command of Christ, is not sufficient to constitute the Christian symbol of the blessings represented, and that we are to be regarded as unbaptized disciples" (p. 235). Certainly, every Baptist will say that sprinkling, however conscientiously performed, is not immersion, is not baptism. Dr. H. further continues his fallacious reasoning, as if unable to comprehend that with his *present belief* more is not by the Baptist required at his hands, if—to his chagrin—he is virtually regarded as unbaptized, and as not baptizing. The Baptist wishes to alter erroneous belief previous to the altering of erroneous and conscientious practice, unless where, through inadvertence, the practice is not consistent with the belief. He is not indifferent to the ordinance of baptism, or to the conscientious convictions of his erring brethren. As he believes the immersion of professing believers to be alone scriptural baptism, he desires this practice alone to prevail, but he wishes not that this practice precede enlightened and conscientious conviction; and very differently would he feel, speak, and act, with respect to his Pædobaptist brother, if he believed him to be *deliberately* breaking God's command. The strict communion Baptist also replies that, supposing it granted that God will take cognizance of motives, where does He teach that we may regard another thing as the same thing because done in ignorance, or that we should take a course in subserviency to the mistake of another, which would in our judgment sanction or encourage the altering and perverting of a Divine ordinance? We are now referring to the honest and conscientious convictions of the strict communion Baptist, and not asserting that open communion does or does not sanction or encourage sprinkling or pouring as baptism. Dr. H. says: "Good Baptist, be not so severe on an erring brother;" and the Baptist returns the compliment and advice. He adds: "Than conscientious obedience to the command of Christ, what else there is sacred, what else important, what else valuable, I wish you would tell me;" and the Baptist, pitying his ignorance in regarding such a question as a poser, informs him that obedience is enhanced by being correct as well as conscientious. Who doubts Luther's conscientious consubstantiation? But was it as valuable as a correct estimation of the simply symbolic character of the Lord's Supper? So of a thousand other things, Protestant or Popish. If the strict communion Baptist regard his Pædobaptist brother as unbaptized, which he *certainly* and NECESSARILY does, this is not regarding him as a Jew, Turk, or heathen.

Dr. HALLEY is as explicit as the authors we have previously quoted, that baptism, according to God's Word, should precede admission to the Lord's Supper, and that this was the invariable practice of the primitive church. He says, in addition to what we have previously quoted: "The language of the Gospels teaches that *baptized persons, and not others*, are recognized as being in the kingdom of heaven" (*Cong. Lec.*, vol. xv., p. 66). "No one is recognized of the kingdom of heaven, in its visible administration, without the birth of water" (*Do.*, pp. 66, 67). "Only the baptized are to be recognized as belonging to the kingdom of heaven" (*Do.*, p. 67). "I infer, on the one hand, that those who were recognized in the kingdom of God were born of water; and, on the other, that all who were baptized were recognized as in the kingdom of God. With these passages before us, we have no right to assert that any unbaptized persons were acknowledged as belonging to the kingdom of God, unless some evidence to that effect can be produced from Scripture" (*Do.*, p. 69). "And if we refer to ecclesiastical antiquity, we find that the Eucharist, whenever it is mentioned, was a religious service distinct from the ordinary meals, according to Ignatius, administered by the bishop; according to Justin Martyr, not common bread and common drink, but that of which no one may partake who does

not believe what we teach, and has not been washed for regeneration and remission, and does not live as Christ has enjoined" (vol. x., p. 74). Again, referring to Justin Martyr, he says: "In his time the Eucharist was celebrated in the public* assembly of baptized believers in the usual place of meeting on the first day of the week."—Vol. xv., p. 178.

Mr. STACEY also speaks of God's Word as assigning to baptism a similar position. He mentions it as "giving its subjects a claim to the external advantages of properly accredited membership;" as "the public recognition of ostensible connection with the kingdom of God" (p. 51). He says that "to be a member of this kingdom in the fullest sense, ostensibly and really, by the recognition of the church and the approval of God, two operations are required—baptism by water, and sanctification by the Spirit" (p. 53). Speaking of the commission, he says: "Since the Gentiles were to be fellow-heirs with the Jews, and of the same body, and partakers of the promise in Christ by the Gospel, what was to be the sign of their admission to this fellowship, and what the seal of their fidelity to its obligations? Baptism, our Lord distinctly teaches" (p. 75). He also says: "By some the two ordinances are considered in the relation of the first and second sacraments, the right to one being made to depend on the previous observance of the other. There is undoubtedly a strict and beautiful propriety in this arrangement" (p. 92). "Baptism must be regarded as an appropriate, not to say indispensable, condition of participation in the Lord's Supper" (pp. 92, 93). Of the Lord's Supper he says: "It does not, like the first sacrament, stand at the threshold of the temple, and serve as the means of entrance into it" (p. 239). Finally, when speaking of apostolic practice, he says: "In every case the table of the Lord, as when first spread by Him, stood apart from the world in the deep seclusion of the church, and was visited by none but those who, 'joined unto the Lord,' were also associated in ordinary Christian fellowship" (p. 244).

Dr. A. BARNES, on John iii. 5, says that "by water here is evidently signified baptism." He also teaches that the apostles "considered this ordinance as binding on all who professed to love the Lord Jesus. And though it perhaps cannot be said that none who are not baptized can be saved, yet Jesus meant undoubtedly to be understood as affirming that this was to be the regular and uniform way of entering into His church; that this was the appropriate mode of making a profession of religion; and that a man who neglected this when the duty was made known to him, neglected a plain command of God. It is clear, also, that any other command of God might as well be neglected or violated as this, and that it is the duty of every one not only to love the Saviour, but to make an acknowledgment of that love by being baptized and devoted to His service. . . . *Cannot enter into.* This is the way, the appropriate way, of entering into the kingdom of the Messiah here and hereafter. He cannot enter into the true church here, or in the world to come, except in connection with a change of heart, and by the proper expression of that change in the ordinances appointed by the Saviour."—*Com.*

Mr. NOEL, on account of these acknowledged convictions of Pædobaptists, says: "As it is sanctioned by the practice of nearly all Christian churches, it should be respected as the result of conscientious conviction, rather than be treated as an offence."—On *Bap.*, p. 296.

Dr. DWIGHT, speaking of John iii. 5, says: "*To be born of water*, as here intended, *is*, in my view, *to be baptized*; and is as absolutely necessary to our lawful admission into the *visible* kingdom of God, as *to be born of the Spirit* is to admission into His *invisible* kingdom" (*Ser.* 156). He also makes an observation worthy of consideration by many in Baptist congregations, and by many in Pædobaptist congregations, if not churches also: "He who, understanding the nature and authority of this institution, refuses to be baptized, will never enter either the visible or invisible kingdom of God" (*Do.*). He coincides with Dr. Gill in believing that "a church has nothing to do with the baptism of any, but to be satisfied they are baptized, before they are admitted into communion with it."—*Ser.* 158.

* The word "public" should not convey to the reader the idea that these meetings were like our public assemblies. They were much more private in their character; but they admitted at least the whole of the baptized believers, and forbade not to come in those that were "unlearned or unbelievers." The word public is used by Mr. Noel and many others in reference to scriptural baptism, in a manner which we think unauthorized and more objectionable than in this instance. It does not appear to us that in apostolic times any kind of publicity was sought for baptism; not that privacy was sought for it, but that without delay it was administered at the most convenient and suitable place.

COLEMAN, in his *Christian Antiquities*, says: "Agreeably to all the laws and customs of the church, baptism constituted membership with the church. All baptized persons were legitimately numbered among the communicants as members of the church." "After the general introduction of infant baptism the Sacrament continued to be administered to all who had been baptized, whether infants or adults." "The custom of infant communion continued for several centuries" (p. 138). How clear that baptism was not only deemed requisite, but was regarded as an acknowledged qualification, for the Lord's Supper!

The doctrine of the Puritan AINSWORTH is very far from having died with him: "All baptized persons have right to the Lord's Supper in every true church where God hath set His name" (Hanbury's *Memo.*, vol. i., p. 345). With some would be expressed a qualification as to character, which by Mr. A. might be approved. Another writer quoted by Mr. Hanbury, says: "The two seals under the Gospel are of one nature; but washing makes us capable of eating."—Vol. ii., p. 271.

Mr. THORN, in a way, as we believe, peculiar to himself, becomes an apologist for the Baptist. He says, in his work on *Infant Baptism*: "I conclude that dipping is not baptism now; and that, therefore, our immersionist brethren cannot be designated Anabaptists, from the simple fact that dipping is not baptizing at all. Nor will they deem this doctrine more uncharitable than their own declaration that pouring, affusing, or sprinkling is not baptism at all" (pp. 109, 110). He informs us that his volume in proof of this "has been strongly sanctioned and recommended by the leading Pædobaptist reviews" (p. 117). Consistently with the sentiment "that dipping is not scriptural baptism at all" (p. 541), Mr. T. receives the Baptist to the Lord's Supper as unbaptized. Thus he, in distinction from his brethren, occupies a position like that of the open communion Baptists.

The strict communion Baptist complains that notwithstanding his Pædobaptist brethren generally entertain the opinions recorded concerning the position assigned to baptism in God's Word, it is almost demanded from him that he receive to the Lord's Supper those whom he regards as unbaptized, or be charged with bigotry, uncharitableness, or severity. Are not the words of Dr. Halley here applicable? "His opinion may be honest; it may be correct; and it is law to him" (vol. x., p. 235). If the strict communion Baptist legislates in the kingdom of Christ when confining the administration of the Lord's Supper to those he deems baptized, what does the Pædobaptist, if he demand that the Baptist shall administer to him the Lord's Supper, believing him to be unbaptized, and believing that the Scriptures require baptism to precede the Lord's Supper? We would say, Let each in an affectionate spirit endeavour to correct the supposed errors of the other, and each walk by the same scriptural rules whereunto they have already attained. Let Pædobaptists and strict communion Baptists, and all others, place themselves in the situation of their opponents, and then consider whether certain demands, charges, and insinuations, are reasonable and just, or whether they have not proceeded from haste, deficient charity, and "latent prejudice." We deem it greatly to the dishonour of some professors of Christianity, of some churches of Christ, that a man would in some instances incur less difficulty, censure, and reproach, by silently stifling his convictions than by conscientiously embodying them; yea, that the former course is one which has been recommended. How much more honourable it would have been to have endeavoured to correct supposed errors; and, if failing in this, to have said, Do what you think to be right. You will have to give an account to God, not to us. We think that you are in error; but it is not our judgment and conscience that in the last day will be of avail to you. "Whatsoever is not of faith is sin." For conscientious obedience to God nothing is a substitute.*

Dr. HALLEY anticipates a reply to his demand that the Baptist should regard his infant sprinkling as baptism because conscientiously performed. He says: "I can easily imagine the reply that may be advanced. How far, it may be said, will you carry your principle? Will you acknowledge every kind of service, in whatever way

* Mr. I. T. Hinton (pp. 345, 346) mentions two Presbyterians of his acquaintance who, being convinced of their error on baptism, and desirous to obey Christ, with great difficulty "escaped severe censure, if not excommunication, by the session of the church with which they were connected." We are less disposed to complain of the church which, when the pastor's views and practice on baptism underwent a change, "declined any continuance of his services." It may here be mentioned that the extracts from Mr. Hinton's *History of Baptism* are from the first English Edition.

performed, which any person may imagine, in the wild vagaries of his fancy, to be baptism, or the Lord's Supper? . . . To the inquiry, How far will you go, and where will you stand? the reply is, So far, and only so far, as I believe the parties, being Christians, have in a Christian spirit arrived at their conclusion. I have no hesitation in saying, I do not regard the sacrifice of the mass by a Romanist as the commemoration of the death of Christ, because I do not believe that any Christian man could, with due diligence, honestly arrive at such a conclusion" (vol. x., pp. 236, 237). The strict communion Baptist can rejoin, I do not place infant sprinkling and the sacrifice of the mass on an equality, and I am far from considering every Pædobaptist on a par with the Papist, but yet "I do not believe that any Christian man," "with due diligence," and the laying aside of his prepossessions, can "honestly arrive at such a conclusion" as that infant sprinkling is scriptural baptism. He does not un-Christianize his conscientious Pædobaptist brother, but attributes his error to the blinding influence of his prepossessions, and a deficiency of due diligence in examination; and, if charged with harshness, he adduces the opinion of Dr. H. in supposed corroboration of his own: "I cannot but think that, if both parties proceed in the inquiry honestly, impartially, without prejudice, and without preference, until the conclusion be fairly reached, the truth may be ascertained" (p. 93). "Upon baptism we have more full and precise information than we have upon any other ritual observance" (p. 94). Should not these concessions and facts prevent the Pædobaptist from regarding the strict communion Baptist as almost invading God's prerogative? We are not advocating strict or open communion. We are pleading for charity.

But, further, having expressed our disapproval of Dr. H.'s complaint of the Baptists and apparent *demand* from them on the subject of communion, we cannot forbear thankfully to accept the aid which he subsequently renders us in pleading for charity. In speaking of the Lord's Supper, he says: "The gradual progress of superstitious corruptions, beginning with so apparently harmless an addition to the original service as the sending of part of the bread and wine, the tokens of fraternal remembrance to the sick, may well be regarded as a warning to us of the danger of departing, however plausible the occasion, from the example sanctioned by inspired authority" (vol. xv., p. 181). Also, on the subject of communion, he says: "Ought unbaptized persons, being qualified in all other respects, to be admitted to the communion of the Lord's table? The question is more important to our Baptist brethren than to us, as upon it chiefly depends the propriety of their practice of excluding from their communion, or admitting to it, as the instance may be, all such Christians as are in their estimation unbaptized" (p. 181). "It appears to me this question is only proposed fairly and openly when it is put in the form of affirming the propriety of admitting to the Lord's Supper unbaptized Christians, irrespectively of their own opinion about their own baptism" (pp. 181, 182). Before he answers the preceding question he also thus writes: "But as it is difficult for us to place ourselves exactly on the stand-point which our Baptist brethren occupy, it may be best to consider the question in the only form in which it can come before any of our churches. If an unbaptized Christian, believing that baptism is not obligatory upon him, were to become a candidate for the communion of the Lord's Supper, ought he under such circumstances to be received? To me, I confess, this question appears attended with no small perplexity. It may appear sufficiently plain from one point of view; but, unfortunately, on changing our position, it appears about as plain in quite another direction. . . . In a state of things for which Christ did not provide, because it is not Christian, two good principles are brought into collision: baptism ought invariably to precede the communion of the Lord's Supper; no true Christian ought to be excluded from that communion" (pp. 182, 183). That Dr. H. should decide in favour of receiving the unbaptized Christian to the Lord's Supper, the reader may expect; but perhaps not that he should untie the Gordian knot by ascertaining that the responsibility of administering baptism rests upon the administrator, not upon the church; otherwise the following would apply: "The scruples of individuals, however conscientious, are not to disturb the discipline of the church" (p. 184).

The Rev. T. BINNEY, who, when speaking of "Independents" "thinking themselves right, and affirming others to be wrong," adds: "Which is just what every man who has an opinion *must* think," in the same page expresses, although in guarded and Christian language, his disapproval of the exclusion of Pædobaptists

by Baptists from the ordinance when administered by them, notwithstanding the belief that by them the ordinance of baptism is nullified (*Dissent not Schism*, p. 82). Dr. J. Pye Smith recommends to Christians of different denominations to hold with one another "religious communion on all proper occasions;" adding, "What are proper occasions must be left to every man's conscientious judgment."—*On the Temper*, &c., p. 34.

But these quotations are made for the sole purpose of promoting charity in the Pædobaptist on the subject of strict communion. If the thing is so perplexing, ought he to feel so much aggrieved at his strict Baptist brethren? Should the thought and expression with any be so ready, Those bigoted Baptists? especially since the ONLY fair way of considering the subject is by considering the lawfulness of admitting to the Lord's Supper UNBAPTIZED CHRISTIANS, IRRESPECTIVE OF THEIR OWN OPINION ABOUT THEIR OWN BAPTISM. We thought that Dr. H. spoke very differently in the previous volume about *their own opinion*. If both volumes were not a re-issue, we might have thought that he had grown wiser in the interim, a result so desirable in regard to all, but not always realized. We might have thought that a brief occupation of the stand-point of his Baptist brethren had had an enlightening effect; and we might have wished that he and others would more frequently place themselves in the position of their Baptist brethren when animadverting on the course deemed proper for them to pursue.

On the subject of communion with those that are deemed unbaptized, which, according to Dr. H., is a subject "attended with no small perplexity," and which requires a decision "irrespective of their own opinion about their own baptism," do not some, both Baptist and Pædobaptist, open and strict communionists, write and speak as if the path of duty was as clearly revealed in God's Word as if written with a sunbeam? and as if scarcely anything could exceed the monstrous bigotry of one, and the monstrous ignorance, inconsistency, or recklessness of another?

Dr. J. CAMPBELL says: "We should have thanked Mr. Hall for his generosity and his catholicity in offering to admit us 'unbaptized' to the table of the Lord; but we should, at the same time, have declined to be admitted on such terms, considering it an indignity, if not an insult, rather than Christian forbearance or ecclesiastical courtesy." A person who believes baptism to be nothing less, nothing else than immersion, treats his sprinkled brother with indignity and insult if he does not receive him to the Lord's table believing his sprinkling to be baptism!

The Rev. A. REED, D.D., in his excellent work, *The Advancement of Religion the Claim of the Times*, and in a section on *Christian Union*, on RESOLVED UNION among the saints, in the very height of his charity, eloquence, and decision, says: "Not for the world, my brethren, would I hold a pulpit which I could not throw open to any man of any name, of whom I believed that he truly uttered the Gospel of Christ. NOT FOR THE WORLD WOULD I STAND IN FELLOWSHIP WITH A PARTICULAR CHURCH WHICH EXCLUDES ANY OTHER BELIEVER FROM ITS FELLOWSHIP" (p. 162. Cheap edition). We are very far from wishing the doctor* to alter his views because the Independents generally are believed to regard baptism, or what they deem baptism, as necessary to membership, or because Wesleyans, Presbyterians, Episcopalians, &c., require this; we have no idea of coercing thought: but we really think that it should be no ordinary heresy or sin in churches that would justify this determined isolation from them, this loud call to come out of them. The conduct of the church towards unbaptized Christians, or those who are deemed unbaptized, is acknowledged by Dr. H. to involve "no small perplexity;" but Dr. R. sees his way so clear, and the sin of a certain conduct so enormous, that he can say with most ardent feelings of *charity towards all* [?] Christians, and in his strongest desire and resolve for *union* among God's people, that he would not for the world "stand in fellowship with," &c. We will not say that he saw the sweeping character of the condemnation which his words imply.

JOSIAH CONDER, Esq., says that at the first promulgation of Christianity "baptism, as it formed an expression of religious obedience, was of necessity a term of communion."—*Prot. Noncon.*, vol. i., p. 265.

Dr. WATTS says: "No man can impose himself upon a church merely because he thinks himself qualified" (*On Christian Commu.* In *Works*, vol. iii., p. 235).

* This was written before the good man was called to his rest and recompense.

Would he not, for the same reason, have said that no man can impose himself upon those who are celebrating the Lord's death?

Another Pædobaptist, previously quoted, when twitting the strict Baptists for their supposed inconsistency, uses language which, we think, should have promoted his charity. He says: "Will our brethren point out an instance in which the first and inspired ministers of Christ tolerated persons whom they deemed unbaptized to preach in their churches, or to lead the devotional exercises of their solemn assemblies?"—Thorn.

The Rev. J. GLYDE says: "Those of our anti-Pædobaptist brethren who exclude all persons not immersed, and believers who were immersed in infancy, from the table of the Lord, may seem to be justified in doing so by what is said above. And undoubtedly those who believe that the dipping of the whole body is essential to the validity of the ordinance of baptism; that faith, or at least a personal profession of faith, must necessarily precede the reception of baptism; and that baptism also must necessarily precede the celebration of the Lord's Supper;—are consistent with themselves in maintaining what is called strict communion" (On *Bap.*, pp. 55, 56). Mr. Glyde had been maintaining that such is the constitution of the church, that "to include within its pale those who reject baptism would be to sacrifice truth and consistency to charity." As a Pædobaptist, he, of course, maintains that the Baptist is "consistent only in error;" but Mr. G. is one who, writing on what he deemed the duty of another, felt the propriety of occupying temporarily his stand-point. And well would it be for Christian charity if Baptist and Pædobaptist would do likewise. If this had been done by an eminent writer, he would not have spoken of immersion as the human improvement of a superstitious age, partaking "of the *monstrosity* in its form, and all the *cruelty* of an unwarrantable exclusion in its diminished administration, which might be expected from such an origin."

It is grievous to find those who on other subjects have intelligence, candour, charity, and liberality, regard baptism as alone immersion to be *inconceivable*; while others regard those who cannot believe baptism to be more things than one, out of which we may make our selection, to be certainly bigoted. Hence the language of Mr. Kingsmill concerning Baptists (as well as of Dr. Macleod, at p. 523) is language which, if we mistake not, will, among Pædobaptists generally, excite neither surprise nor disapproval. "The Baptist Missionary Society," he says, "like the body from which it springs, seems less catholic than any of the great Protestant Christian societies of England, except, perhaps, our own—the Society for Propagating the Gospel. The cause is one and the same in both—the magnifying of ordinances above their real value, and the converting things left open to Christian liberty by the Scriptures, into dogmas of certain and necessary belief" (*Missions and Missionaries*, p. 420). There is a want of *catholicity* in believing baptism to be immersion! And this idea is encouraged by persons who earnestly desire to be regarded as free from that sectarian bias with which their Baptist brethren are so heavily encumbered! Baptism is immersing, pouring, or sprinkling! The election of any one is "left open to Christian liberty"! And this is so clear as not to be denied but by the bigoted ignoramus! Indeed, it is a sin of the heart rather than of the head! In opposition to these assumptions of Pædobaptists, we that are denounced for believing the unimmersed to be unbaptized, have sometimes indulged in such thoughts as the following: If a child pronounces go as wo, do we say that the child is hard-hearted, or dull-headed—ignorant? Is the fault in the affections or in the understanding? Does the president of a college, when grieved that a young gentleman at his seat of learning so stupidly blunders in translating some Greek word or phrase, deplore in the anguish of his soul the student's want of charity? If patience in any instance is thoroughly exhausted, may we not rather expect the expression of heartfelt sorrow that to the young gentleman brains cannot be given? We do not admit the ignorance of the Baptist whose consistency and correctness in immersing are certified by the learned of every denomination and every age; but we assert the very great inconsistency of our Pædobaptist brethren, who almost without exception complain of the want of *charity* in Baptists because they believe the unimmersed to be unbaptized. Even Dr. Halley, although most inconsistently, as whiningly as others appeals for charity from his Baptist brethren in regard to this matter. Would that we could aid our Pædobaptist and some of our Baptist brethren in thoroughly learning that charity has its seat in the heart, not in the head; that it is ever an inmate of the bosom,

not of the brain; that it must be emotional, not intellectual; that it is not indecision or indifference, orthodoxy or latitudinarianism; that it is not agreeing with others in opinion, or differing from them; and that it is perfectly consistent with a belief that certain sentiments which we entertain have the sanction of Holy Writ, and, consequently, that differing and opposing sentiments are erroneous. There appears to us to be at times a fallacy in the entire thinking and speaking of some eminent Christians; yea, eminent theologians, on this subject. Charity, like love, "rejoiceth not in iniquity, but rejoiceth in the truth." It riseth not from the ruins of holiness. Like "the wisdom that is from above," it "is first pure, then peaceable." It is not nurtured by an accusing conscience. Its inward possession is, doubtless, outwardly manifested "in deed and in truth." We have, however, said enough. Our design is not to encourage uncharitableness, bitterness, and disunion, but the opposite, of which there has been too little both among Baptists and Pædobaptists. Our present design is not in any way to promote either open or strict communion, but charity. Believing that our sentiments on charity, as well as on the subjects and action of baptism, accord with eternal and unchanging truth, we are disposed to adopt some of the words of Dr. Carson: "I press my views on my brethren; if I fail, I discharge my duty, . . . and it is the essence of Popery to assume any authority but that of argument" (p. xii.). "GRACE BE WITH ALL THEM THAT LOVE OUR LORD JESUS CHRIST IN SINCERITY."

APPENDIX II.

AN APPEAL FOR THE PITCHER AND BAPTISTERY, AS REQUIRED BY CONSISTENCY AND JUSTICE, TO ACCOMPANY THE SMALL FONT OR BASIN IN ALL PÆDOBAPTIST SANCTUARIES WHERE THE SENTIMENTS GENERALLY HELD AND PROMULGATED BY THE PÆDO- BAPTISTS ARE MAINTAINED.

PAUL, THE APOSTLE.—“Happy is he that condemneth not himself in that thing which he alloweth.”—Rom. xiv. 22.

DR. G. PAYNE.—“He is prepared to expect that certain positions maintained in this volume may not at present secure universal acceptance. He does not wish any one to admit them, without personal conviction of their truth. The faith of the reader should stand, not on human authority, but Divine. All he ventures to ask is, that those into whose hands this book may fall, will give to its statements a careful and candid examination.”—*Cong. Lec.*, pp. 6, 7.

DR. S. DAVIDSON.—“The man who endeavours to rise above the views of interested partisans will treat the subject in a . . . liberal spirit.”—*Cong. Lec.*, p. v.

DR. R. W. HAMILTON.—“He has found it necessary to maintain a calm steadiness amidst the boasts of an affected liberality and the concessions of a popular charity.” “A truth is not less a truth, from whatever quarter it comes.”—*Cong. Lec.*, pp. vii, 413.

DR. W. H. STOWELL.—“I am so fully convinced of the right, the duty, and the advantages of free inquiry in every department of human study, as to be jealous of every attempt, on the part of the holders of opinions generally entertained by any party in the church, to bear down innovations by a charge of heterodoxy, even when that charge is sustained by honoured names and by established prejudices.” “In the days of trial which are coming on, men will have to show the authority of their church in the Bible, instead of receiving the Bible according to the authorized interpretation of their church.”—*Cong. Lec.*, pp. vii, viii, 191.

DR. GUTHRIE.—“The body is one. Unfortunately, the churches are many, split into such numerous, and, in not a few instances, such senseless divisions, that I know nothing better fitted to make a man recoil from the spirit of sectarianism than to see, drawn out to its full length, the long, wondrous, weary roll of the various sects that exist in Christendom. Fancy all these urging their claims on a newly-converted heathen! What a Babel of tongues! With what perplexity might he ask, amid so many contending factions, Which is the true church and body of Christ?”—*Christ and the Inh.*, &c., p. 277.

AUTHOR OF “DR. HOOKWELL.”—“We must speak and write kindly of those who differ from us; but it would be the very height of unkindness not to endeavour to persuade them that they are in error” (p. 8).

DR. WARDLAW.—“Thinking ourselves right, and thinking those who differ from us wrong, are expressions of equivalent import: and if we feel in the spirit of genuine brotherly love, we cannot but be desirous that our fellow-Christians should discern and relinquish what are, in our apprehension, their errors.”—*On Inf. Bap.*, p. 15.

T. CLARKE.—“While, however, we are always liable to err, we ought diligently to guard against error by cherishing the love, and addicting ourselves to the pursuit of truth.”—*His. of Intol.*, p. vii.

DR. S. WILKS.—“It is mainly by the free interchange of thoughts, views, and feelings, under the blessing of God, that we grow up into Christ in all things.”—*Eccle. Ord.*, &c., p. 174.

DR. J. MORISON.—“Those who will not think for themselves can at best but echo the sentiments of their fellow-creatures, and can never yield obedience to that Divine precept, ‘Let every man be fully persuaded in his own mind.’”—*Hom. for the Times*, p. 383.

“THE FREEMAN.”—It is no sectarian bigotry, no overweening conceit of our own orthodoxy, no love of dissension and separation, least of all a selfish regard to our material interest and fancied self-importance, that keeps us apart. But what we both alike dread, and dread more than disunion itself, with all the misconstructions which ignorance and malice may put upon such disunion, is *compromise of principle*.” “It has always appeared to us that the advocates of this sort of Christian union are ever for beginning at the wrong end. They would eschew all discussion: they would close our mouths on all questions respecting which we are disagreed; and they would compel us to confine our attention solely to those points on which we see eye to eye. But what would such union be worth? Would it be any better than a hollow truce? And would it not lead to continual dissimulation and hypocrisy? It appears to us that such a coalition would be little better than the nuptials of weakness and cowardice, solemnized over the grave of truth. And how long would it last?” “Would it not be better to begin at the other end? To discuss honestly and fairly the points at issue between us; earnestly and prayerfully, like Christian men, and in the spirit of charity and self-surrender, seeking to arrive at scriptural conclusions respecting them?”

And if, after all, any remained over on which we could not agree, we might resolve bravely and lovingly to bear with one another, and to concede to one another the utmost liberty in practising and teaching whatever each one believed to be true and right. This would be *union springing out of liberty*, instead of compromise; and, to our way of thinking, it is the only union worth having, because it would involve no dishonesty, would be likely to prove permanent, and would not betray the interests of truth."—Oct. 16, 1861, p. 673.

J. A. JAMES.—"Liberty to hold an opinion is but the half of freedom, unless there be liberty to diffuse it" (*Church in Ear.*, p. 153). "The Bible, if it could be read in heaven by the holy angels and spirits made perfect, would produce no discordant opinions there. It is to the depravity of human nature that all religious error is to be traced." "Still, however, these discordant sentiments cannot be all right. Although error is multiiform, truth is uniform; and it is of infinite consequence that we should embrace the one and reject the other."—*Christian Father's Present*, p. 17.

J. A. HALDANE.—"Misapprehension in sentiment must always produce error in practice." "Error must necessarily gender strife."—*Soc. Wor.*, pp. iv., 109.

Dr. J. H. GODWIN.—"It is not unreasonable to suppose that the meaning of one of our Lord's precepts and ordinances should be clearly understood, and that the truth on this subject should be universally acknowledged. We believe it will be so." "If the church of Christ acted in accordance with the apostolic precept, 'Whereto we have already attained, let us walk by the same rule, let us mind the same thing,' then might we expect the fulfilment of the associated promise, 'If in anything ye be otherwise minded, God shall reveal even this unto you.'"—*Chr. Bap.*, pp. 4, 3.

J. B. WALKER.—"We offer it as a contribution towards promoting unity of faith among the various denominations of believing people."—*Phil. of the Di. Ope.*, &c., p. xii.

Dr. J. PARKER.—"Love the true, independent of party; and follow the right, into whatsoever fellowship it may lead."—*Helps to Truth-Seekers*, p. 229.

H. W. BEECHER.—"Not parties, but principles. Let us be of no party but God's party, and use all other agencies as we use railroad-cars—travelling upon one train as far as it will take us in the right direction, and then leaving it for another."—*Life Thoughts*, p. 73.

"Oh for the day, whenever it shall beam,
Which gives us back the coat without a seam;
When from all quarters of the earth combined,
One UNIVERSAL CHURCH shall knit mankind!
To build the heavenly Salem then shall rise,
With one consent, the great, the good, the wise.
All sects united in one common band,
Join faith to faith, and mingle hand in hand;
Together lift the sacrifice of prayer,
And the slain Lamb's eternal supper share."

In Sibree's *None.*, p. 385.*

NOTWITHSTANDING the number of prefixed citations, we shall not omit the following from Dr. Halley: "IF A FEW CHURCHES ON BOTH SIDES WOULD HONESTLY AND RESOLUTELY ACT UPON SCRIPTURAL PRINCIPLES, SO FAR AS THEY ARE ACKNOWLEDGED BY BOTH PARTIES, THEY WOULD PROBABLY COME TO A RIGHT UNDERSTANDING AND AGREEMENT ON THE SUBJECT OF BAPTISM MUCH SOONER THAN THEY WILL BE BROUGHT BY VOLUMES OF CONTROVERSY, HOWEVER ABLE, OR HOWEVER EARNEST" (*Cong. Lec.*, vol. xv., p. 109). "LET THE CONCESSION OF BAPTISM BY OVERWHELMING, OR COVERING WITH WATER, BE FAIRLY AND OPENLY MADE BY THE BAPTISTS, AND WE HAVE A COMMON POSITION, ON WHICH, I AM SURE, IT WILL BE EASY TO BRING THIS CONTROVERSY TO A SATISFACTORY CONCLUSION" (*Cong. Lec.*, vol. x., p. 386). There is also much of truth in the following from Dr. W. H. Stowell: "'PERFECTLY JOINED TOGETHER IN THE SAME MIND AND IN THE SAME JUDGMENT.' OF ONE THING WE ARE SURE: THE HINDRANCES TO SUCH A CONSUMMATION DO NOT LIE IN THE INTELLECTUAL OR MORAL IDIOSYNCRACIES OF INDIVIDUALS, NOR IN THE OBSCURITY OR VAGUENESS OF APOSTOLIC TEACHING, BUT IN THE EFFECTS OF ERRONEOUS TRAINING, STIMULATED BY THE ZEAL OF PARTY, AND ADDED TO THE DOCTRINES OF THE GOSPEL BY THE TRADITIONS OF THE SEVERAL CHURCHES" (*Cong. Lec.*, p. 185). The title of this Appendix may to some appear startling, to others harsh and uncharitable, to some irrelevant, and to others ridiculous. That the arrangement mentioned will be as violently opposed by the prejudices of many it is firmly believed, as the sentiment of the volume, that Christ has enjoined immersion, and that nothing else is Christian baptism than the immersion of the professing believer.

* Possibly the following from Dr. J. Hamilton may not only be deemed excellent, but suggestive of more than the worthy author intended:—"When the Spirit like a flood flows into the churches, joining church to church and saint to saint, till all rejoice to find that, if their little pools have perished, it is not by scorching summer, or casting in earthly rubbish, but by the influx of that boundless ocean whose glad waters touch eternity, and whose depths eternity will never fathom. Happy church that is nearest the ocean's edge: whose sectarianism shall be first swept away, whose communion shall first break forth into that purest and holiest and yet most comprehensive of all communions—the communion of the Holy Ghost! May that be my church!"—In *The Church*, p. 338. 1861.

Of any unkind feeling in introducing and advocating the sentiments of this Appendix we are not conscious. In its logical force and undeniable propriety we firmly believe. We also believe that consistency by the different denominations of Christians with the views of God's Word which are entertained by themselves, is important in itself, on account of individual responsibility to Christ, and the professed entireness of consecration to His service, as well as on account of its tendency to increase that visible union among Christians which will promote the world's believing on Christ. The last idea may to some appear very Utopian; but we are happy to believe that this will not be the case with Dr. Halley and several others; and as consistency is a virtue independently of this result, we do not deem it obligatory on us at present to explain in what way we conceive that the visible union of professing Christians of different denominations will be advanced by such consistency.

Our present request is, that those who differ from us will act consistently with their own views of Divine teaching. We are asking no concessions for the sake of Baptists believed to be sincere and erring. We are not asking for candour, charity, or justice to the Baptists, but for justice to Pædobaptist sentiments by those who entertain them. An alteration of this or any ordinance of God, the pursuit of any course *in opposition to personal conviction* in order to meet the views and feelings of our fellow-creatures, we would as much scorn to solicit as our opponents would scorn to grant. "Whatsoever is not of faith is sin." "We ought to obey God rather than men." We wish it to be most clearly understood that our Pædobaptist friends are not desired in any instance to do what would in their judgment be a re-baptizing, nor are they desired to do or to encourage in any instance anything but what they believe to be scriptural baptism.

But our opponents believe pouring, sprinkling, or immersion to be baptism. There may be many other applications of water to which they will deem the word baptism applicable; but for these especially they plead in controversy with the Baptists, and designate them modes of baptism. Hence,—to quote only from Dr. Halley and Mr. Stacey,—Dr. H. says: "We believe that immersion is not indispensable; that pouring or sprinkling is sufficient to constitute the Christian rite." "We do not plead for any one specific mode; we do not contend for sprinkling in preference to immersion, except as a question of right" (*Cong. Lec.*, vol. x., p. 233). "I can, and I do, most conscientiously avow, that I have not the slightest wish to make a single convert to sprinkling. Having no preference for any mode, I only attempt to vindicate our right to be regarded as baptized Christians" (p. 240). Mr. S. says: "One class of Christians contends that dipping, the immersion of the whole person, is required; another, and a much larger, asserts that the application of water by pouring or sprinkling is, at least, equally valid with immersion." "We claim the right of election in the manner of administering baptism, without incurring the charge of mistaking its character, or departing from its institution. Our whole argument aspires to little more than this, as we have no wish to vindicate the exclusive authority of any specific mode" (pp. 173, 174). These are, we believe, the sentiments generally professed by the Pædobaptists. They are avowed by Prof. Wilson, and by many Episcopalian writers, as well as by writers of other denominations. Yet some of them have written respecting immersion as difficult, dangerous, and indelicate; have held it up to scorn; have dissuaded from it; and have refused to administer it to those who had never received a real or a pretended baptism: and all, as a rule, make provision alone for sprinkling, and practise only sprinkling. We are far from saying that there are no exceptions to a refusing to immerse, or to the holding up of immersion to contempt; although we believe, without having the least sympathy with coercion in the profession or the support of Christianity, that the Episcopalians of this country, in justice to avowed sentiments, furnish more exceptions to the common practice of sprinkling than the dissenting Pædobaptists. In several instances, when persons unbaptized have wished to unite with the Church of England, and believing baptism to be immersion, have wished to be immersed, instead of disparaging expressions being used respecting immersion, temporary provision has been made in the church that the conscientious conviction might be carried into practice. That for which we plead as still better, as more consistent in practice with the recorded sentiments of Pædobaptists, is universal and permanent provision by them for the adoption of immersion, pouring, or sprinkling, according to the conscientious views of the believing applicant, or of the parent or

guardian of children, so long as the baptism of children is not seen to be opposed to the personal, spiritual, and voluntary character of Christianity, and to every precept and precedent of Holy Writ on the subject of baptism; and so long as the action enjoined by Christ is believed to be any one of the three which have been mentioned. Let those who believe the import of baptism to be so varied and accommodating, allow to *applicants* "the right of election."

In immersing, in practising nothing but immersion, and in making provision for nothing else, Baptists are acting consistently with their belief that baptism is immersion, and nothing else. In thus acting there is nothing of unkindness towards those who differ from them. Until they think differently, the maintenance of a good conscience towards God requires them thus to act. What offence can Pædobaptists justly take at the Baptists on account of this? Is this a sufficient reason for the Pædobaptist to despise and taunt immersion, and to dissuade from the practice of immersion, or to make all facilities for sprinkling, and none for immersion, and to *refuse to immerse until Baptists will acknowledge sprinkling or pouring to be valid baptism?*"

To the course which we are recommending, our opponents may also be justly called by the assertions which unto satiety they iterate and reiterate respecting the little importance which is to be attached to what they designate the mode of baptism. Mr. Stacey says: "It must not be overlooked that the whole question at issue is one of form, and not of substance, of ceremony and not of truth. The difference existing upon it does not, as we believe, in the least affect the nature of the institution itself, or the design of its observance. It does not involve the enjoyment or forfeiture of a single spiritual blessing, the belief or rejection of any one doctrine to which the term evangelical or saving can fairly be applied. It must, therefore, be a question of very subordinate interest, and cannot by any possibility be exaggerated to the importance with which the prejudices of education, or the animosities of controversy, have invested it" (p. 173). "The mode of Christian baptism is of comparatively inferior moment, as the Spirit of Christ has nowhere defined it with such precision as to make one particular form essential to the validity of the rite" (p. 225). These are the avowed sentiments of the Pædobaptists, with very few exceptions. It is believed by Baptists that the Scriptures are, as to precept, silent respecting the "mode of Christian baptism," if that phrase had a rightful meaning assigned it. But how inconsistent to be repeatedly advocating the insignificance of what is termed the mode of baptism, to be maintaining that immersion, pouring, and sprinkling are **EQUALLY SCRIPTURAL**, and yet again and again to be asserting or insinuating the *difficulty*, **DANGER**, and **INDELICACY** of one of these *scriptural* modes! and the ease, convenience, *decency*, and *delicacy* of another mode!

We are not complaining that our opponents, who believe sprinkling and pouring, as well as immersion, to be baptism, endeavour to persuade us that their sentiments are correct. Our complaint is, that they hold up immersion to contempt, honour pouring in word, and glorify sprinkling in deed, whilst they maintain that all these actions are scriptural baptism. We know few who have so little scandalized immersion whilst writing so much in favour of sprinkling or pouring, as Dr. Halley. But if sprinkling, pouring, and immersion are equally scriptural, why not in consistency make equal provision for one as for another, and in an *unsectarian* and a *catholic* spirit say to applicants and proxies, that they have "the right of election," and that to them this right is cheerfully granted?

Many of our Pædobaptist brethren have frankly acknowledged that immersion is the meaning of the Greek word rendered baptism. Some have admitted it to be the only meaning of the Greek word until it was adopted by the inspired penmen. Many have granted that it was the general, and others that it was the exclusive practice of apostolic times, and of the ages immediately succeeding. Many have admitted it as certain that John the Baptist practised immersion as his baptism, and that our blessed Saviour was immersed. All this—and more than this—is abundantly proved in the former part of this work. Also many are staunch advocates of more than justice to Christians differing one from another. Are there in the world more earnest and eloquent advocates of catholicity and liberality than among dissenting Pædobaptists? Are there under the sun those who boast more of being unsectarian? And are there those who give more glorious evidence of their sincerity than in some things is given by our honoured brethren? But what is

their conduct, not to those who are stigmatized as bigoted Baptists, but to what they themselves regard as Divine truth? Where is the Pædobaptist church that *practically* honours immersion as much as its own sentiments, when expressed, honour the same? Where is the Pædobaptist minister whose sentiments and actions on this subject accord? Are the words of James incapable of rightful appropriation here? "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." Say *things* instead of *persons*, in our present application; and let the things be immersion, pouring, and sprinkling, which, according to the faith of our Pædobaptist brethren, are all scriptural baptism. But, "What doth it profit, my brethren, though a man say he hath faith, and have not works?" What is the use of your faith in immersion? Does it serve any other purpose than that of condemning your partiality as strikingly manifested in words, but much more so in deeds? The Baptist shows his faith in immersion by his deeds? Why does not the Pædobaptist similarly show his faith in sprinkling, pouring, and immersion? We do not say that all Pædobaptists are chargeable with the inconsistency of which we here complain. We have rejoiced to hear of Dr. Beecher, in America, and of some others, immersing applicants for baptism and membership, who have believed that immersion is scriptural baptism. Yea, more, we have read that "the trustees of the Plymouth church, in Brooklyn, at the suggestion of their pastor, the Rev. H. W. Beecher, have had a baptistery constructed under the pulpit. The frequent cases of preference for immersion to sprinkling, among those who wish to join the church, have led to this measure, to avoid the inconvenience of having to resort to some Baptist church. Mr. Beecher, 'for his own part, prefers sprinkling, but never seeks to dissuade a candidate who prefers immersion.'" Also we have read in the same *Baptist Reporter* for 1861 the rare statement that the Rev. J. G. Procter, an Independent minister, immersed a candidate for baptism and membership with his church, in the Baptist chapel, Newport, Isle of Wight, on Monday, Aug. 26th, 1861.* But it is painfully believed that the faith of Pædobaptists as a whole in immersion, is *practically* similar to the faith of demons in regard to the "one God." Their affection to immersion, which is maintained to be one of the meanings of the word for baptism selected by the Spirit of inspiration, reminds us of apostolic language respecting love to the brethren: "My little children, let us not love in word, neither in tongue, but in deed and in truth;" and we are informed that thus we "shall assure our hearts before" God (1 John iii. 18, 19). On every subject it is desirable that our practice accord with our creed, otherwise our hearts condemn us, or through the neglect of self-examination, or a partial attention to this, we are ignorant of our inconsistency and impropriety.

We are aware that the Pædobaptist minister claims the right of election; but if by this he who says that baptism is immersion, pouring, or sprinkling, means to claim his own right of election, and to deny to the candidate, or parent, or guardian, or sponsor, the right of election, we acknowledge our inability to discover either his charity or his justice.

We do not maintain, we do not insinuate, we do not believe, that those who practise sprinkling have in their *general* disposition and conduct less charity, less justice, or less of any other Christian grace than their brethren who confine baptism to immersion. It is "conceivable" that on the one subject of baptism many Pædobaptists are grievously mistaken, profoundly ignorant, prodigiously inconsistent with themselves, remarkably sensitive, extremely bigoted, and perfectly unconscious of the whole; and that this may arise from educational prepossessions, and from reading and hearing but one side, or but one side and distorted and incorrect representations of the other; whilst at the same time, with this exception, piety may appear in all its beauty and glory, in all its adaptation and power to bless. It is also conceivable that on the part of many Baptists there may be, along with correct sentiments as to what constitutes scriptural baptism, no small amount of uncharitableness towards their Pædobaptist brethren, from ignorance of what constitutes the supposed justification of sprinkling and pouring; whilst in

* The *Cardiff Times* of November 13th, 1863, says respecting Pontlottyn church: "Under the font there is a baptistery provided for the immersion of adults by the side of the font proper." "The Lord Bishop of Llandaff alluded to it in his sermon [at the consecration of the church] in approving terms."

other respects they are ornaments of our glorious and Divine Christianity. In Baptists and Pædobaptists there may be much room for improved feeling when each contemplates the sentiment and practice of the other in regard to the ordinance of baptism; whilst the faith and love, the humility and holiness, the activity and liberality, of each may evince that the new birth has been experienced, and that a gracious and invaluable title to heaven is enjoyed. Those alone are addressed, who, it is believed, will act consistently with their own views of Divine truth, if they are enabled to see what is consistency and what is inconsistency.

That the practice of the Pædobaptists is inconsistent with their professed sentiments on baptism, is what we believe, and what we desire to see altered, both for the sake of consistency—which ought to distinguish all—and for the sake of further results, which, along with Dr. H., we are persuaded it would speedily effect.

It may be objected by some of our opponents that they, regarding sprinkling or pouring as baptism equally with immersion, on account of the convenience of the first as compared with the last, are justified in the preference which they give to it in practice and recommendation. We maintain, however, that this preference, could its existence be justified, is carried by them to a most illegitimate length, because it involves a treatment of pouring and immersion—and especially of immersion—most inconsistent with sentiments entertained and recorded. We believe that among the learned not a single Pædobaptist denies that immersion is the primary meaning of the word rendered baptism. Not this, nor anything like this, can be said for pouring, or sprinkling, or any other application of water. If the acknowledgments of Pædobaptists of all sects and ages that have been previously quoted, are correct, it cannot be said respecting the import of the word, and respecting apostolic practice, that immersion, pouring, and sprinkling, are on a par; nor that infants are as evidently subjects of baptism as believers, according to scriptural precept and precedent.* If what we are asserting is a fact, we maintain that our Pædobaptist friends, instead of holding up immersion to contempt, or even encouraging its neglect, whilst in word applauding pouring, and in word and deed honouring sprinkling, are under obligations, if they have even the right of election, to respect and encourage immersion “in word and deed,” and that their conduct as a whole is, in this matter, grossly inconsistent. We can legitimately appeal to many of them from their own concessions, whilst we recommend to all a consideration of the following from one who, in the commencement of his honoured career, belonged to themselves: “The truth is, I love my Master; I have been deeply indebted to Him; and, without meaning to insinuate anything against any of my fellow-servants, I am very anxious to be sure that I comply with His will. If I can discover a line of conduct which I am certain constitutes a compliance with His command, it is argument sufficient with me to prefer it to one in regard to which any doubt on this matter can be entertained” (Dr. Innes’s *Euge. and Epe.*, p. 234).

Also to many, the words of Mr. Booth must certainly be *à propos*, when he says:—

“I will here present the reader with a plain popular argument, which—among many others—has been used with great propriety and force against the church of Rome. The anonymous author of a little book, which is called *Papery Confuted by Papists*, gives the last section of his work the following title: ‘Proving by the confession of all sides, that the Protestant religion is safer, because in all positive points of doctrine the Romanists themselves agree with them [the Protestants]; but in their additions they stand single by themselves.’ Then he proceeds to mention particulars in the following manner: ‘We say, there is a heaven and a hell. It is true, say they; but there is also a *purgatory*.—We say, we shall be saved by the merits and satisfaction of Christ Jesus. It is true, say they; but there are likewise merits and satisfactions of *our own*.—We say, the sacraments of baptism and the eucharist are two proper sacraments, instituted by Christ. It is true, say they; but there are *five more* to be received’—and so on (see *Morning Exercise against Popery*, ser. vii., p. 172). Why now may not we adopt a similar method? There is no reason that I perceive to forbid our proceeding thus: We assert that positive institutions depend entirely on the sovereign will of God. It is true, say our Pædobaptist brethren; and censure the Papists for presuming to alter them.—We maintain that the term baptism properly signifies immersion. It is true, say they; but—many of them add—it also signifies washing, when there is no immersion.—We contend that the grand facts represented by the ordinance, cannot be so well expressed by pouring, or sprinkling, as by immersion. It is true, say they; but there are difficulties in the way of conceiving that it was always used.—We assert that immersion is now practised by one-half of the Christian

* This appeal, and the one on charity, as well as the principal part of this volume, were written years ago, when some of the author’s thoughts on the *subjects*, as well as the action of baptism, had been penned. Affliction, and other circumstances, have delayed till now the publication of the first part.

world, and that it was the general practice for thirteen centuries. It is true, say they; yet pouring or sprinkling may suffice in these northern climates.—We maintain that there is no express command, nor plain example, for infant baptism in the Sacred Scripture. It is true, say they; but it may be inferred from Genesis the seventeenth, Ezekiel the sixteenth, and from various parts of the New Testament.—We contend that there is no solid evidence of paedobaptism being practised at all, before the end of the second century; and that it was not a prevailing custom before the middle of the third century. It is true, say they; but yet we think it our duty, at least, it cannot be unlawful, to baptize children.—We insist that infant communion is hoary with high antiquity, recommended by general practice for a course of ages, and is now the custom of one half of the Christian world. It is all true, say they; but yet infants have no claim on the sacred supper, though they are entitled to baptism.—Finally: Do we solemnly immerse those who profess faith in the Son of God? They cannot, they dare not deny that we have Divine authority for it.

“The reader will judge from the foregoing pages, whether this be not a fair state of the case; and if it be, I appeal to him whether ours be not the safer side of the question. That every one should choose the safer side in the Pædobaptist as well as in the Popish controversy, is a dictate of common prudence; and her authority must not be confronted by anything short of Divine revelation. Having, however, of late been fond, as the reader must have observed, of adorning my page and supporting my cause by attestations from the writings of our opposers, I shall introduce another quotation, and that from one who never played booty when disputing with the Baptists. The author to whom I refer, is the celebrated Mr. Baxter. ‘Methinks men,’ says he, ‘should desire to go on the surer side of the hedge; and seeing, where there is no law there is no transgression, sin being nothing else but a transgression of the law, they should conclude that it is certainly no sin, and therefore safest, to let go those additions which no law enjoineth. But, on the other side, that it may be a dangerous thing to use them; both as being an accusation of Scripture as insufficient, and as adding to God’s worship. If, when His worship was so much ceremonious, He yet layeth a charge to do whatever He commanded, and add nothing thereto, nor take aught therefrom (that is, not to or from the words commanding only, but also the *work commanded*), is it likely, then, that He will be less jealous in this now?’ (*Plain Scrip. Proof*, p. 303.) Thus also Mr. Chillingworth: ‘Men are bound, for avoiding sin, always to take the safest way’” (*Pædo. Ex.*, vol. ii., pp. 329–332).

Is it not usual with Pædobaptists in other matters, and is it not perfectly rational, to pursue a course that is favoured by a preponderating amount of evidence, even when against this course some things may still be alleged, some difficulties and inconveniences have to be overcome? In the present state of piety do no inconveniences arise from the election of officers by the entire church, and from the Independent or the Connexional form of church government? If some of the passages in which baptism is mentioned have a connection that renders it difficult to believe that immersion in those instances was practised,—and in the validity of these difficulties we should believe, if the facts referred to Manchester, London, or New York, and if we could ignore facts respecting the climate and customs of the places mentioned; the undoubted import of the words used; the abundance of facilities for bathing in Eastern countries, and the frequency with which it was practised in accordance with the requirements of God’s law, of superstition, of health, and pleasure,—if yet other passages of Scripture and the certain import of the words of inspiration afford incontrovertible evidence in favour of immersion, why should not immersion receive some, yea, considerable encouragement from the deeds as well as words of Pædobaptists? We are not soliciting Pædobaptists with their present sentiments to practise and encourage immersion to the exclusion of pouring and sprinkling, but in accordance with their sentiments, to encourage in every way immersion equally with, or more than, pouring and sprinkling. Since we in immersing adhere to what our opponents admit to be the primary meaning of the word, why should not they give to immersion practical countenance, yea, special encouragement? Especially why should immersion be despised, taunted, and opposed? Is it indicative of a correct sentiment, of a right feeling, or a good cause, when there is a refusal to act justly or consistently? If a cause needs more than justice and consistency, is there no reason to indulge in suspicion?

Again, is it indicative of narrowness of mind, and indifference to Christian union, to refuse concessions because it is believed that the Word of God forbids them? or, to refuse concessions which are acknowledged to “violate no principle,” and to involve “no religious scruple”? Whether is it better to show a generous, catholic, unsectarian spirit in word or in deed? Possibly the reader may be anxiously desiring a notice of reasons why the Pædobaptists so contemptuously treat immersion; but as we have not met with them expressly stated,—unless we make one exception,—it is not deemed prudent to reply to imaginary reasons. There is one writer who sees how the Baptists may call on the Pædobaptists, with the views they entertain, to practise immersion as well as pouring and sprinkling, and even to give special countenance to immersion. Dr. Halley, after informing us that he

deems pouring or sprinkling "sufficient to constitute the Christian rite," and that he does "not plead for any one specific mode," "except as a question of right," adds: "If, however, it be asked why we do not submit to immersion, seeing we violate no principle, as we have no religious scruple upon the subject, we reply, that to allow anything which is not imposed in a ceremonial observance to be obligatory upon Christians, is to convert a form into the substance of a sacrament—to invest the sign, which may be conveniently changed, with the importance of the immutable truth. To immerse, unless we think it obligatory for the sake of union, would be, as we conscientiously believe, to concede a principle of more importance than baptism itself" (vol. x., pp. 233, 234). The idea of a principle being conceded in practising what is believed to be scriptural! These are the words of him who does not deny that Christ underwent immersion in the river Jordan, after he had said to John, "Thus it becometh us to fulfil all righteousness"! who says, "If dipping be significant of any truth, let us practise it" (p. 252); who violates no principle in immersing, as he has no religious scruple upon the subject!

We do not expect a Pædobaptist in immersing to regard this alone as baptism, nor to immerse those whom he regards as baptized, as this would be conceding the principle of anabaptism, which is neither approved by them nor by ourselves. If we asked them to refuse to sprinkle, when requested by those who solicit sprinkling, believing it to be baptism, whilst they themselves believe it as well as pouring and immersion to be baptism, a principle would be conceded in yielding to our request. But we ask no such thing. We ask them to *encourage equally what they deem equally scriptural*; to *encourage most what they deem most scriptural*. And we say that the Pædobaptists as a body, and especially Pædobaptist Dissenters, Independents, Presbyterians, and all classes of Wesleyans, are openly and constantly *violating this principle*. We do not say that there are not honourable exceptions, nor do we deny that a few, whose sentiments on the action of baptism are further from truth than any of the rest, may not consequently be more consistent in practice. But we desire no encouragement of immersion from those who believe that it has none in God's Word. We do not say that, with the sentiments entertained by Pædobaptists, the encouraging of immersion more than of pouring or sprinkling, is not with them "obligatory, *for the sake of union*." This is another ground, on which we are not now dwelling, although we are very far from wishing it to be overlooked or slighted. And we may be allowed to state our conviction that a practice in accordance with conscientious conviction, is not only infinitely important in itself, but is also the most direct way to ultimate uniformity of sentiment and practice, or the greatest possible approximation to this. Error consistently carried out would eventually exhibit its own deformity. Truth alone is capable of evincing a glorious symmetry. A union of Christians, in defiance of conscientious convictions, if the thing were possible, is not only in the strongest language to be deprecated as dishonourable and sinful, but also as unnecessary. If Christians of all denominations, instead of reading exclusively those who write in favour of the sentiments which they have embraced, would—with a mind open to conviction—read a tract or volume on the opposite side; for instance, if the Baptist candidly perused what has been advanced by some Pædobaptist; if the Pædobaptist in the same spirit read what has been written by some Baptist; if the Congregationalist read a work in favour of Connexionalism or Presbyterianism; and the Presbyterian or Wesleyan read a work in favour of the Independent form of church government; the Dissenter, a work in favour of the Established Church; and the Churchman one in favour of Dissent—these works being smaller or larger according to time and other circumstances—a happy result, it is confidently believed, would be realized. Differing Christians would better understand one another, would entertain more charity towards one another, and it is believed, would eventually merge into one another, or by some process become one. If Baptists are in error, the sentiments of the Pædobaptists would by this be promoted; if the Pædobaptists are in error, the sentiments of the Baptists would by this be extended. So in regard to Independency, Connexionalism, Presbyterianism, Episcopacy, &c. If we could and would extricate ourselves from all bias, we believe that nothing more than a prayerful perusal of God's Word, with a decision to follow God's teaching, is needed to ascertain God's will in the commands He has given. We believe with Dr. Gale that God "has declared His will to us in this and all other articles of like consequence, with all necessary evidence, and what He has not

taught us with sufficient clearness, He never designed for the object of obedience" (p. 74). And we believe, too, with Dr. T. Arnold, "that every difference of opinion among Christians is either remediable," "or else is indifferent" (*Life and Correspondence*, p. 360. 7th edition). If the result contemplated accord not with the reader's faith, let him not think that an ordinance enjoined and exemplified by the Lord of glory, and specially honoured by the triune God, is too insignificant and contemptible to merit such notice, or the adoption of such a recommendation. If God commanded us but to lift a feather or a straw, our refusal would not be an insignificant matter. Let not the sentiment of Dr. H., to which we have given our cordial consent, be forgotten: "If a few churches on both sides would honestly and resolutely act upon scriptural principles, so far as they are acknowledged by both parties," &c. (see p. 2).

This is indeed the subject, from which we have somewhat diverged, and which we think Dr. H. diametrically opposes, when he refuses to immerse, and neglects to provide the baptistery or the pitcher, as an accompaniment to the small font or basin. Instead of immersing, which, according to Dr. H. as well as ourselves, is certainly baptizing, he demands that the Baptist, who is known to believe immersion alone to be baptism, shall FIRST recognize sprinkling as baptism, when it is honestly and conscientiously believed by another to be baptism! He shirks his own obligation, represents fallacy as truth, iterates his unjust demand, and thus leaves the question, until, in the subsequent volume, he admits that the Baptist cannot regard sprinkling, or pouring, or anything but immersion, as baptism. Both these volumes are sent forth to the world in a cheap edition, and under the auspices of THE CONGREGATIONAL UNION. The doctor tells us that the Baptist "ought to have very clear and incontrovertible evidence," if he maintain that sprinkling or pouring, when conscientiously though mistakenly attended to, is as baptism invalid. How far Christ will condemn for deficiency of candour, or apologize for the blinding influence of prepossessions from education and other circumstances, it surely is not necessary for any mortal precisely to determine. No one believing baptism to be nothing else than immersion, can possibly believe the practised sprinkling or pouring to be baptism, however devoutly and conscientiously performed. If any man wishes this, he proves by this only his own obstinacy or blindness. The sentiments of Baptists and Pædobaptists cannot be both right; and that which is needed is that each be open to conviction, feel and speak charitably in regard to one another, and that both act consistently with what they believe to be scriptural.

Dr. H.'s reasoning, as we conceive, places on the same level the man open to conviction and the man blinded by prepossessions; the man who has carefully, prayerfully, and perseveringly searched the Scriptures, and the man who has never read the whole testimony of inspiration on the subject of dispute. "In any sacrament," says he, "there is nothing moral, nothing holy, nothing religious, nothing of the least worth, except conscientious obedience." We believe that this sentiment of the doctor is necessary for the inferences he seeks to deduce and establish. But we demur to such a premise, notwithstanding the oracular manner in which it is announced. We admit the great importance and necessity of "conscientious obedience," that is, of a conduct which in our own conscience we believe to accord with God's Word; but we deny that it is everything. Conscientious obedience to God was very differently understood by the apostle of the Gentiles, or he would not so strongly have condemned his own persecuting spirit and conduct, when he ignorantly thought he was doing God service. He would rather have justified himself because he was living in good conscience towards God. Can the doctor mean that his principle applies only to Christian sacraments; that blundering and disobedience, which would be of moment elsewhere, are of no consequence here? that the perversion of a Christian rite, although it be a doing in God's name of what God has not enjoined, and a leaving undone of what God has commanded, cannot possibly—if the individual himself is but persuaded that he is rendering obedience to Christ—be otherwise than acceptable to God equally with the performance of what God has really enjoined? Where is the authority for such a doctrine? Might the apostles write letters to establish Christians in the faith, and to guard them against various errors; but would they have been beside the mark, if they had praised any for *keeping the ordinances as delivered unto them*; or if they had blamed any for ignorant departures and perversions? Is conscientiously believing in consubstantiation just as good as believing in the simply symbolic

character of the bread and wine in the Eucharist? May not another assert that the performance of the Roman Mass, if it be conscientious obedience, is just as good as a scriptural celebration of the Lord's Supper? Is the crossing of the forehead, the use of oil, milk, &c., as a part of the ceremonies in connection with baptism, equally as acceptable to God, and equally deserving of man's approval, as the simple baptism which Christ enjoined and the apostles preached, if the whole, however ignorantly and mistakenly, be performed as "conscientious obedience to Christ"? Or will the doctor assert, and also prove the assertion, that in infant sprinkling there can be conscientious obedience, but that in all these other things it is impossible? Is Luther not to be named with the Pædobaptists of the present day? Are Lutherans incapable of rendering conscientious obedience in what is seen by ourselves to be so distant from Divine truth? Who is our infallible guide to inform us what is a departure from Divine truth, and our pope to dictate how far it is possible to err from God's holy commands and yet be truly conscientious? We strongly demur to the vaunted idea that, "in any sacrament there is nothing moral, nothing holy, nothing religious, nothing of the least worth, except conscientious obedience."

But he immediately adds: "If I believe that sprinkling is an act of obedience to the command of Christ, in silently submitting to be immersed, with no better reason than that no other mode will satisfy my neighbour, I allow him to legislate for me in the kingdom of Christ" (vol. x., pp. 233, 234). How preposterous, provoking, and dishonourable is this from Dr. H.! He is wished to be willing to immerse because he believes immersion to be scriptural. Why then does he say, "with no better reason than that no other mode will satisfy my neighbour"? May we not adopt the words of Dr. Wardlaw?—"I must here be permitted again to marvel at the dimness of vision, and the confusion of ideas, which the admission of a false principle, and attachment to an erroneous principle can produce in even the acutest and most discerning minds" (*On Inf. Bap.*, p. 43). Unless we are ignorant of the Baptists, they are here grossly misrepresented, and the glaring inconsistency of the Pædobaptists in refusing to immerse, is upheld by fallacies and perversions. We do not mean that on the part of Dr. H. there is any intentional injustice, or wilful departure from consistency; but in what he has written respecting the import of the words used by the inspired writers to describe the Christian ordinance of baptism, he has a far "better reason" for the practice of immersion than *merely to satisfy his neighbour*. We wish no man to be immersed, and no man to immerse, simply because *we* believe baptism to be immersion, nor do we knowingly baptize any but such as do themselves thus believe. Nor are we aware that from any Baptist has an appeal been made to Dr. H., or to any Pædobaptist, to practise immersion or anything else in opposition to his judgment, for the sake of pleasing the Baptists. The Baptists have endeavoured to alter the conduct of Pædobaptists by endeavouring to convince them that immersion alone is baptism. Because we adhere *exclusively* to what our opponents acknowledge to be the literal and primary meaning of the word, believing this to be the *only* meaning of the word, our opponents (with a few exceptions) will not practise nor in any way encourage what they, or many of them, believe to have the greatest, though not exclusive sanction! The sprinkling or the immersion of an unconscious babe we regard as unauthorized and anti-scriptural, and we can no more regard it as Christian baptism than we could call the sprinkling of a believer his immersion. We are aware that inconvenience and expense may be mentioned by some in objection to our appeal. But are these an insurmountable, or will they be deemed a considerable difficulty, where there is a thoroughly unsectarian spirit? That which is impracticable is not required. Dr. H. says, in substance, that if he was a Baptist in sentiment, he would be a Baptist in practice: "If dipping," says he, "and not water, or dipping as well as water, be the authorized symbol, I can speak for myself, and I am open to conviction, I will henceforth invariably practise it" (vol. x., p. 251). Our request is that Dr. H. and all Pædobaptists will, whilst they remain such, be consistent as Pædobaptists. But Dr. H., in concluding a lecture, which, he says, "is not in opposition to immersion as a proper mode of baptism," says: "We dare not concede to our friends the right to restrict the administration of baptism to any one mode. Scripture imposes upon us no such restriction; and to allow any inferior authority to do so would be to compromise a principle of inestimable importance" (vol. x., p. 341). Could not Pædobaptists even practise

only immersion, which, with their present sentiments, we do not request at their hands, and yet maintain that baptism is not exclusively immersion, as well as practise only sprinkling, and yet maintain that pouring and immersion are equally a proper mode of baptism? How is it that they believe scriptural baptism to be immersion, pouring, or sprinkling (not to mention other applications of water); that they dare not compromise a principle; that beyond the apostles they deny "the authority of any subsequent teacher to innovate on primitive practice," and yet that they—who attach no importance to forms, and regard sprinkling, pouring, and immersion but as forms—will not immerse because the Baptist regards sprinkling as no baptism? We cannot but conclude that many of our Pædobaptist friends, under the blinding influence of prepossessions, are most inconsistently, desperately, and dishonourably afraid of immersion. From the estimation in which we hold so many of our brethren, it would be a pleasure to agree with them in sentiment and practice; but convictions are not to be coerced; and there is One whose will and whose favour we would ever hold in the highest estimation.

Religious acts, as we maintain, ought to be intelligent, personal, and voluntary; although we do not believe that infant baptism ever was, or ever will be such. There is no allowing of us to legislate, while our brethren are cheerfully allowed to do what they believe Christ to have enjoined; and while we wish none to immerse or to be immersed, except those who believe that in so doing they are obeying a Divine injunction. If persons believe that baptism which is Divinely enjoined means equally sprinkling, pouring, or immersion, they must, according to their conception, be equally obeying a Divine injunction in the practice of sprinkling, pouring, or immersion. We regard this as an inevitable result, to say nothing about one application of water being acknowledged to accord with the primary meaning of the word. What, then, should lead our brethren, unconsciously to themselves, to raise such a cloud of dust, blinding their own and each other's eyes, and causing them to trample both on justice and charity? We have no wish to domineer over the faith and practice of others. We deprecate every approach to this; but we also loathe such subterfuges for consistency and justice as the one we are considering; and especially from persons so eloquent and constant in praise of charity and catholicity. We are soliciting no charity in pleading for the pitcher and the baptistery equally with the font or basin; we are simply requesting our Pædobaptist brethren to act consistently with their expressed belief; to do justice to their uttered sentiments. We maintain that the course which we recommend is obligatory on our brethren, and will continue so *as long* as they retain their present sentiments. We wish, certainly, that our brethren were convinced that immersion alone is baptism, because any deviation from this we believe to be an error; but, until they see this, we do not call on them to abandon pouring or sprinkling.

Instead, however, of acting consistently with themselves, our opponents do in substance demand that—previous to this—we must acknowledge their sprinkling to be baptism! If we will acknowledge their sprinkling to be baptism, then they can immerse without conceding a principle! But ah! these unreasonable Baptists! "The Baptists declare we have no baptism, deny that to be baptism which we conscientiously believe to be so." Certainly we do. And this contemptible and doleful whining, as if we were treating them most unmercifully, with the clearest and most hateful tyranny, we condemn in no very measured terms. Our regarding of them as really unbaptized—whatever may be the course which we deem most consonant with the precept and with the spirit of Christianity in regard to uniting with them at the Lord's Supper—is an absolute necessity, even according to the acknowledgment of Dr. H., and—as every unbiassed person must see—involving no injustice and proving no unkindness. How can we who believe the original word expressing baptism in the New Testament to be more explicitly expressive of immersion than any other word which the Greek language supplies, acknowledge sprinkling to be baptism? We do not say that the *mode* of immersion, as putting into, or in some other way bringing the element upon and around the baptized, is included in the meaning of the word, but that immersion—and this alone—is its meaning. Consequently, to demand that we should call sprinkling baptism is as preposterous and tyrannical as to demand that we acknowledge a colour to be green which we believe to be only blue. Whether this is the demand of the Pædobaptists, let the reader, let the Pædobaptists themselves judge. On the difficulties connected with the Lord's Supper we have elsewhere spoken, and have appealed for charity whilst differences extensively exist among Baptists and Pædobaptists.

We should rejoice if our opponents, some of whom seem never tired of complaining respecting the Baptists as practising only immersion and regarding none as baptized but the immersed, would see that no bigotry whatever is involved in this, and that they themselves, in regard to immersion, are acting in a manner not simply devoid of all charity, but grievously inconsistent with themselves, and, as we think, unjust to God and man. We believe that there is no subject on which the Pædobaptists are so inconsistent with themselves, and so wanting in charity, as on baptism, which thus becomes to them a vexed question, and no subject on which they glorify themselves so much in regard to their charity. Almost in the very act of unkindness and injustice they are ignorantly glorying in their charity and liberality. We have often been reminded by them of one whom we have well known, whose boast has been the commendable regard he paid to his health, but whose nearest kindred and most intimate acquaintance deemed him most defective in this very particular.

For further illustration's sake, let us suppose an object seen at a distance by three individuals. One believes that its colour is wholly green; another believes that its colour is partly green and partly blue; and a third believes that it is partly green, partly blue, and partly lilac: who would think of applauding the liberality and charity of him that could see, as he thought, two colours, and the still greater liberality and charity of him that could see, as he thought, three colours? If, on the object being brought nearer, it was ascertained, in opposition to the belief of the first and second, to be wholly of one colour, would not the praise of being clear-sighted, strong-sighted, or far-sighted, be given to him who previously had so judged? Who would think of charging with bigotry, or of applauding for charity, any of these, either before or after they had come to one and the same conclusion respecting the colour of this object? Apply this to baptism so far as it is applicable, and to the persons entertaining different opinions respecting this Divine ordinance. If we are not mistaken there is a wide-spread opinion that those who practise only the immersion of professing believers, are in this particular somewhat illiberal, however conscientious in the matter, and however amiable in other respects; whilst they who believe baptism to be immersion, pouring, or sprinkling, are thought *in this* to be more charitable, liberal, and catholic than their Baptist brethren!

If the Baptist *unnecessarily* dishonoured sprinkling, it might still be controverted whether the Pædobaptist would on this account be justified in dishonouring immersion; but the Baptist *necessarily* dishonours sprinkling, believing it to be a human substitute for what is Divinely enjoined. Because the Baptists, however, are thought to have a contracted and erroneous view of the import of a certain word, should others act unjustly to their own views, and to the only Head of the church and Legislator therein, our adorable and exalted Saviour? We profess not infallibility, and we desire not lordship over conscience; but we profess to have examined the unerring records, and to be fully persuaded in our own minds. Fidelity to what we believe to be the truth, fidelity to God, requires us to immerse, and never to practise anything as a substitute for immersion, when we attend to the Divinely-enjoined ordinance of baptism. There surely is not necessarily in the practice, or in the defence of this, anything unjust or uncharitable. Do we applaud the charity and liberality of that lexicographer who gives to a word (right or wrong) the greatest number of meanings? Let charity have its clear and abundant development in our conduct towards those who differ from us, when we have ascertained—as we think—correctly, the import of the controverted word. Justice “to the law and to the testimony,” and to Him towards whose tribunal we are all hastening, requires this course. We have no desire, it would grieve us, to wound the fellow-Christians whom we are endeavouring to convince of error. We hold the piety of many in such high estimation that were we conscious of having given just occasion of offence, we would most humbly solicit forgiveness. But our conviction is, that Pædobaptists are dishonouring what they acknowledge to be scriptural; and are, inconsistently with their published sentiments, neglecting a course adapted more than any other to promote in the church of Christ visible union and growing approximation to uniformity of sentiment. Instead of deferring to practise or to encourage immersion to the extent to which it is by Pædobaptists deemed scriptural, until the Baptists acknowledge sprinkling, if conscientiously performed, to be baptism, let Baptists and Pædobaptists at once consistently carry out their own

convictions of Divine teaching in the kindest spirit towards every differing but conscientious brother, or in the words of Dr. H., let both sides "honestly and resolutely act upon scriptural principles, so far as they are acknowledged by both parties." Whilst the Baptists on immersion go further than the Pædobaptists, "both parties"—unless the preceding extracts be a wicked forgery—unite in honouring immersion more than pouring or sprinkling, whether the classic import of *baptizo*, or the New Testament practice of baptism, is sought. Yea, Baptists are even invited simply to acknowledge that baptism is "overwhelming or covering with water," and we shall "bring this controversy to a satisfactory conclusion." If this is by our opponents the admitted import of baptism, let them not scandalize themselves and dishonour their Lord by waiting and refusing thus to act till there be a supposed or real reformation in Baptists, or in any beings under heaven. "If ye know these things, happy are ye if ye do them." Let each act upon what he himself believes to be a scriptural principle. The oneness of the church will never be effected by one denomination refusing to act consistently with their own sentiments, till another has yielded to some reasonable or unreasonable, equitable or temporizing demand. If the Pædobaptist practically treated immersion and pouring in accordance with his avowed sentiments on these actions as baptism, those becoming Baptists among them would have reasons for retaining their connection which they do not now possess; especially if their conviction was, that the spirit and precepts of Christianity do not require to forbid a reception to the Lord's table of those Christians who, through ignorance and error, are as yet conscientiously neglecting baptism. As says Dr. Guthrie in *Christ and the Inheritance of the Saints*: "It is they who, creating wrongs or refusing redress, compel men of tender conscience to leave a church, that are guilty, if there be schism, of its sin."

We see not how a Pædobaptist minister, if unimmersed, can for this reason consistently object to immerse an approved applicant for baptism whom he regards as unbaptized; but if an objection on this ground is felt by the applicant, let application be made to one who has been immersed. Possibly, however, the earnest appeals made may by some be construed into an unwillingness on our part to immerse those in connection with Pædobaptist churches and congregations who believe on Christ, and whose views of baptism lead them to solicit immersion. No such unwillingness has dictated these appeals. No lazy objection to the labour or inconvenience of immersion in this northern climate do we feel. It would be a pleasure to baptize thousands and tens of thousands of those who have Christ in them the hope of glory, and who have not before put on Christ in the way which it is believed He has appointed. We can go further than we desire our Pædobaptist friends, with their present convictions, to proceed. We are perfectly willing, and are not ashamed to avow this willingness, to immerse those Christians, whether belonging to the pastorate or the people, sprinkled or unsprinkled, who have not, as professing believers, been immersed into the name of the Lord, who have the conviction that the Lord has commanded immersion, and who desire to imitate and obey Him on whom alone they rely for salvation, and to whom in love and thankfulness they have consecrated their entire selves.

Whether those brethren and sisters who make application for baptism, believing themselves unbaptized, as we also believe them, are resolved to unite with the Baptists or to remain in connection with the Pædobaptists, we are willing to baptize them as fellow-believers in the Lord Jesus. We conceive, it is true, unless some difference of opinion on other subjects of faith or of practice, or unless special circumstances exist, that it is most consistent on their part to unite with the Baptists, and thus render their greatest sanction and support to what they deem most scriptural; but we leave it with the applicants to follow out their own convictions of duty in respect to this. We do not complain that the Pædobaptists receive the immersed into their communion. This is consistent with their sentiments, and required by them. We simply deny that by this charity, liberality, or catholicity is evinced; as we deny that bigotry is proved by the requirement of immersion on the part of those who believe baptism to be only immersion.

Our greatest joy is in the conversion of sinners; our most anxious desires and most earnest efforts have reference to this: but we are not indifferent, nor could we be, without sin, to correct views being entertained on all revealed truth and duty. We believe that man's good and God's glory are inseparably connected with scriptural sentiments and a consistent practice. We maintain it to be our duty, and

the duty of all, to desire God's ordinances to be rightly understood and scripturally practised. We desire all the Friends and all the Pædobaptists to become Baptists. From a persuasion that our views are scriptural, we desire them to be universally embraced. We believe a Divine ordinance to be lamentably—however ignorantly—perverted in every sprinkling of an infant. But we by no means attach the same importance to a Friend becoming a believer in the perpetuity of baptism and the Lord's Supper, or to a Pædobaptist becoming a Baptist, which we attach to a rebel against God, a slave of Satan, and an heir of hell, becoming an obedient subject and adopted child of God, and an heir of the kingdom of glory.

In accordance, as we think, with the order of instruction apparent in the solemn commission of the Great Teacher, we first aim to make disciples; we secondly teach disciples the duty of being baptized; and we thirdly continue to instruct, yea, particularly, enlargedly, and perseveringly, in the observance of whatever Christ has commanded. And our present appeal to those who differ from us is, that they will go along with us in practice as nearly as deference to their own conscientious convictions will admit. Let pastors who believe baptism to be sprinkling, pouring, or immersion—and who now, notwithstanding their belief that immersion is the primary meaning of the word, preach with the font alone, or basin, in the pew before or beneath them, or in some conspicuous or more private place—plead for the same facility being afforded to immersion and pouring, and especially to immersion. Let other officers and all members of Pædobaptist churches,—not simply those in connection with these churches who, for the maintenance of a good conscience towards God, have been immersed, although special obligation may be considered to rest on these, but let all, in the fervent approval of consistency and justice, advocate this. Let him that refuses “hereafter for ever hold his peace” on the subject of catholicity, charity, or justice. “Whereto we have already attained, let us walk by the same rule; let us mind the same thing.”

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